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C. Y. Trinivasachari

C. S. Srinivasachari
2nd August, 1921.

ANNUAL REPORT

OF THE

ARCHÆOLOGICAL DEPARTMENT

SOUTHERN CIRCLE, MADRAS

FOR THE YEAR

1914-1915



MADRAS:
PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS.

1915.

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PART I.—ADMINISTRATIVE.

THE UNIVERSITY OF CHICAGO

ANNUAL PROGRESS REPORT

OF THE

ARCHÆOLOGICAL SURVEY DEPARTMENT

SOUTHERN CIRCLE, MADRAS

FOR THE YEAR

1914-1915

PART I.

Work at Head-quarters.

From the 28th October to the 27th November 1914, I was absent on military service with the Nilgiri Volunteer Rifles at Wellington and Kateri and the Head Clerk was temporarily in charge of the routine work of the office during my absence.

2. Owing to the death of his father, C. S. Sundaram Ayyar, the Head Clerk, was granted six months' leave on private affairs from the 23rd November 1914. On account of ill-health the second photographer, C. V. Perumal Raju, was granted medical leave from the 18th June to the 17th October 1914. Clerical work.

3. The large stock of drawings in this office has been re-arranged and classified and a printed list of them has been prepared and published. Plans and sections of the interesting old Siva temple at Gudimallam in the Chittoor district were prepared at the suggestion of the Director-General of Archæology who has instructed me to write an illustrated article on the subject as soon as time permits. The drawings illustrating my account of the excavation work undertaken at Gajjalakonda in the Kurnool district this year appearing in Part II of this report were also prepared during the year under report. Preparation of drawings.

4. During the year, we received 18 applications from the public and we supplied 566 photographs at a total cost of Rs. 219-10-0 which has since been received and paid into the Bank of Madras to the credit of Government. A list of the photographs taken during the year under report is given in Appendix A. Photography.

5. In Part II of this report, I have included an illustrated article on "Tree and Serpent Worship in Southern India," as I venture to think the subject is not without interest. We all know that this form of popular belief existed in India in early times, but it may not be generally known to what extent this type of worship prevails at the present day. The article has been compiled from extracts from the District Gazetteers, personal observations and notes which I have made from time to time when on tour concerning this interesting subject. An illustrated account of a discovery which I made at Dēmaketiapalle in the Anantapur district, of what appears to have been a veritable prehistoric Birmingham, is recorded in Part II under the title of "The Manufacture of Stone Implements in Prehistoric Times." A detailed Publications.

List of
Ancient
monuments.

description of Bhima's Ratha at Mahābalipuram and the old apsidal-ended Siva temple at Oragadam, both in the Chingleput district, will also be found in Part II, as these two buildings are of special interest to the student of Indian architecture. A fully illustrated account of the excavation work undertaken at Gajjalakonda this year has been included in Part II of this report. The new "List of Ancient Monuments" and an illustrated monograph on the "Ruins of Vijayanagar," popularly known as "Hampi Ruins," are still under preparation and occupy all my spare time during the hill recess. I trust that both these publications will be ready for the Press before the issue of the next Annual Report.

Office
Library.

6. A list of new books and publications acquired during the year under report is given in Appendix B.

Excavation.

7. The only excavation work undertaken this year was the examination of a group of ancient tombs at Gajjalakonda in the Kurnool district, an illustrated account of which will be found in Part II of this report.

Treasure
Trove.

8. The following is a list of treasure-trove cases brought to the notice of this department for an opinion as to whether any portion of the treasure should be acquired on behalf of Government for Museum purposes :—

Serial number.	District.	Taluk.	Village.	Description of finds.	Whether worth acquiring for Government.
1	Trichinopoly ..	Karur	Karur	A stone image of Ranganada.	On account of its weight and large size, it was suggested that the image be preserved on the spot.
2	Tanjore	Punganore ..	Punganore ..	Seven images	Recommended that the seven images in question be acquired for Museum.
3	Trichinopoly ..	Trichinopoly ..	Sirugamani ..	Copper image with pitam.	Not worth acquiring.
4	Do.	Do.	Jambukesvaram ..	Two copper images of Nataraja and Amman.	The female image alone was recommended for acquisition.
5	Tanjore	Negapatam ..	Vadakku Panayur.	Idols of Rama, Lakshmana, Sita, Anjanayyar, Varadarajaperumal, Srithevi, Buthevi and Narayaperumal.	All the images except the small image of Vishnu were recommended for acquisition for Museum.
6	Do.	Do.	Esanur	Siva, Pārvati and Subramaniya on one pedestal.	Worth acquiring at a low cost.
7	Godavari	Pitapuram ..	Pitapuram ..	Brass and copper images of (1) Vishnu with Sanku, (2) Lakshmi with gadha in one hand and female goddess.	Not worth acquiring.
8	Bellary	Ālur	Molagavalli ..	A stone Jain image, one slab and four stone pillars.	Do.
9	South Canara ..	Uppinangadi ..	Kadaba	Eighty-four copper and brass vessels.	None worth acquiring.
10	Tanjore	Tirutturaippandi.	Kallikudy	Images of Rama, Sita, Lakshmi, Srinivasa-perumal, Varadarajaperumal, Kamala Nachiar, Narthana Gopalar, Venugopalar, Rukmani and Sathibhamai.	Owing to their too decayed condition, not recommended for acquisition.

Tours.

9. As per the orders contained in G.O. No. 1452, Public, dated the 28th November 1912, a monthly statement giving the dates and other particulars of the tours undertaken each month has already been submitted to Government. Altogether 130 days have been spent on tour and the following districts have been visited:—Bellary, Rāmnād, Chingleput, Tanjore, Coimbatore, Anjengo, South Arcot, Kurnool, Guntūr, Madura and Trichinopoly.

Tour
programme
for 1915-16

10. A list of the archæological works proposed to be undertaken during 1915-16 is given in Appendix C. Besides these, there are still a number of monuments awaiting inspection before any repairs can be carried out at Government expense, as it is

not yet known whether they are of sufficient architectural or historical value to justify any subvention by Government. If time permits, I hope to take up some of the small excavation works already sanctioned by Government and mentioned in paragraph 17 of my annual report for 1913-14.

11. A statement showing the expenditure incurred on conservation works during the year under report is given in Appendix D. The sum of Rs. 40,000 was provided in the budget out of which a total sum of Rs. 32,862-14-3 was spent up to the 31st March 1915. Out of the sum of Rs. 1,000 allotted in the budget grant for excavation work, I was able to spend only the small sum of Rs. 134-5-6 in excavating certain ancient tombs at Gajjalakonda described in Part II of this report, as no time was found available for further work in this direction. My being called out for Military service during the whole of the month of November necessarily curtailed the excavation work this last touring season. A sum of Rs. 1,500 was specially provided for urgent repairs to the Royal Mosque at Rajahmundry, but the work could not be carried out pending the execution of an agreement between the trustees of the Mosque and the Government, so this sum had to be surrendered. Every effort has been made to execute in full the conservation work budgeted for, but certain unforeseen circumstances have prevented this from being done.

Expenditure
on conser-
vation
works.

12. I mentioned in my last report that repairs were in progress to that famous group of monuments at Mahābalipuram generally known as the Seven Pagodas, and it is pleasant to be able to relate here that satisfactory progress has been made with the work in question. The famous and interesting monument known as Bhima's Ratha is now in good order. Repairs to this monument have been in progress for some years, but they have only just been completed. Plate I (a) shows the condition of the monument before repairs. It will be noticed that one huge block had fallen out of the facade of the building above the two central pillars, thus ruining the appearance of the cornice at this point, and that large portions of the two ends or angles of the building on this side were missing. These have all been skilfully refixed by the Public Works Department some time ago, and this year we have introduced new cut stone pillars and beams immediately behind the two central pillars to give additional support to the roof of the verandah at this point where it is very seriously cracked. The open cracks in the outer surface of the building have been closed with cement. Plate I (b) shows the building after repairs. A detailed description of this monument will be found in Part II of this report.

Conserva-
tion.

13. Plate II (a) shows the condition of the outside of the interesting little apsidal-ended Siva temple at Oragadam in the Chingleput district before the repairs undertaken last year were put in hand. The old plaster work had decayed and fallen, leaving the brickwork below exposed, this was fast crumbling away and the roof was in a very leaky condition in consequence. The holes in the brickwork were repaired, and the whole roof neatly replastered, care being taken to faithfully reproduce all stucco figures and ornaments in their original forms. Cracks and open joints in the stone work were pointed in order to keep out water and to prevent the growth of vegetation between the joints of the masonry. The flat roof over the hall and porch in front of the building has been repaired and made watertight, and the inner roof over the shrine chamber (See Plate III) has been renewed with teakwood joists, concrete and plaster. The broken and missing finials crowning the roof have been replaced by new ones. Plate II (b) shows the building as it now appears after the completion of the repairs. A description of this building will be found in Part II of this report.

14. Good progress has been made with the numerous repairs to the vast group of monuments representing the ruins of the ancient royal city of the Vijayanagar Kings at Hampi in the Bellary district. The officers of the Public Works Department are to be congratulated on the excellent improvements carried out to the famous and beautiful Rāmachandra temple. Years ago, the front entrance to this building had been repaired by a great clumsy pillar erected in the middle of the doorway to support the cracked stone lintel above, and the beautifully carved surface of the outer enclosure wall on the east side, or front of the building, had been disfigured by the addition of an enormous stone buttress with glaring white pointing in order to keep this portion of the wall from falling as it was much out of plumb. In consultation with Mr. Formby of the Public Works Department, I have had these two eyesores

removed and the repairs artistically and scientifically carried out. The great buttresses on the north side of the enclosure wall have been left, as most of them are really necessary to support the wall at this point, and being at the side of the building they are not so obtrusive as the one we have recently removed from the front of the temple. Besides removing the great pillar from the main entrance gateway we have removed the pillars blocking up the doorways into the temple itself, and the side porches which were in danger of falling have been very skilfully repaired and are now in good order. Both of the lofty watch-towers in the Zenana enclosure have been repaired and saved from further decay, and repairs are in progress to the ruined tower over the main entrance gateway of the Pattābi Rāma temple which is in a very dangerous condition and will certainly collapse in the near future if the repairs now proposed are not promptly carried out. The new road to the famous Vittala temple which is situated close to the Tungabhadra river is under construction. Formerly, a number of visitors to Hampi Ruins missed seeing this particularly beautiful and wonderful building owing to the lack of any kind of road to the site. It will now be an easy matter for any one to drive to the Vittala temple and all the other numerous remains near it, straight from the Travellers' Rest-house at Kamalapur, a distance of about two miles. If one may judge from the visitors' book maintained in the Travellers' Rest-house at Kamalapur, more visitors appear to have visited Hampi Ruins this season than in any other year. It is to be hoped that this indicates that the educated public is beginning to take an intelligent interest in these wonderful buildings and is able to appreciate the care and expense bestowed upon them by Government. On the 10th and 11th July, I had the honour of conducting His Excellency the Governor of Madras over these interesting buildings, and no doubt His Excellency's visit has been the means of inducing many others to follow suit.

15. In G.O. No. 1020, Public, dated the 19th August 1914, at my suggestion, the Government were pleased to sanction the inclusion of the old Narasimha temple at Vinukonda in the Guntūr district, in the Standard List of Ancient Monuments. Architecturally, this temple is of no particular value but it contains inscriptions of historical interest. It is situated in the town of Vinukonda at the foot of the big hill from which the town takes its name. It is built in the usual Vijayanagar style and was never completed. On each side of the entrance into the passage connecting the sanctum with the pillared hall in front, there are two inscribed pillars. Mr. Krishna Sastri, the Assistant Superintendent for Epigraphy informs me that these two inscriptions are dated in A.D. 1477 and record, one in Sanskrit and the other in Telugu, that on this date a certain Gannama Nāyaka of the Sāgi family founded the (now ruined) temple of Lakshmi Nrisimha at Vinukonda. The Chief is not known from other records, but the inscriptions may, however, become important in the course of epigraphical research. Mr. Krishna Sastri has registered these two inscriptions as Nos. 527 and 528 in his Annual Report on Epigraphy for 1913-14.

16. At Ipūru, a village 13 miles to the north of Vinukonda, I was fortunate in discovering some other inscriptions which do not appear to have been noticed before. Lying on the ground, on the east side of the ruined and deserted temple of Gopāla, I found an inscribed white marble pillar, 10' 1" in length, 1' 2" in width, and 10" in thickness. Carved on the upper portion of the pillar above the inscriptions, are representations of the Sun and Moon, and a large single-headed Nāga figure with its body coiled into four symmetrical spirals. I reported the matter to Mr. Krishna Sastri requesting him to have the inscriptions copied and deciphered and to let me know the result of his examination. He informs me that the records engraved on the pillar are of great historical importance. One confirms the inference drawn by Professor Hultzsch some years ago in the *Epigraphia Indica* (Volume III, page 94) that a Kākātiya princess married to a chief of the Kōta family, assumed the reins of Government immediately after the death of her husband. Four other inscriptions on the same pillar are dated in the reign of the famous Kākātiya queen Rudrāmbā who ruled the country under the masculine name of Rudradēva-Mahārāja. These inscriptions are now registered as Nos. 532 to 539 in Appendix B of the Annual Report on Epigraphy for 1913-14. In G.O. No. 107, Public, dated the 23rd January 1915, the Government sanctioned the inclusion of this inscribed pillar at Ipūru, in the Standard List of Ancient Monuments and henceforth, it will be carefully preserved as an object of historical interest.

17. In G.O. No. 306, Public, dated the 11th March 1914, the handsome old well at Tāmbrāhalli in the Bellary district was declared a protected monument under the Ancient Monuments Preservation Act, and it is now being repaired at Government expense. I have given a description of this interesting old monument in my notes relating to the Bellary district appearing in the Annual Report of this circle for 1912-13.

18. The three ancient temples situated on the Mahēndragiri hill in the Ganjām district were sanctioned for inclusion in the Standard List of Ancient Monuments in G.O. No. 321, Public, dated the 14th March 1914. I have not yet had an opportunity of visiting these interesting temples, but from a photograph which I have seen, they are built of stone in the Northern India style of architecture and appear to belong to about the 10th century A.D. They also contain inscriptions, and on a reference being made to Mr. Krishna Sastri, as to whether these records contain anything of historical interest, he replied as follows :— “ With reference to your letter No. 82, dated the 12th February 1914, I have the honour to inform you that the inscriptions on the Mahēndragiri hill were copied in the year 1896 and have been registered as Nos. 394 to 397 of the stone inscriptions collected in that year (*vide* Epigraphical Report for 1896, page 25). There is no doubt that the shrines are of the greatest historical importance both archæologically (Sewell's Lists of Antiquities, Volume I, page 5) and epigraphically inasmuch as the most prominent of them—the Gōkarnēśvara temple—was considered from the earliest times to have been the tutelary deity of Kalinga kings (see *Epigraphia Indica*, Volume III, page 20, and note 5 and Epigraphical Report for 1896, page 8, paragraph 22). The Sanskrit and Tamil inscriptions on the hill (Nos. 396 and 397) now being published by Professor Hultsch in the *Epigraphia Indica* are of immense interest; for they prove clearly the conquest of the Kalinga by the Tanjore King Rajēndra Chola I. The pillar which bears the Sanskrit inscription has also got engraved on it a tiger sitting on its hind legs with two fish before it—the Royal Emblems of Chola Sovereignty. When I examined the Mahēndragiri temples in 1896, I remember having seen there more Tamil inscriptions—cut in very faint characters inside the high *gopura* of one of the upper shrines. These could not then be copied for want of light and also on account of the inconvenience caused by the narrow space available within the *gopura*. Some day I wish to send one of my assistants again to Mahēndragiri for a detailed examination of its records. It is one of the few historically interesting places of the Presidency and must be conserved at any expense to Government.” I hope to carry out a careful survey of these temples during the coming touring season and to submit to Government an illustrated report on the same.

19. In G.O. No. 359, Public, dated the 21st March 1914, the Government were pleased to include in the Standard List of Ancient Monuments, the remains of the old fort at Tangasserī in the Anjengo district. The interesting history of this old fort is recorded on page 506 of the Malabar and Anjengo District Gazetteer, dated 1908. An embankment now used as a road which once formed a portion of the ramparts and a hopelessly ruined watch-tower covered in picturesque vegetation, alone survive to mark this historical site. These will be preserved from obliteration.

20. On account of the historical value attaching to its inscriptions, the old Siva temple at Tiruverumbur in the Trichinopoly taluk of that district was declared protected under the Act, in G.O. No. 1025, Public, dated the 20th August 1914. Mr. Krishna Sastri reports concerning these inscriptions as follows :—“ With reference to your letter No. 168, dated the 14th March 1914, I have the honour to inform you that Tiruverumbur was visited in 1892 and two inscriptions were copied from the base of the north and south walls of the first *prākāra* of the Pipilikesvara temple which is the Sanskrit translation of Erumbēśvara. These are registered as Nos. 100 and 101 of 1892 in G.Os. Nos. 544-545, Public, dated the 6th August 1892, page 19. A detailed description of the records is not given in the report under reference. No. 100 is dated in the 36th year (A.D. 943) of the reign of Madiraikonda Parakēsari Varman, the earliest Chola king, whose inscriptions are extant and registers a sale of land. In continuation of this, there is an incomplete inscription which contains the historical introduction of Rājārāja I and quotes the 27th year of his reign (A.D.

1012). No. 101 is dated in the 6th year of a certain early Chōla king Rajakēśari-varman who has not yet been identified. All the records mention the name of the god to be the Alvār (lord) of Tiruverumbiyūr. It is, consequently, clear that the temple must have existed under that name (identical with the modern Erumbēsvarar) in the tenth and eleventh centuries of the Christian era. I consider the records to be important historically."

21. In G.O. No. 1112, Public, dated the 2nd September 1914, the old historical Hill Fort at Sankaridrug in the Salem district was selected for permanent inclusion in the Standard List of Ancient Monuments and will be henceforth, conserved by the Public Works Department.

22. With a view to the better preservation of the interesting little Schwartz Church at Tanjore, the Government were pleased to declare this building a protected monument under the Act, in G.O. No. 1290, Public, dated the 6th October 1914. This church was built by Schwartz in 1779, and is the property of the Society for the Propagation of the Gospel. The site for the church was given by General Hector Munro who was then Commander-in-Chief. General Munro assisted Schwartz to raise money for the building and the General laid the foundation stone on the 10th March 1779. Government sanctioned a supply of bricks and lime for the building of the church. It is situated in the north-east corner of the Tanjore Little Fort, close to the big tank. The building was constructed with a vaulted bomb-proof roof, a sanctuary, and a small turret at the other end. It contains a handsome marble tablet by the sculptor Flaxman, R.A., representing Sarabhoji's visit to Schwartz in November 1797, during his illness a few months before his death. It is a fine work of art that any church might be proud of and the building itself is historically interesting and worthy of preservation.

23. The old Siva temple at Gudimallam in the Chittoor district, known locally as the Parāsurāmēśvara temple, was included in the Standard List of Ancient Monuments in G.O. No. 1383, Public, dated the 27th October 1914. A description of this temple and its valuable inscriptions is given in the Indian Antiquary, Volume XL, pages 104 to 114, dated April 1911. It is an apsidal-ended building containing a very remarkable stone linga of uncommon type. The Director-General of Archaeology has requested me to prepare an illustrated article on this temple as it is of special architectural interest. This I hope to include in my next annual report.

24. The old Chowter's palace at Mudabidri in the South Canara district, described on page 40 of my annual report for 1913-14, has since been declared a protected monument under the Act in G.O. No. 216, Public, dated the 11th February 1915.

25. At the suggestion of Mr. Vernon, the Collector of Kurnool, I visited Kurnool this year to inspect the handsome old tomb of Abdul Wahab Khan, and I thoroughly agree with Mr. Vernon that this building is well worth maintaining in good repair at Government expense on account of its historical interest and architectural value. The Mahammadans of Kurnool appear to be too poor to keep the building in good order at their own expense, as the repairs and improvements now proposed are estimated to cost about Rs. 3,000. As a specimen of Saracenic architecture, it is the finest example that I have seen in Southern India and it is particularly fortunate in its beautiful situation on the river's bank. So many beautiful and interesting buildings in India are thoroughly ruined in general appearance by their mean and squalid surroundings.

26. The Archæological Department is indebted to Mr. Loftus-Tottenham, Collector of Rāmnād district, for bringing to their notice a number of interesting Jain antiquities discovered by him in the Rāmnād and Madura districts. From the photographs that he has kindly supplied me with it is obvious that some of the Jain images that he has discovered are fine examples of Jain art and worthy of preservation as ancient monuments. These, I hope to personally inspect and photograph during the next touring season.

27. Annual repairs, provision of notice boards, the removal of vegetation and the pay of the watchmen, constitute the remainder of conservation works undertaken during the year under report. As these do not call for special notice here, they have been entered in the usual list of such works supplied by the Public Works Department and appear in Appendix D.

28: The expenditure of this department, during the year under report has been Annual expenditure as follows :—

	RS.	A.	P.
Salary of the Superintendent	7,500	0	0
Travelling allowance of the Superintendent	2,106	14	0
Pay of establishment inclusive of temporary staff	4,058	1	0
Travelling allowance do.	604	1	3
Supplies and services	901	1	9
Contingencies	2,425	8	9
Personal allowance to establishment in lieu of compensation for dearness of food.	89	3	2
Total	17,684	13	11

MADRAS,
31st March 1915.

A. H. LONGHURST,
Superintendent, Archaeological Survey.

APPENDIX A.

LIST OF PHOTO-NEGATIVES PREPARED DURING 1914-15.

CLASS A.

Primitive Stone Monuments and Antiquities.

Serial number.	Size.	Subject.	Locality.	District.
A. 491	Full	General view of a large cairn	Gajjalakonda	Kurnool.
A. 492	Do.	Do.	Do.	Do.
A. 493	Do.	General view of a small cairn	Do.	Do.
A. 494	Do.	South view of large tomb found in a cairn.	Do.	Do.
A. 495	Do.	Do. with front entrance removed.	Do.	Do.
A. 496	Do.	Do. carved stone found in same.	Do.	Do.
A. 497	Do.	Cross section through a tomb found in a cairn.	Do.	Do.
A. 498	Do.	Sarcophagus found in a tomb	Do.	Do.
A. 499	Do.	Do.	Do.	Do.
A. 500	Do.	Ring stands and pots for supporting sarcophagus.	Do.	Do.
A. 501	Do.	Details of same	Do.	Do.
A. 502	Do.	Side view of a tomb found in a cairn ..	Do.	Do.
A. 503	Do.	Do. with roof and one side removed.	Do.	Do.
A. 504	Do.	Group of two sarcophagi and pots found in a small cairn.	Do.	Do.
A. 505	Do.	Details of same	Do.	Do.
A. 506	Do.	Details of pottery vessels	Do.	Do.
A. 507	Do.	Do.	Do.	Do.
A. 508	Do.	Do.	Do.	Do.

CLASS B.

Buddhist Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
B. 131	Full	Carved marble stupa from Amarāvati sculptures in the Government Central Museum.	Madras	Madras.

CLASS C.

Jain Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
C. 97	Full	Stone image of a Jain Saint. (seated figure.)	Hulibidu	Bellary.

CLASS D.

Hindu Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
D. 865	Full ..	General view of the Achyutarāya temple.	Hampi ..	Bellary.
D. 866	Do. ..	General view of Mahābalipuram from the Rāya Gopuram.	Mahābalipuram ..	Chingleput.
D. 867	Do. ..	General view of the Rāya Gopuram from the west.	Do. ..	Do.
D. 868	Do. ..	Details of carving on the stone door jambs of the Rāya Gopuram.	Do. ..	Do.
D. 869	Do. ..	Details of gable end of Ganēsa temple ..	Do. ..	Do.
D. 870	Do. ..	Krishna's butter ball ..	Do. ..	Do.
D. 871	Do. ..	Stone sculpture representing a group of elephants, peacock and monkey.	Do. ..	Do.
D. 872	Do. ..	Two large rocks covered with unfinished sculptures situated on the east side of the Light House.	Do. ..	Do.
D. 873	Do. ..	Stone lamp-post standing in the sea in front of the Shore temple.	Do. ..	Do.
D. 874	Do. ..	Bust of Siva in the western shrine chamber of the Shore temple.	Do. ..	Do.
D. 875	Do. ..	Stone lion outside the shore temple ..	Do. ..	Do.
D. 876	Do. ..	Sculptured rock on the north side of the Shore temple.	Do. ..	Do.
D. 877	Do. ..	Sculptured rock on the south side of the Shore temple.	Do. ..	Do.
D. 878	Do. ..	East view of the sculptured rock on the south side of the Shore temple.	Do. ..	Do.
D. 879	Do. ..	West view of the sculptured rock on the south side of the Shore temple.	Do. ..	Do.
D. 880	Do. ..	Rock cut shrine chamber decorated with eleven fabulous tiger heads.	Salavankuppam ..	Do.
D. 881	Do. ..	Rock cut Siva temple with three lingams.	Do. ..	Do.
D. 882	Do. ..	Unfinished cave temples ..	Mahābalipuram ..	Do.
D. 883	Do. ..	Do. ..	Do. ..	Do.
D. 884	Do. ..	Unfinished cave temple with single shrine chamber and small pillared porch.	Do. ..	Do.
D. 885	Do. ..	Cave temple with five shrine chambers and pillared porch.	Do. ..	Do.
D. 886	Do. ..	Details of a shrine doorway of the above.	Do. ..	Do.
D. 887	Do. ..	Unfinished free standing rock cut-temple.	Do. ..	Do.
D. 888	Do. ..	Two unfinished free standing rock-cut temples.	Do. ..	Do.
D. 889	Do. ..	Group of stone sculptures locally known as the Seven Pidāris.	Do. ..	Do.
D. 890	Do. ..	Stone image of Kali ..	Do. ..	Do.
D. 891	Do. ..	Exterior view of entrance mandapa to old Siva temple.	Gudimallam ..	Chittoor.
D. 892	Do. ..	Exterior view of Sanctum from the south-west, old Siva temple.	Do. ..	Do.
D. 893	Do. ..	North-east view showing details of roof over Sanctum, old Siva temple.	Do. ..	Do.
D. 894	Do. ..	Details of Linga, old Siva temple ..	Do. ..	Do.
D. 895	Do. ..	Brass image of Ganēsa, old Siva temple..	Do. ..	Do.
D. 896	Do. ..	Brass image of Chandikeśvara, old Siva temple.	Do. ..	Do.
D. 897	Do. ..	General view of Bhava Nārāyaṇa temple.	Bapatla ..	Guntur.
D. 898	Do. ..	North-east general view of the Virabhadra temple.	Motupalli ..	Do.
D. 899	Do. ..	East view of the Sanctum and mandapa in the Virabhadra temple.	Do. ..	Do.
D. 900	Do. ..	Front view of Pallava cave temple ..	Ānamalai ..	Madura.
D. 901	Do. ..	Front view of Naga stone under the tree near Pallava cave temple.	Do. ..	Do.
D. 902	Do. ..	Back view of Naga stone under the tree near Pallava cave temple.	Do. ..	Do.
D. 903	Do. ..	Carved Naga slab from Amarāvati sculptures in the Government Central Museum.	Madras ..	Madras.
D. 904	Do. ..	East view of the Venkatēsa Perumal temple.	Palayāsivaram ..	Chingleput.
D. 905	Do. ..	Do. do ..	Do. ..	Do.
D. 906	Do. ..	Copper images of Venkatēsa Perumal, Sri Devi and Bhūdevi, of Venkatēsa Perumal temple.	Do. ..	Do.
D. 907	Do. ..	Copper image of Varadarājaperumal, of Venkatēsa Perumal temple.	Do. ..	Do.
D. 908	Do. ..	Copper image of Kesavaperumal, of Venkatēsa Perumal temple.	Do. ..	Do.
D. 909	Do. ..	Copper images of Viṣṇu, Nummālvar, and Chakrathālvar, of Venkatēsa Perumal temple.	Do. ..	Do.
D. 910	Do. ..	Stone images (1 to 6) representing different names of Viṣṇu, Venkatēsa Perumal temple.	Do. ..	Do.
D. 911	Do. ..	Stone images (7 to 12) representing different names of Viṣṇu, Venkatēsa Perumal temple.	Do. ..	Do.
D. 912	Do. ..	Stone image of Perumal in the ruined shrine, Venkatēsa Perumal temple.	Do. ..	Do.

CLASS D—cont.

Hindu Art and Architecture—cont.

Serial number.	Size.	Subject	Locality.	District.
D. 913	Full ..	Hansa vahanam (Swan) in the Meenakshi Amman temple.	Madura ..	Madura.
D. 914	Do. ..	Simha (lion) vahanam in the Meenakshi Amman temple.	Do. ..	Do.
D. 915	Do. ..	Yali (Unicorn) vahanam in the Meenakshi Amman temple.	Do. ..	Do.
D. 916	Do. ..	Kili (Parrot) vahanam in the Meenakshi Amman temple.	Do. ..	Do.
D. 917	Do. ..	Mayil (Peacock) vahanam in the Meenakshi Amman temple.	Do. ..	Do.
D. 918	Do. ..	Mushika (Mouse) vahanam in the Meenakshi Amman temple.	Do. ..	Do.
D. 919	Do. ..	Bootha (Giant) vahanam in the Meenakshi Amman temple.	Do. ..	Do.
D. 920	Do. ..	Vrishabha (Bull) vahanam in the Meenakshi Amman temple.	Do. ..	Do.
D. 921	Do. ..	Vrishabha (Bull) vahanam in the Meenakshi Amman temple.	Do. ..	Do.
D. 922	Do. ..	Vrishabha (Bull) vahanam with vimanam in the Meenakshi Amman temple.	Do. ..	Do.
D. 923	Do. ..	Athikara Nandi vahanam in the Meenakshi Amman temple.	Do. ..	Do.
D. 924	Do. ..	Kuthirai (Horse) vahanam in the Meenakshi Amman temple.	Do. ..	Do.
D. 925	Do. ..	Ravana vahanam (ten headed Ravana shaking Mount Kailas) in the Meenakshi Amman temple.	Do. ..	Do.
D. 926	Do. ..	Kamadhenu (Celestial cow) vahanam in the Meenakshi Amman temple.	Do. ..	Do.
D. 927	Do. ..	Yanai (Elephant) vahanam, in the Meenakshi Amman temple.	Do. ..	Do.
D. 928	Do. ..	Goratham, in the Meenakshi Amman temple.	Do. ..	Do.
D. 929	Do. ..	Kalpa Vriksham (Kalpi tree) in the Meenakshi Amman temple.	Do. ..	Do.
D. 930	Do. ..	Pallakku (Palanquin) vahanam, in the Meenakshi Amman temple.	Do. ..	Do.
D. 931	Do. ..	Jewels of the Meenakshi Amman temple..	Do. ..	Do.
D. 932	Do. ..	Jewels of Ramanatha temple ..	Ramesvaram ..	Ramnad.
D. 933	Do. ..	Do. do. ..	Do. ..	Do.
D. 934	Do. ..	Do. do. ..	Do. ..	Do.

CLASS E.

Muhammadian Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
E. 41	Full ..	General view of tomb of Abdul Wahab Khan, from the river.	Kurnool ..	Kurnool.
E. 42	Do. ..	South elevation of tomb of Abdul Wahab Khan, from the river.	Do. ..	Do.
E. 43	Do. ..	Detail of carved stone window in tomb of Abdul Wahab Khan.	Do. ..	Do.
E. 44	Do. ..	Nawab's Tutor's tomb in tomb of Abdul Wahab Khan.	Do. ..	Do.
E. 45	Do. ..	Small mosque and tomb in tomb of Abdul Wahab Khan.	Do. ..	Do.
E. 46	Do. ..	Tomb of Muhammad Yusuf Khan at Sammatipuram.	Madura ..	Madura.

CLASS F.

Indo-Saracenic Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
F. 43	Full ..	Watch-tower ..	Hampi ..	Bellary.
F. 44	Do. ..	Water pavilion on the road to Hampi ..	Do. ..	Do.
F. 45	Do. ..	Octagonal bath ..	Do. ..	Do.

CLASS G.

Historical Forts and European Monuments.

Serial number.	Size.	Subject.	Locality.	District.
G. 121	Full	Fort gate	Trichinopoly ..	Trichinopoly.
G. 122	Do.	View of Preston's Battery	Do	Do.
G. 123	Do.	Ruined Fort Remains	Tangesseri	Anjengo.

CLASS I

Miscellaneous.

Serial number.	Size.	Subject.	Locality.	District.
I. 29	Full	Wooden car	Bapatla	Guntūr.

APPENDIX B.

The following is a list of books added to this office library during the year 1914-15.

1. Indian Antiquary (Current numbers).
2. Epigraphia Indica (do.).
3. The Journal of the Royal Asiatic Society (Quarterly).
4. The Journal of South Indian Association (do.).
5. The Journal of Indian Art and Industry, No. 127.
6. Repertoire D'Art Archæologie (Quarterly).
7. Visvakarma, Part VII.
8. One consolidated list of villages and taluks in the Madras Presidency.
9. The Journal of the Royal Anthropological Institute of Great Britain and Ireland, Vol. XLIII, from July to December 1913.
10. The Journal of the Royal Anthropological Institute of Great Britain and Ireland, Vol. XLIV, from January to June 1914.
11. The Quarterly Civil List of officers for Madras Presidency.
12. The Quarterly Civil List of Archæological Survey Department.
13. Vedic Index of names and subjects, Volume I.
14. Vedic Index of names and subjects, Volume II.
15. Descriptive Catalogue of the Sanskrit Manuscripts, Volume XVII, Stotras.
16. Subject Index of Connemara Public Library, Madras, corrected up to 1914.
17. Memoirs of Babur by Annette S. Beveridge, M.R.A.S.
18. Summary Report of the Geological Survey Department of Mines for 1912, Ottawa.
19. List of Coins in McMahon Museum, Quetta.
20. Administration Report for the Madras Presidency for the year 1913-14.
21. Annual Report of Archæology by the Director-General of Archæology for the year 1909-10.
22. Annual Report of Archæology in India by the Director-General of Archæology for 1910-11, Part II.
23. Annual Report of Archæological Survey, Southern Circle, for the year 1913-14.
24. Annual Report of Archæological Survey, Western Circle, for the year 1912-13.
25. Annual Report of Archæological Survey, Western Circle, for the year 1913-14.
26. Annual Report of Archæological Survey, Hindu and Buddhist Monuments, Northern Circle.
27. Annual Report of Archæological Survey, Frontier Circle, for the year 1913-14.
28. Annual Report of Archæological Survey, Burma Circle, for the year ending 31st March 1914.
29. Annual Report of Archæological Survey, Eastern Circle, for the year 1913-14.
30. Annual Report of Watson's Museum of Antiquities at Rajakot for the year ending 31st March 1914.
31. Report of Archæological Researches in Mysore by R. Narasimhachar.
32. Private Diary of Ananda Ranga Pillai edited by Sir S. Frederic Price, K.C.S.I.
33. The Gods of India by E. O. Martin.
34. Coorg Inscriptions (Revised Edition) by B. Lewis Rice.
35. Archæological Manual for Bihar and Orissa, 1914.
36. Catalogue of the Museum of the Archæology at Sarnath.
37. An interpretation of 34 Buddhist sculptures in the Lahore Museum, by H. Hargreaves.
38. The following taluk maps of the districts—

Gōdāvari	..	{	Amalāpuram.
			Nugur.
			Razole.
			Bandar.
			Divi.
Kistna	..	{	Gudivada.
			Kaikalur.
			Nuzvid.

Guntūr	..	{	Bapatla.
			Repalle.
			Tenali.
			Nellore.
			Gudur.
Nellore	..	{	Kovur.
			Polur.
			Venkatagiri.

South Arcot..	{	Gingee.
	{	Tindivanam.
	{	Villupuram.
	{	Arkōnam.
	{	Cheyur.
	{	Polur.
North Arcot..	{	Tiruppattūr.
	{	Vellore.
	{	Walajapet.
	{	Wandiwash.
Tanjore ..	{	Arantaugi.
	{	Kumbhakōnam.
	{	Pāpanāsam.
Trichinopoly.	{	Nāmakkal.
	{	Musiri.
	{	Dindigul.
Madura ..	{	Madura.
	{	Nilakkōttai.
	{	Periyakulām.

Ramnad ..	{	Srivilliputtūr.
	{	Sattūr.
Malabar ..	{	Ramnād.
	{	Chirakkal.
	{	Dharmapuri.
	{	Hosur.
Salem ..	{	Omalur.
	{	Tiruchengōdu.
	{	Uttangarai.
	{	Cuddāpah.
Cuddāpah ..	{	Jammalamadugu.
	{	Kamalapuram.
	{	Prodatur.
	{	Pulivendla.
	{	Dhone.
Kurnool ..	{	Kurnool.
	{	Nandikotkur.
	{	Nandyal.
	{	Pattikonda.

APPENDIX 'C.

List of Archaeological works proposed to be undertaken during the year 1915-16.

Item number.	District.	Locality.	Name of monument and nature of work.	Grant for 1915-16.
<i>First Circle.</i>				RS.
1	Vizagapatam	Sankaram	Repairs to the Buddhist monastery.	100
2	Do.	Do.	Pay of watchman for Buddhist monastery.	72
3	Do.	Ramatirtham	Annual repairs to the Buddhist monastery.	100
4	Do.	Do.	Pay of watchman for Buddhist monastery.	72
5	Goḍavari	Rajahmundry	Repairs to the Royal Mosque	2,150
<i>Second Circle.</i>				
6	Kistna	Bezwada	Repairs to the cave west of Bezwada hill.	5
7	Do.	Mogalrajapuram	Repairs to the cave on the hill	5
8	Guntur	Amaravati	Pay of watchman for Buddhist stupa	60
<i>Third Circle.</i>				
9	Bellary	Bagali	Repairs to the Kallāśvara temple	1,000
10	Do.	Thambrahalli	Repairs to ancient well	600
11	Do.	Hampi	Chandrasekara temple—Repairs to—	100
12	Do.	Do.	Repairs to Malayavanta Raguṇātha temple.	650
13	Do.	Do.	Repairs to the Pattābhirāma temple	780
14	Do.	Do.	Repairs to the Vittala temple	600
15	Do.	Do.	Repairs to Gnarid room	200
16	Do.	Do.	Repairs to Dibba, south-west of Concert hall.	600
17	Do.	Do.	Watchmen for the clearance of vegetation in Hampi Ruins.	620
18	Do.	Do.	Repairs to the Muhammadan mosque	200
19	Do.	Do.	Laying out a new road to Vittala temple.	1,000
20	Anantapur	Gorantla	Repairs to the Vishnu temple	300
21	Do.	Madakasira	Repairs to northern gateway and bastions.	245
22	Do.	Anantapur	Repairs to Sir Thomas Munro's House	100
23	Do.	Gooty	Repairs to the hill fort and maintenance of a watchman.	250
24	Do.	Tadpatri	Repairs to Rama temple	100
25	Cuddapah	Joti	Repairs to Vishnu temple	2,000
26	Kurnool	Kurnool	Repairs to Abdul Wahab Khan's tomb	590
<i>Fourth Circle.</i>				
27	Malabar	Tellicherry	Repairs to the fort	100
28	Do.	Palghat	Annual repairs to the fort	500
29	Do.	Bekal	Repairs to the fort	1,000
30	Do.	Sultan's Battery	Repairs to the Jain temple	20
31	South Canara	Jamalabad	Clearance of vegetation within the fort	200
32	Nilgiris	Hullkaldrug	Repairs to the fort	25
33	Do.	Batlada Achenni	Repairs to group of sculptured dolmens	5
34	Do.	Banagudi shola of Jakkani.	Repairs to the group of large dolmens	120
35	Do.	Melkunda	Repairs to the dolmen	5
36	Trichinopoly	Namakkal	Hill fort—Annual repairs to the—	100
37	Do.	Do.	Annual repairs to Narasimha temple	200
38	Do.	Do.	Annual repairs to the Ranganātha temple	200
39	Salem	Sankaridrug	Repairs to the fort	500
40	Do.	Atur	Repairs to the hill fort	500
41	Do.	Krishnagiri	Repairs to the fort	300
42	Coimbatore	Avanashi	Repairs to the Siva temple	320
43	Do.	Vijayamangalam	Repairs to the Jain temple.	100
44	Madras	Madras	Repairs to the Old Madras Town Wall	200
45	Do.	Do.	Repairs to the Obelisk (stone pillar) No. 4.	10
46	Do.	Do.	Annual repairs to R.S. No. 1793 pillar near the Tiruvottiyur High Road.	10
47	Do.	Do.	Annual repairs to R.S. No. 1764 slab of pillar near H-1 Police station at Washermanpet.	10
48	Do.	Do.	Annual repairs to R.S. No. 1816, pillar between the Madras and East Coast Railway situated in Washermanpet.	10
49	Do.	Do.	Annual repairs to Cornwallis Memorial near the Custom House.	40
50	Chingleput	Mahabalipuram	Annual repairs to Seven Pagodas	500
51	Do.	Chingleput	Repairs to "Ther Mahal"	300
52	Do.	Conjeeveram	Repairs to the Kallāsanaṭha temple	600
53	Do.	Do.	Repairs to Mataṅgaśvara temple	100
<i>Sixth Circle.</i>				
54	Trichinopoly	Trichinopoly	Annual repairs to Preston's Battery and main guard gate.	250
55	Madura	Koipatty	Annual repairs to temple at Koipatty	14
56	Do.	Dindigul	Pay of watchman for the rock fort	90

List of Archæological works proposed to be undertaken during the year 1915-16—*cont.*

Item number.	District.	Locality.	Name of monument and nature of work.	Grant for 1915-16.
				RS.
57	Tinnevely	Adichanallur	Pay of watchman for the Prehistoric remains.	78
58	Do.	Karisuludamangalam.	Repairs to the Kanakasabhai temple ..	650
59	Anjengo	Tangasseri	Annual repairs to the Old Tangasseri fort.	10
<i>Seventh Circle.</i>				
60	North Arcot	Arcot	Pay of the watchman for the Delhi Gate.	60
61	Do.	Vellore	Annual repairs to the Hindu temple in the fort.	300
62	Do.	Do.	Annual repairs to the fort	400
63	Do.	Tiruvallam	Annual repairs to Bihanaadesvara temple.	30
64	Do.	Mahendravadi	Annual repairs to Monolithic Rock cut temple.	100
65	Do.	Virinjipuram	Annual repairs to Mārgasahāyēsvara temple.	200
66	Do.	Tirumalai	Annual repairs to Jain temple	250
67	Chittoor	Chendragiri	Annual repairs to the Mahal	300
68	South Arcot	Gingee	Pay of the watchman for the Gingee Fort.	150
69	Do.	Do.	Special repairs to the Gingee fort	2,000
70	Do.	Cuddalore	Repairs to Fort St. David	150
71	Tanjore	Tanjore	Repairs to the inner escarpment walls of Sivaganga Little Fort	850
72	Do.	Do.	Providing glazed fan lights and chicks between the pillars of the Statue Hall in the Palace.	1,250
73	Do.	Do.	Maintenance of Sivaganga Little Fort ..	150
74	Do.	Do.	Repairs to Jirathkana in the Palace ..	100
75	Do.	Do.	Constructing buttresses to the Arsenal Tower in the southern side.	3,500
76	Do.	Do.	Petty repairs to the Mottai Gopuram in the palace.	300
77	Do.	Negapatam	Repairs to Dutch cemetery	150
78	....	....	Excavation works	1,000
79	....	....	Contingency for urgent archæological repairs.	4,194
Total ..				35,000

APPENDIX D (1).

STATEMENT of expenditure on Conservation work carried out during the year 1914-15.

Number.	District.	Taluk.	Place	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks
First Circle.								
1	Vizagapatam	Anakapalle	Sankaram	Buddhist remains	Annual repairs.—Repairs to the Buddhist monastery.	Rs. 100	Rs. A. P. 85 0 0	Work completed with a saving.
2	Do.	Do.	Do.	Do.	Pay of watchman	72	67 0 0	Work completed. The difference between the estimate and the actual expenditure represents savings on the work.
3	Do.	Vizianagram	Ramatirtham	Do.	Annual repairs	100	87 0 0	
4	Do.	Do.	Do.	Do.	Pay of watchman	72	72 0 0	Work temporarily stopped—vide letter No. 764 Gm., dated 27th August 1914, from the Superintendent, Archaeological Survey, until a fresh agreement is taken from the trustees of the mosque.
5	Godavari	Rajahmundry	Rajahmundry	Royal Mosque	Demolishing and rebuilding terrace, etc.	250	243 4 4	
Second Circle.								
6	Kistna	Bezavada..	Bezavada	Cave, west of Bezavada.	Providing notice boards	8	8 0 0	Work completed.
7	Do.	Do.	Do.	Rock cuttings on the hill including five caves.	Do.	18	18 0 0	Do.
8	Do.	Do.	Kondapalli	Hill fort and palace on the hill.	(1) Building of the gaps at the springing of the arches of the gateways with old stone in mud. (2) Wedging and pointing of cracks (3) Plastering with mortar rendered black. (4) Clearing prickly pear	140	137 5 0	Work completed. Savings in petty supervision.
9	Do	Do.	Mogalrajapuram	Caves on the hill	Annual repairs	5	5 0 0	Work completed.
10	Do.	Godavada	Godavada	Lanja dibba with remains of Buddhist stupa and the ancient village site.	Removing and burying prickly pear	10	10 0 0	
11	Guntur	Guntur	Undavalli	Four-storeyed rock-cut caves.	Special repairs consisting of replacing fallen pillars, closing cracks in roof and pillars, and patch repairs.	..	12 14 8	Amount of estimate Rs. 500; the work was completed in 1913-14; the value of the materials was adjusted in 1914-15; outlay to end of— Rs. A. P. 1913-14 = 482 4 11 1914-15 = 12 14 8
								469 6 3

Statement of expenditure on Conservation work carried out during the year 1914-15—cont.

17

Number.	District.	Tahk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Second Circle—cont.</i>								
12	Gantur ..	Guntur ..	Undavalli ..	Isvara temples ..	Replacing missing bricks in vimanam, sloping the floor. Repairing walls and leaks in mandapam.	Rs. ..	Rs. A. P. 1 0 0	Estimate Rs. 160; this is purely a contribution work completed last year at a cost of Rs. 108-12-4—vide this office No. 99 W., dated 10th May 1914. Rupee 1 represents 1½ per cent. on the value of work debited on account of audit of accounts.
13	Do. ..	Ongole ..	Kanuparti ..	Mounds ..	Providing notice boards ..	..	2 13 5	Rs A. P. Estimate Rs. 17— Outlay to end of 15 2 10 March 1914. Outlay to end of 2 13 5 March 1914-15. Work completed 18 0 3
14	Do. ..	Sattenapalle ..	Amaravati ..	Mound containing a Buddhist Stupa and other remains.	(a) Maintaining a watchman for 1914-15.	60	65 0 0	Estimate Rs. 60. The arrears of watchman's pay for 1913-14, viz., Rs. 5, was paid and charged to this estimate and hence excess of Rs. 5.
					(b) Renewing letters of the notice boards at Amaravati.	12	10 2 0	Work completed Rs. 1-2-0 is the saving.
<i>Third Circle.</i>								
15	Anantapur ..	Hindupur ..	Lepakshi ..	Virabhadraswami temple.	Repairs, special.—Stone beams of the roof of Sonavaranantapuram have been supported by cut-stone pillars dressed similar to those existing.	231	230 0 0	All repairs completed as per sanctioned estimate for Rs. 1,375, C.R. No. 153/1911-12.
16	Do. ..	Do. ..	Gorantla ..	Vishnu temple ..	Removing vegetation, filling in cavities with concrete plastering top of roofing, removing high ground blocks of stone and gravelling round temple were done in the year.	300	306 0 0	The sanctioned estimate Rs. 600, C.R. No. 19, 1914-1915 has been partly worked out. A sum of Rs. 294 is required for expenditure during 1915-16.
17	Do. ..	Madakasira ..	Madakasira ..	Gateway and two large bastions of the Hill Fort.	Removing vegetation and rebuilding broken tops of parapets and making them water-tight, grouting and pointing here and there, were done in the year.	200	200 0 0	The sanctioned estimate is for Rs. 445, C.R. No. 57/1913-14. The balance of Rs. 246 is required to complete the repairs as per estimate.
18	Do. ..	Hindupur ..	Lepakshi ..	Basavannah Bull ..	Providing notice boards ..	3	3 0 0	Work completed and C.R. sent in 1/15.

Statement of expenditure on Conservation work carried out during the year 1914-15—cont.

18

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle—cont.</i>								
19	Anantapur	Madakasira	Madakasira	Government Protected Monuments.	Providing notice boards	Rs. ..	Rs. A. P. 15 0 0	Work completed and C.R. sent in 2/15.
20	Do.	Penukonda	Penukonda	Northern Gateway of the Fort.	Removing vegetation, etc.	100	74 0 0	Do.
21	Do.	Do.	Do.	Isvara temple	Removing vegetation and plastering with cement.	147	187 0 0	Work completed and C.R. sent in 1/15.
22	Do.	Do.	Do.	Ramaswami temple	Providing two teakwood batten doors for the entrances and removing vegetation.	111	120 0 0	Do.
23	Do.	Do.	Do.	Stamba in the compound of the Sub-Collector's office, Penukonda.	Pointing with cement and clearing roots and vegetation.	20	17 0 0	Do.
24	Do.	Do.	Do.	Sethu Thirudham well close to the Local Fund school.	Rooting out two trees and removing earth placed round the top of the well.	80	72 0 0	Works completed and C.R. sent in 2/15.
25	Do.	Do.	Do.	Ancient monuments in Penukonda Sub-Division.	Providing notice boards	240	236 0 0	Do.
26	Do.	Do.	Do.	Gagan Mahal	Roofing with full and half tiles and painting.	100	134 0 0	The estimate is for Rs. 175 and the balance of Rs. 41 is required to complete the repairs.
27	Do.	Do.	Do.	Do.	Repairs to Gagan Mahal Estimate Rs. 135, C.R. No. 170/1912 13.	—44	—54 0 0	The contractor disputes the final bill for this work. A sum of Rs. 10 due to him is being credited to deposits.
28	Do.	Do.	Do.	Do	Repairs to Gagan Mahal Estimate Rs. 75, R. No. 9/1913-14.	54	54 0 0	Work completed and C.R. sent.
29	Do.	Anantapur	Anantapur	Sir Thomas Munro's House.	(a) Two wells, repairs to revetment.	11	11 0 0	Work completed.
					(b) (1) Sir Thomas Munro's house. (2) Shifting tiles in the verandah. (3) Repairing leaks in the terrace and re-placing rotten roof joists with new ones.	125	134 0 0	Do.
					(c) Outlay erroneously debited to the estimate of Rs. 200, C.R. No. 140 of 1913-14 was subsequently charged to another estimate of Rs. 125, C.R. No. 68 of 1914-15.	..	—7 0 0	Do.
30	Do.	Gooty	Gooty	Rock Fort	(a) Repairing paths, etc., and including the removal of vegetation.	33	33 0 0	Do.
					(b) Entertainment of watchman	168	167 0 0	Do.
					(c) Petty repairs	..	7 0 0	Do.

Statement of expenditure on Conservation work carried out during the year 1914-15—cont.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle—cont.</i>								
31	Anantapur	Tadpatri	Tadpatri	Ramaswami temple ..	Petty repairs to compound wall such as cement pointing, etc.	Rs. 45	Rs. A. P. 43 0 0	Works in progress.
32	Bellary	Alur	Chippagiri	Chennakesava temple.	Plastering and petty repairs ..	12	— 3 0 0	Works completed.
33	Do.	Adoni	Adoni	Ancient monuments at Adoni.	Plastering, pointing and petty repairs ..	99	99 0 0	In progress.
34	Do.	....	....	Ancient monuments in the Bellary Sub-Division.	Forming notice boards ..	60	..	..
35	Do.	Hospet	Hampi Ruins	Pattabhirama temple.	(a) Balance of work was done during the year under review and the accounts closed. (b) R.F. and C.H. on two girders from Bellary to Hospet and thence to Kamalapur on account of this work.	761	761 0 0	Incomplete work of last year.
36	Do.	Do.	Do.	Krishnaswami temple.	Gopuram on the northern side was repaired thoroughly. The overhanging portions were protected with brick masonry supports and the holes filled in. Cut-stone lintels were placed on the top of openings to support the structure above. Inside of the gopuram completely plastered with lime mortar.	285	284 0 0	Work completed.
37	Do.	Do.	Do.	Vishnu temple, north-west of Vittala temple.	The roofing has been plastered, flooring removed and relaid. Broken lintel on the eastern side was supported by a new cut stone pillar. Ground all round was sloped for drainage and gravelled over.	450	286 0 0	Incomplete work of last year, completed this year.
38	Do.	Do.	Do.	Hazara Ramaiahandra temple.	Gopuram was completely plastered, the front entrance was closed and turnstile was put up. The work was completed.	56	55 0 0	..
38	Do.	Do.	Do.	Watch Tower, north of Zenana enclosure.	The overhanging portions of masonry at the top of watch tower had been supported with brick masonry. The inside was plastered with lime mortar. The steps were repaired here and there, wherever necessary.	126	126 0 0	Incomplete work of last year, completed this year.
40	Do.	Do.	Do.	Sulai Bhavi at Malpanagudi.	New land all round the well was acquired and demarcated. Vegetation was removed and joists grouted. A name board was put up; and a new cut stone pillar set up in concrete foundation. Ground all round was well sloped for drainage and gravelled over.	65	65 0 0	Work completed.

Statement of expenditure on Conservation work carried out during the year 1914-15—cont.

Number.	District.	Tahuk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle—cont.</i>								
41	Bellary ..	Hospet ..	Hampi Ruins	Huge Linga near monolithic statue of Narasimha.	Grouting the joists with fine cement concrete one foot below the bed of the channel and 6 inches above the F.S.L. of the channel to prevent flow of water into the temple done. Silt removed from the interior of the temple and sillstones cut to drain off the water.	RS. 48	RS. A. P. 48 0 0	Work completed
42	Do. ..	Do. ..	Do.	Watchman to look after Hampi Ruins.	Five watchmen were employed on Hampi ruins in general and a special watchman for Vittala temple alone. The work of the watchman was supervised by the head watcher. Vegetation was and is being removed from all the monuments periodically, and pathways also attended.	620	587 0 0	Do
43	Do. ..	Do. ..	Do.	Foot Print temple ..	The roof was made watertight and the vegetation also was removed. Joists all round had been grouted and pointed with cement.	10	10 0 0	Do
44	Do. ..	Do. ..	Do.	Underground temple, No. 132 ancient deserted remains.	The whole inside of the temple was cleared of vegetation rubbish and earth, loose stones lying all round were removed and stacked. The broken idol stones and Naga stones that were lying here and there, were arranged in order on the Mandapas' at sides. The spring channel running through the temple was cleared of silt.	197	197 0 0	Do.
45	Do. ..	Do. ..	Do.	Stone door No. 132 ancient deserted remains.	The stone door that had been lying by the side of the foot wall had been removed and so set on masonry pillars to expose both the sides of the door.	44	44 0 0	Do
46	Do. ..	Do. ..	Do.	Mandapa in field to west of Tahayrigatta Road.	The structure was completely removed of rank vegetation which was rooted out. The joists were grouted and pointed. The roof was made watertight by the laying of fresh concrete of broken brick in mortar and plaster. Gopuram was plastered in patches. The fallen stone on west side was put up in portion over the —.	334	333 0 0	Do

Statement of expenditure on Conservation work carried out during the year 1914-15—cont.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
Third Circle—cont.								
47	Bellary ..	Hospet ..	Hampi Ruins ..	Palace basement, Zinana enclosure.	The displaced cut stones all round the basement on the Southern side were all removed and relaid in position. The open joists were grouted and pointed. Top of basement was removed of vegetation and gravel was spread over wherever the flooring had been broken.	Rs. 207	Rs. A. P. 207 0 0	Work completed
48	Do. ..	Do. ..	Do. ..	Elephant stables ..	The open joists all round were grouted and pointed. The top of domes were completely plastered with lime mortar, the holes having been filled in with brick in mortar. Staircase was repaired.	467	467 0 0	Do.
49	Do. ..	Do. ..	Do. ..	Achutaraya temple ..	The loose beam stones all round the river closure were removed and stacked outside Rough stone wall was constructed on the western side, the ground sloped on the outside to prevent rain water.	423	423 0 0	Do.
50	Do. ..	Do. ..	Do. ..	Old Vishnu temple at Northern end of Sulai Bazaar.	The old roof was removed and renewed with the concrete of broken brick in mortar. Vegetation was removed from the inside wall and the displaced masonry set right. The displaced flooring was removed and relaid. Parapet was constructed to retain the roofing, pathways opened and a rough stone wall was constructed all round to prevent the earth from slipping.	478	478 0 0	Do.
51	Do. ..	Do. ..	Do. ..	Basement of an old building near Mahanavami Dibba.	The fallen basement was exposed to view by the removal of high earth all round which was reverted with rough stones. Pathway was opened and the vegetation in front removed. Steps were constructed with beam stones available at site.	128	128 0 0	Do.
52	Do. ..	Do. ..	Do. ..	King's balance. ..	Joists at the pedestals of the two vertical pillars were grouted and pointed with cement. Vegetation by the sides was cleared and the ground sloped over for drainage and gravelled over.	52	52 0 0	Do.
53	Do. ..	Do. ..	Do. ..	Ruined gateway, west of Vittala temple.	Rank vegetation was removed completely from the structure around it. Pathway has been opened and gravelled over and delineated. The displaced cut stones on basement were set up in position all round. The top of basement and ground all round were sloped for drainage and gravelled over.	162	162 0 0	Do.

Statement of expenditure on Conservation work carried out during the year 1914-15—cont.

Number.	District.	Tahk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle—cont.</i>								
54	Bellary	Hospet	Hampi Ruins	Hazara Ramachandra temple.	The pillars that were obstructing the view in front and inside were removed and the broken lintels were supported by steel girders underneath, the girders having been towed down to suit the stone masonry. The inside lintel which was broken was supported by a new cut stone beam resting on cut stone pillars. The unsightly parapet of burnt stone in mortar on both porches were removed. The displaced carbell stones on the south porch were set right and new cut stones were laid over the carbles to give necessary superincumbent weight to keep them in position. The huge buttress in front on the outside was removed and the wall of cut stone with sculptures were carefully removed and set in position to plumb. Vegetation was completely removed and rooted out. Joists were grouted all round and the surface pointed. The ground all round the wall was sloped for drainage and gravel was spread. Cut stone steps were also laid from the old stepped portion. The big gopuram at top of temple was being thoroughly repaired. The broken portions of the masonry and holes were patched up with brick in mortar. The surface was plastered with lime mortar.	RS. 420	RS. L. P. 418 0 0	Work completed.
55	Do.	Do	Tambrahalli	Well at Tambrahalli.		600	560 0 0	Work in progress.
56	Do.	Do.	Do.	Large ruined temple at Anantanara, angudi.		450	450 0 0	Do.
57	Do.	Do.	Do.	Jain temple on Hemakutam Rock.		159	159 0 0	Work completed.
58	Do.	Do.	Do.	Kadikahn Ganesa temple.		140	143 0 0	Do.

Statement of expenditure on Conservation work carried out during the year 1914-15 -cont.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle - cont.</i>								
59	Bellary	Harpanahalli	Bagali	Kalleavara temple	....	RS. 300	RS. A. P.	Sub-Divisional officer is asked to explain why no expenditure was incurred.
60	Chittoor	Madanapalle	Sompalle	Sompalle temple	Sundry repairs such as removing and relaying flooring slabs, rectifying leaks, etc., for ordinary maintenance.	30	30 0 0	Ordinary repairs.
61	Chittoor and Cuddapah.	....	....	Providing notice boards to archaeological buildings in the divisions.	During the year the notice board for the Sompalle temple has been provided.	17	17 0 0	Work completed and C.R. sent up in No. 1638 S. E. 4th December 1914.
62	Cuddapah	Pallampet	Attirala	Parasurama temple	Removing prickly pear and high ground, uprooting vegetation all done during the year.	11	11 0 0	Ordinary repairs.
63	Do.	Cuddapah	Puehpagiri	Temples in the Puehpagiri hills.	Cleaning the pillars of the temple shrine and mandapam and repairs to Bhimeswara temple and Vidyantatha temple and gopurams at the entrance for the ordinary maintenance of the shrine.	940	784 0 0	
64	Do	Sidhout	Joti	Rained Vishnu temple.	Removing silted sand in the compound	1,200	1,349 0 0	Special repairs.
<i>Fourth Circle.</i>								
65	Malabar	Wynad	Sultan's Battery	Jain temple	Removing vegetation and repairing road leading to the temple.	20	20 0 0	Completed.
66	Do.	Palghat	Palghat	Fort	Removal of plants from the walls and grouting and pointing where plants are removed.	470	472 0 0	Do.
67	Malabar	Kottayam	Tellicherry	Do.	(1) Removing thick jungle vegetation, white washing and painting at Fort entrance.	85	82 0 0	Do.
					(2) Cement plastering to prevent dampness in the store and light keepers' rooms.	48	45 0 0	Do.
					(3) Providing a gate to the western entrance of the Fort.	60	59 0 0	Do.
68	South Canara	Karkal	Madabidri	Tombs of the Jain Priests.	Removal of shrubs and roots. Dismantling and rebuilding portions displaced by the roots and shrubs. Pointing with cement and fixing notice board.	480	465 0 0	Do.
69	Do.	Do.	Karkal	Gumtarāya statue	Cutting steps in solid rock leading to the statue	320	311 0 0	Do.
70	Do.	Kasaragod	Bekal	Fort	Clearing vegetation and restoring portions of masonry that have slipped.	500	469 0 0	Do.

Statement of expenditure on Conservation work carried out during the year 1914-15—*cont.*

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done.	Rs. ..	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Fourth Circle—cont.</i>									
71	Coimbatore	Erode	Vijayamangalam	Jain temple	Cut-stone work with carvings, terracing, flooring and relaying the covering stones.	..	..	Rs. A. P.	Completed incomplete work of last year.
72	Do.	Do.	Siruar-periyapālayam.	Temple on the tank	Renewing covering stones; terracing cut-stone work with carvings.	460	..	484 0 0	Do.
73	Nilgiris	Coonoor	Helikaldrug	Fort	Clearing bushes (annual repairs)	25	..	21 0 0	Completed.
74	Do.	Ootacamund	Melkunda	Sculptured dolmens	Do.	5	..	5 0 0	Do.
75	Do.	Coonoor	Banagudi Shola of Jakkuneri near Kotagiri.	Group of dolmens	Do.	..	..	17 0 0	Do.
76	Do.	Do.	Batlada Achenni	Sculptured dolmens	Clearing bushes, refixing fallen stones and repairing rough stone wall (annual repairs).	5	..	15 0 0	Do.
77	Do.	Do.	Banagudi Shola of Jakkuneri near Kotagiri.	Group of dolmens	Removing bushes and earthwork for forming pathways.	120	..	80 0 0	Do.
78	Salem	Salem	Taramangalam	Siva temple	Special repairs to the roof, floor and stone walls.	120	..	126 0 0	Completed. The expenditure chargeable to contribution will be written back in the supplemental account for March 1915.
79	Do.	Atur	Atur	Fort	Clearing prickly pear and vegetation and other ordinary repairs.	880	..	890 0 0	In progress. A sum of Rs. 360 will be required to complete the work.
80	Do.	Trichengode	Sankaridrug	Hill Fort	Clearing prickly pear and special repair to parapet walls over the gateway, etc.	500	..	504 0 0	Completed.
81	Trichinopoly	Namakkal	Namakkal	Narasimhasvami temple.	Repairs to the roof and to the floor	390	..	390 0 0	In progress. A sum of Rs. 150 will be required to complete the work.
82	Do.	Do.	Do.	Ranganatha temple	Annual repairs to the floor, etc.	300	..	301 0 0	Completed.
83	Do.	Do.	Do.	Hill Fort	Ordinary repairs	75	..	75 0 0	Do.
84	Do.	Do.	Do.	Do.	Repairing damages to and providing a suitable door to the secret passage on the north side of the hill Fort.	120	..	110 0 0	Do.
<i>Fifth Circle.</i>									
85	Madras	Madras	Madras	Old inscription stone No. 1764 in the basement wall of H.L., Police Station, Washermanpet.	Annual repairs	7	..	7 2 3	Completed.

Statement of expenditure on Conservation work carried out during the year 1914-15—cont.

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Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Fifth Circle—cont.</i>								
86	Madras ..	Madras ..	Madras ..	The obelisk standing between Madras and the East Coast Railway near Basin Bridge.	Special repairs	Rs. 9	Rs. A. P. 9 2 3	Completed.
87	Do. ..	Do. ..	Do. ..	The obelisk standing near the Tiruvottiyur High Road, Madras.	Annual repairs	10	9 9 11	Do.
88	Do. ..	Do. ..	Do. ..	The Old Madras Town wall.	Do.	142	142 6 2	Do.
89	Do. ..	Do. ..	Do. ..	Cornwallis' Memorial in front of the Persidney Fort Office.	Do.	38	41 10 8	Do.
90	Do. ..	Do. ..	Do. ..	The obelisk R.S. No. 1816 standing to the north of the western extremity of the Old Madras Town wall.	Do.	8	7 9 0	Do.
91	Do. ..	Do. ..	Do. ..	The Old Madras Town wall.	Demolishing the cement godowns in the Old Town wall, Georgetown (<i>special repairs</i>).	281	297 15 4	Do.
92	Do. ..	Do. ..	Do. ..	Do.	Credits by the sale of old materials removed from the work of demolishing the cement godown in the Old Town wall, Georgetown. <i>Annual repairs.</i> —Conservation of ancient monuments.	—1,395	—1,316 11 0	When the remaining wood, etc., is sanctioned a further credit of about Rs. 75 may be expected.
93	Chingleput ..	Chingleput ..	Mahabalipuram ..	All ancient monuments.	Special repairs—to all ancient monuments ..	164	164 10 0	Completed.
94	Do. ..	Do. ..	Do. ..	Do.	Special repairs	1,131	1,097 15 7	Completed. Expenditure to end of 1913-14 is Rs. 864-9-6.
95	Do. ..	Conjeeveram ..	Kuram ..	Kesavaperumal temple.	Special repairs	30	81 0 5	Completed. Expenditure to end of 1913-14 is Rs. 430-0-7.
96	Do. ..	Do. ..	Kalattur ..	Munkadumisvara temple.	Annual and special repairs	292	291 9 8	Completed. Expenditure to end of 1913-14 is Rs. 200-10-6.
97	Do. ..	Do. ..	...	All ancient monuments in Chingleput district.	Putting up name and notice boards to ancient monuments in the Chingleput district (<i>special repairs</i>).	..	8 11 0	Completed. Expenditure to end of 1913-14 is Rs. 447-6-2.

Statement of expenditure on Conservation work carried out during the year 1914-15—cont.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Fifth Circle—cont.</i>								
98	Chingleput	Conjeeveram	Conjeeveram	Kailasanatha temple	Special repairs	Rs. 93	Rs. A. P. 93 0 0	Completed. Expenditure to end of 1913-14 is Rs. 612-11-5.
99	Do.	Chingleput	Mahabalipuram	Five Rathas	Planting casuarina plants in Five Rathas (special repairs).	369	368 5 3	In progress. An approximate estimate of the amount required to finish the work is Rs. 132.
100	Do.	Conjeeveram	Tenneri	Large Siva temple ..	Special repairs	15	33 7 9	Completed. Expenditure to end of 1913-14 is Rs. 168-16-3.
101	Do.	Chingleput	Chingleput	Ther Mahal	Annual repairs	348	348 9 11	Do.
102	Do.	Conjeeveram	Badaputrisvara ..	Ordinary repairs	Ordinary repairs	..	14 12 0	Completed.
103	Do.	Chingleput	Mahabalipuram	Varahanandapuram at Seven Pagodas.	Constructing a retaining wall on the east and west sides of Varahanandapuram (special repairs.)	131	131 2 0	In progress. An approximate estimate of the amount required to finish the work is Rs. 29.
104	Do.	Do.	Salavankuppam	Archaeological remains.	Special repairs	90	96 5 0	In progress. An estimate of the amount required to finish the work is about Rs. 110.
105	Do.	Saidapet	Maritrangalam	Old Vishnu temple with epistyl Gopuram.	Do.	140	200 11 0	In progress. An approximate estimate of the amount required to finish the work is Rs. 529.
106	Nellore	Udayagiri	Udayagiri	Hill Fort	Do.	1,000	1,029 12 7	Completed.
<i>Sixth Circle.</i>								
107	Madura	Dindigul	Dundigul	Rock Fort	Watchman for watching Rock Fort and annual maintenance, (annual repairs).	110	110 0 0	Completed.
108	Do.	Tirumangalam	Koilpatti	Koilpatti temple ..	Maintenance of watchman	14	13 0 0	Do.
109	Tinnevely	Srivaikuntam	Adichanallur	Prehistoric remains ..	The remains were watched by a watchman under the control of the Revenue Department. (annual repairs).	73	73 0 0	Completed. The grant for the work is Rs. 78.
110	Do.	Do.	Tuticorin	Dutch cemetery ..	Whitewashing all the graves and plastering the damaged portions of them and clearing the compound (ordinary repairs).	78	78 0 0	The grant for the work is Rs. 50.
111	Do.	Amlāsamudram.	Shermadevi	Bakthavatsalar temple.	(1) Constructing a drainage outlet pipe to drain off the court-yard round the sanctum. (2) Relaying disturbed stones in the court-yard and pointing the pavement of the court-yard with cement. (3) Relaying top of terrace over sanctum to close the leaks (special repairs).	330	330 0 0	Completed. The grant for the work is Rs. 300.

Statement of expenditure on Conservation work carried out during the year 1914-15—cont.

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Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Sixth Circle—cont.</i>								
112	Trichinopoly	Perambalur	Valikondapuram	Valisvara temple	Annual repairs	Rs. 215	Rs. A. P. 254 8 6	The accounts of the contractors were finally closed. The grant for the year is Rs. 215.
113	Do	Do.	Ranjangudi	Fort	Removing prickly pear, roots, etc., turning them. Removing and refacing the rough stone retaining wall. Repairing two masjids. Repairing the road and steps leading from the gate to the residence of Nawab. Cutting trees in the residence of Nawab.	785	765 6 7	Prickly pear clearance almost completed.
<i>Seventh Circle.</i>								
114	Chittoor	Chendragiri	Chendragiri	Chendragiri Mahal	Clearing vegetation and sundry repairs and wages of watchmen and gardener. (annual repairs).	300	238 0 0	Completed.
115	Do.	Chittoor	Melpadi	Cholasarasvami temple.	Rebuilding the bulged out portion of the southern wall of the temple, renewing the broken beam stones of the mandapa around the shrine, relaying the damaged terrace, clearing vegetation, grouting and pointing the interior and exterior walls. (special repairs).	600	592 0 0	Do.
116	Do.	Do.	Do.	Somanathasvami temple.	A crevice in Ammankoil was closed. Cracks were grouted with concrete, one of the beam stones of the mandapa in front of the shrine was replaced. Flooring stones were replaced in some parts and three iron grated windows inserted in walls of the shrine to admit light (special repairs).	350	350 0 0	Do.
117	North Arcot	Vellore	Vellore	Fort	Annual repairs. Removal of vegetation.	400	401 0 0	Do.
118	Do.	Do.	Do.	Hindu temple within the Fort.	Annual repairs. Maintenance of watchman and petty repairs.	300	306 0 0	Do.
119	Do.	Walajah	Arcot	Delhi gate	Annual repairs. Maintenance of watchman.	60	60 0 0	Do.
120	Do.	Vellore	Vellore	Hindu temple in the Fort.	Special improvements. Exposing the basement of the gopuram, improving the approaches and repairs to floors.	904	905 0 0	Completed. An outlay of Rs. 163 was incurred in 1913-14.
121	Do.	Do.	Do.	Ditch at the entrance of Fort.	Special repairs. Removing earth to allow free flow of water.	150	149 0 0	In progress. Approximate amount required to finish the work is Rs. 300.

Statement of expenditure on Conservation work carried out during the year 1914-15—cont.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Seventh Circle—cont.</i>								
122	North Arcot	Polar	Padavedu	Hannuman temple	Special repairs. Outer mantapam roofed with concrete over cut-stone beams north walls; a portion demolished and rebuilt with brick in mud.	RS. 150	RS. A. P. 150 0 0	In progress. Approximate amount required to finish the work is Rs. 120. A contribution of Rs. 50 has been received in February 1915 for the work and this amount will be utilised to meet the balance of estimate Rs. 120 in 1915-16. Completed.
123	Do.	Vellore	Nelvoy	Ramaswami temple	Ordinary repairs. Closing leaks and petty repairs.	100	100 0 0	Do.
124	Do.	Do.	Abdullapuram	Abdul Mahal	Ordinary repairs to walls	200	198 0 0	In progress. Approximate amount required to finish the work is Rs. 120.
125	Do.	Wandiwash	Seyamangalam	Rock-cut temple and sculpture.	Special repairs.—A portion of the roof of the mandapam in front of the Garbagraham has been renewed.	100	100 0 0	Completed.
126	Do.	Do.	Wandiwash	Fort	Ordinary repairs. Removal of prickly pear and vegetation.	150	153 0 0	Completed.
127	Do.	Arcot	Pudupady	Vedanasayanaperu mal temple.	Special repairs. Constructing a compound wall.	360	335 0 0	Completed. Balance represents savings.
128	South Arcot	Ginjee	Ginjee	Fortress comprising a Hill Fort on the Rajagiri, etc.	Rajagiri Hill.—Repairs to the rampart and wall and flooring, etc., Venkataramaswami temple (special repairs).	1,200	1,035 0 0	Rupees 714 spent by the Executive Engineer, South Arcot division. Rs. 321 spent by the Executive Engineer, Tank Restoration Scheme division, to which division the works have been transferred with the transfer of Tindivanam Sub-division. Executive Engineer, Tank Restoration Scheme division has been asked to submit explanation of the Sub-Divisional officer for the lapse of Rs. 165 and it is awaited.
129	Do.	Do.	Do.	Fortresses comprising a hill-fort on the Rajagiri hills and monument outside the fort, etc.	Watchman for the Gingee fort; cutting bushes for the building and cleaning pathways (annual repairs).	150	146 0 0	Expenditure by South Arcot division Rs. 46 and Tank Restoration Scheme Rs. 100. Completed.
130	Do.	Do.	Do.	Do.	Special urgent repairs to Gingee Fort in connection with the visit of His Excellency the Governor of Fort St. George.	750	528 0 0	Executive Engineer reports that savings were due to the work having been done departmentally.

Statement of expenditure on Conservation work carried out during the year 1914-15—cont.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
Seventh Circle - cont.								
131	Tanjore	Tanjore	..	Sivaganga Little Fort Rampart walls.	Special repairs. Repairs to rampart and gun impression walls on northern side of the big temple to a length of 200 feet finished.	RS. 2,432	RS. A. P. 0 0	In progress. Approximate amount required to finish the work is Rs. 1,500. An outlay of Rs. 917-4-0 incurred in 1913-14. Completed.
132	Do	Do.	Do.	Sivaganga Little Fort.	Vegetation from the masonry removed. A foot path 3 feet width cut and maintained on top of the wall all round.	150	141 0 0	
133	Do.	Do.	Do.	Statue hall in the Tanjore Palace.	Glass ventilators were fixed for the arched openings and rattan chinks have been provided for openings between the pillars (special repairs).	1,500	1,446 0 0	In progress. A sum of Rs. 1,200 is required to finish the work. An expenditure of Rs. 13 incurred in 1913-14.
134	Do.	Kumbakonam	..	Vanapurisvarasvami temple.	Completion of the repairs to the rear mandapa and flooring the mandapa in front of the God's shrine (special repairs).	..	263 0 0	Completed. Expenditure to end of 1913-14 is Rs. 1,509. A contribution of Rs. 200 is received.
135	Do.	Mayavaram	..	Town gateway Dansborg.	Underpinning the walls with plastering and other sundry repairs.	..	5 0 0	An outlay of Rs. 106 was incurred in 1913-14. Completed.
136	Do.	Kumbakonam	..	Vadapurisvarasvami temple.	Vegetation completely rooted out and roof repaired watertight and drainage provided for on completion of work.	..	1 0 0	Completed. A contribution of Rs. 70 received and spent Rs. 627 incurred to end of 1913-14.
137	Do.	Do.	..	Sarangapanisvami temple.	Removal of flooring of the front tower with required joists and planks and painting completed.	..	50 0 0	Completed. Contribution received is Rs. 3,200 and Rs. 459 spent out of it. Expenditure to end of 1913-14 is Rs. 2,915-4-0.
138	Do.	Do.	Do.	Nagesvarasvami temple.	Repairs to the mandapam around God's shrine and flooring (special repairs).	..	112 0 0	Completed. Contribution received is Rs. 540 and Rs. 198 spent out of it. Expenditure to end of 1913-14 is Rs. 1,214-8-0.
139	Do.	Tanjore	..	Sri Chandramulesvarasvami temple.	The openings between the pillars inside were closed with expanded metal partition with a doorway (special repairs).	..	....	In progress. Contribution received is Rs. 635 and Rs. 218 spent out of it. Approximate amount required to finish the work is Rs. 400.
140	Do	Do.	Do.	Library buildings in Tanjore Palace.	Northern portion of the hall was floored with Cuddapah slabs and a small verandah put up (special repairs).	..	....	In progress. Contribution received is Rs. 120 and Rs. 595 was spent from contribution share. Approximate amount required to finish the work is Rs. 500.
Total ..						..	32,862 14 3	

APPENDIX D (2).
STATEMENT of expenditure on Conservation work carried out in Coorg during the year 1914-15.

Number	District.	Taluk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
1	Coorg	Mercara ..	Mercara ..	Fort and Raja's seat..	<i>Fort</i> .—Repairing and painting the masonry elephants and horses, clearing rank vegetation, binding over roads inside the Fort and approach road with good gravel and cleaning and repairing the well, drains, culverts, latrine and urinals, etc. <i>Raja's seat</i> .—Repairs to floor, plaster basement, leaks in roof and cleaning all round.	Rs. 250	Rs. A. P. 252 1 5	<i>Annual repairs</i> .—A sweeper has also been employed throughout the year to look after the surroundings of the buildings. Work completed.
2	Do.	Do.	Do.	Fort ..	<i>Fort</i> .—Constructing an earthenware 6 inches diameter pipe culvert along the approach road in the south-east corner of the Palace to carry off the rain water.	55	13 9 9	<i>Special repairs</i> .—In progress. Funds required for completing the work will be allotted in the civil budget during 1916-16.
3	Do.	Padirakanad ..	Nalkanad ..	Nalkana] Palace	White-washing, tarring and painting roof with solignum, varnishing the furniture, dismantling the roof timber, re-tilling and ridging with ridge tiles. Repairs to leaks in roof, doors and windows and floor and plaster.	490	96 10 0	<i>Annual repairs</i> .—A watchman has also been employed to look after the building and furniture.
4	Do.	Do.	Do.	Do.	Dismantling the old roof of the upper storey and lower front side of the Palace. Renewing the same with new lead plates, rafters, king posts, ridge piece and battens, re-roofing and ridging with old tiles and painting the roof timber with solignum.	595	....	<i>Special repairs</i> .—Estimate closed. The expenditure incurred in last year on this work, viz., Rs. 109-8-5 was reported with the return for 1913-14. 3 and 4.—Further execution of repairs and improvements proposed were stopped, as they would completely destroy the architectural interest of the building.

N.B.—No specific allotments are made in this division for minor works.

PART II.

BHIMA'S RATHA.

Bhima's Ratha, this is the name by which the curious looking building illustrated in Plate I, is known to the inhabitants of Mahābalipuram. Needless to say, it has no connection with the stories concerning Bhima, neither is it a "rath" or car. Perhaps the waggon-headed roof of the building led to the latter idea, as it has some remote resemblance to the tilt of a country bullock-cart. It forms one of the most interesting and valuable monuments in that famous group at Mahābalipuram, which for some unaccountable reason is generally known as the Seven Pagodas. With the exception of the large Siva temple built on the sea shore, and consequently known as the Shore Temple, the rest of the old temples here are monolithic rock-cut structures hewn out of huge granite rocks which rise abruptly above the surrounding sandy plain. A few of the buildings bear inscriptions from which we learn that these monuments are the work of the Pallavas, a powerful race who ruled over this part of India in the seventh century and who were worshippers of Brahmanical deities.

In the famous Buddhist bas-reliefs of Sanchi, Bārahāt and Amarāvati, we have many sculptural representations of monasteries and royal palaces built in this peculiar style, and the same sculptures show that this type of waggon-headed roof was the usual method of roofing all buildings of any importance in those early days, only that at that period, the buildings were constructed in wood, the substructures alone being of brick or stone. If we examine the architecture of Bhima's Ratha carefully, we shall see that this building too really represents a stone model of a wooden structure. Its wooden origin is particularly obvious in the treatment of the roof and the style of the pillars and their bracket capitals. As if to purposely make it quite clear that it is a model of a wooden building, the sculptors have reproduced the ends of the great square-headed cross beams that would be required to support the curved rafters of the roof if the building were constructed in timber. In order to screen what would otherwise have been a very ugly feature in the outward appearance of the roof, the heads of the large cross beams are provided with small projecting horseshoe-shaped gables. It will also be noticed that under each of the five cross beams, there is a large projecting window opening supported by two sturdy pillars with bracket capitals. In a wooden building of this type, these additional pillars would be required to give support to the great weight of the cross beams at these five places. The curved brackets that would be required to support the underside of the eaves of the projecting roof, were it a wooden building, have all been laboriously reproduced here in stone, without any structural advantage having been gained in the process. The style of the great horseshoe-shaped barge-boards at each gable end of the roof too, are unmistakable stone copies of wooden models. In fact, this particular architectural feature does not lend itself successfully to construction in any material, other than wood. It has been successfully reproduced here, but only because in this case it happens to be a monolithic structure. It would be impossible to construct such a roof as this on so large a scale, by the ordinary means of stone construction. Such a roof might be successfully constructed in brick and plaster, and we know from existing examples, that they were sometimes built of this material. But the indications of a wooden origin for this type of building, are here, so many and so clear, that we may feel quite sure that wood was the chief material used in constructing such buildings in early times. It was no doubt the perishable nature of these wooden buildings which induced the sculptors to attempt to carve such a structure out of stone with a view to its lasting for ever.

We know from sculptural representations and also from historians that the rulers of ancient India lived in magnificent palaces, and yet we never discover any of the remains of such buildings, other than their brick foundations. While remains of brick and stone religious buildings are common enough, dating back as early as the reign of Asoka (272-231 B. C.), religious edifices were always set up with a view to their lasting for ever, so naturally they were built of brick or stone and their construction often took many years to complete. But the palaces, civil and domestic buildings, were required for immediate occupation, so they were not built as everlasting memorials, but mainly of wood, in much the same manner as the modern palaces of Burma.

Previous to the seventh century of our era, Indian builders, sculptors and wood carvers had been mainly employed in erecting or hewing out of the living rock, religious buildings for the Buddhists. On the decline of Buddhism about this same period, we find Brahmanism reasserting itself in the form of Hinduism. Thus we find that these old builders of Buddhist monuments, or their direct descendants, no longer receiving employment from the Buddhists, offered their services in the cause of the new religion. When working for the Buddhists, these builders were called upon to erect three standard types of religious buildings: stūpas or relic mounds; chaityas or churches; and viharas or monasteries. Hinduism, at that early period, had not had time to evolve any definite standard types of religious buildings of her own, so the question of designing appropriate edifices was left to these former builders of Buddhist monuments. Having no other precedent than Buddhist art to guide them, it is not surprising to find the buildings for the new faith resembling those of the Buddhists, both in plan and design. Bhima's Ratha is an excellent example of this kind of building. In fact, it does not contain a single architectural feature which can be strictly speaking, classed as Hindu, and yet we know for certain that it is the work of the Pallavas, or at least of the workmen they employed. The structure being a monolith and having been left unfinished, it is not quite clear what the plan of the ground floor might have been had it been completed. But as the pillared verandah

appears on both sides, and attempts have been made to remove the natural rock partition which divides them, a work which was fortunately abandoned just in time, or the structure would certainly have collapsed had it been carried through; it seems probable that the original idea was to have a large pillared hall below for purposes of worship or religious instruction. The upper floor is solid rock, so it is useless to speculate on the probable form its plan might have taken, had it been finished. The outside appearance of the building suggests a monastery with an assembly hall below. In the curved gable moulding of the cornice, the carved representations of little human heads peering through the horseshoe-shaped windows are mostly the heads of women. As already stated above, the old Buddhist bas-reliefs show that this type of design was used both for monasteries and palaces, and that they were sometimes very lofty buildings of several storeys. It is a great pity that the building was never completed, as it would have been interesting to have seen how the Pallavas would have adapted it to suit the requirements of the new faith.

THE VĀDĀMALLISVARA TEMPLE AT ORAGADAM.

At Oragadam, a small village, $6\frac{1}{2}$ miles to the south-east of Chingleput railway station, and 9 miles in a straight line from the famous Seven Pagodas at Mahābalipuram, there is a quaint and interesting little apsidal-ended Hindu temple, apparently modelled on the style of the rock-cut chaitya known as the Sahādeva Ratha at Mahābalipuram.

The temple is built on a small rocky hillock standing just outside the village. A few of the rocks to the south-west of the temple bear old inscriptions. Hoping that these might throw some light on the history of the temple or the village, I requested the Assistant Archaeological Superintendent for Epigraphy to have them copied and deciphered, and he informs me that although they are all very worn and defaced, he has been able to ascertain that they belong to the Chōla dynasty. One is dated in the seventh year of the reign of Rājakesarivarman, and another is dated in the fourth year of the great Rājendra Chōla I (1011-12 A.D.), the latter records the gift of some sheep for a lamp to the temple of Tiruvādamalaiyar at Urōdagam *alias* Pallavamalla-Chaturvedimaṅgalam, which reminds us of a Pallava king of the eighth century. The temple itself contains no inscriptions, so these old rock-cut records are useful in tracing the age of the structure. They do not tell us when it was built or by whom, but they do record that the temple was standing in the eleventh century. It is now called the Vādāmallisvara temple and is sacred to Siva and faces the east. At first sight,* the apsidal-ended plan of the shrine chamber and the miniature brick and plaster chaitya above it, might lead one to suppose that the temple is a very early structure of the seventh century, at which period, all Hindu temples show a pronounced Buddhist style in plan and design. At Mahābalipuram, there are many Pallava temples belonging to this early period which are excellent examples of Buddhist prototypes, and which incidentally explain the origin of certain styles of Hindu temple architecture. However, apart from the inscriptions just mentioned, there are certain decorative features about the brick and plaster work, and the style of some of the stone mouldings indicating that it is much later than the temples at Mahābalipuram.

In discussing the architecture and construction of the building, it will assist matters, if we leave out of consideration the pillared porch erected in front of the entrance. The style of the pillars and the projecting cornice of this porch indicate that this portion of the building belongs to the Vijayanagar period and cannot be earlier than the 15th or 16th century. The plan of the building shows that the original structure consisted of a small square hall leading into a little apsidal-ended chamber enshrining a stone linga of the usual type, mounted on its yoni pedestal. The walls are three feet thick and faced with well-dressed granite blocks neatly and accurately fitted, originally, without mortar. Between the stone facing of the walls, there is the usual core of rubble masonry. The stonework extends up to the double cornice and is provided with a flat terraced roof of the usual type, except where the roof extends over the shrine chamber, where it takes the form of a flat ceiling composed of teakwood rafters, concrete and plaster, effectually shutting off all communication with the hollow brick chamber above.† The little brick and plaster chaitya above the shrine chamber appears to have been added merely as an ornament denoting the position of the deity enshrined below. It serves no useful purpose as a means of lighting the interior as it possesses no window openings, neither is it necessary as a roof covering for the chamber below since the latter is already provided with a durable roof. In the real Buddhist chaitya, there was no second or false roof below the upper one as we find here, and the gable end of the roof was always provided with a large horseshoe-shaped window opening, usually fitted with an ornamental fan-light or carved wooden screen, forming an ideal means of affording light and air to the interior of the building. Here, the gable end of the roof merely serves as an additional space for the display of stucco ornament of the usual medieval Hindu type, while images of the bull Nandi, and other conventional devices denoting that the building is sacred to Siva, decorate the lower portion of the plaster work all round the roof at its junction with the stone walls of the body of the building. The ridge running along the top of the roof is adorned with three large finials. These are usually gilt or painted yellow in imitation of gold. Originally, the whole of the plaster work of the entire roof was painted, the main figures and ornaments being picked out in gaudy colours in the same

* See Plates II and III.

† See Plate III.

manner as is the custom in Southern India at the present day. The same custom was employed by the Buddhists from whom the Hindus borrowed it, and no doubt it represents the earliest form of decorating a building. The Hindus employ this means of ornamenting their temples not merely because they think it is pleasing to the eye, and therefore pleasing to their gods; but because it also serves a useful purpose in religious instruction by explaining in an anthropomorphic manner, the different gods and their incarnations, and the sacred stories connected with them. Certain gods are painted in certain recognised colours, which are well-known even to uneducated Hindus, who thus have no difficulty in interpreting the sacred stories portrayed in the gaudy stucco work adorning their temples. In condemning this practice, we should remember that the Hindus are only carrying out a custom of great antiquity, and one which they believe to be useful as a means of imparting religious instruction.

In the stone architecture of the temple, we may still find traces of the old conventional lions, leogryphs, and gable ornament so familiar in late Buddhist and early Pallava architecture. But these decorative forms now occupy a subordinate position in the design of the building. The boldly cut, well defined gable ornament, representing a long chaitya roof with little horseshoe-shaped gable windows with the heads of monks or nuns peering through them, such as we find in the temples at Mahābalipuram, has now degenerated into a heavy curved moulding decorated with floriated, fan-shaped panels or plaques. Its original character and meaning has disappeared. This change in the architecture also denotes a change in religion. It shows that the latter has become more elaborate and complex, and that the number of deities to be reckoned with has increased. Thus we find the architect has been called upon to provide extra accommodation for these additional images and more space for the display of religious ornament. In order to do this without departing from the original plan for temples of this type, he introduces five large ornamental niches into the outer surface of the stone walls, and provides little niches filled with stucco images all round the brickwork above. At a still later period, he adds a four-pillared porch in front of the entrance, forming a clumsy and unnecessary addition which spoils the general character of the original design. Such changes as these from the old Pallava type of apsidal-ended temple would naturally take some centuries to produce, and all things considered, the ornamentation of the structure in particular, I do not think the temple can be earlier than the 10th century.

Apsidal-ended temples of this type and period are not uncommon in Southern India, and as a rule they are dedicated to Siva. Perhaps in adopting this style of building from the Buddhists, the Hindus saw in its apsidal-ended plan, the sacred form of the linga or phallic emblem of Siva, and thus considered it an appropriate design for Saivite temples.*

TREE AND SERPENT WORSHIP IN SOUTHERN INDIA.

From the earliest times, Indian popular belief has always recognized a much venerated class of snake gods known as Nāgas. It must not be supposed that all snakes are worshipped. The Nāga or hooded cobra alone is sacred. It is called the good snake and is considered a protector, and harbinger of success, but becoming dangerous when angry. Although the poison of this serpent is so deadly, few Hindus can be induced to kill one. The higher castes consider it a sin to kill a cobra and believe that the man who does so will be stricken with all kinds of misfortune.

From Kashmir to Nepal in the Himalayan region, throughout the Deccan and Southern India, and on the West Coast in particular, this extraordinary veneration for the Nāga still survives. In Southern India, carved stone images of the Nāga are set up to this day, often at the entrance of a town or village, for public adoration, and ceremonial offerings are made to the living cobra. Groups of these Nāga-kals (Snake-stones) are to be found in almost every village, heaped up in a corner of the courtyard of a Siva temple, or placed under the shade of a venerable Pipal (*Ficus Religiosa*), or a Margosa (*Melia Azadirachta*) tree.†

They are generally worshipped on the Nāgula Chaviti, or the fourth day of the bright fortnight in the month of Srāvana (July-August), when women fast and pour milk over the stones or over ant-hills in which the cobra is believed to reside. That day is observed as a great festival.

The nature of the offerings made to the cobra vary in certain districts and among different castes. The usual form of serpent worship is the vow taken by childless wives to install a snake stone (Nāgapratisthai) if they are blessed with offspring. The ceremony consists in having a figure of a cobra carved on a small stone slab, placing it in a well for six months, "giving it life," (Prānapratisthai) by reciting mantrams and performing other ceremonies over it, and then setting it up under a pipal or margosa tree. Milk, cooked jaggery and rice, burning ghee in the middle of rice flour, eggs and fowls are also offered to the living cobra by some castes.

In Malabar, cobras are supposed to exercise an evil influence on human beings if their shrines are not respected. A clump of wild jungle trees luxuriantly festooned with graceful creepers is usually to be found in the south-west corner of the gardens of all respectable

* See Plate III.

† See Plate IV, Figures (a) and (b).

Malayāli Hindus. The spot is free to nature to deal with as she likes. Every tree and bush, every branch and twig is sacred. This is the Nāga-kōtta (Snake-shrine). Usually there is a granite stone carved after the fashion of a cobra's hood set up and consecrated in this waste spot. Leprosy, itch, barrenness in women, deaths of children, the frequent appearances of snakes in the garden, and other diseases and calamities supposed to be brought about by poison, are all set down to the anger of the cobras. If there is a Nāga shrine in the garden, sacrifices and ceremonies are resorted to. If there is none, then the place is diligently dug up, and search made for a snake stone, and if one is found it is concluded that the calamities have occurred because of there having previously been a snake shrine at the spot, and because the shrine had been neglected. A shrine is then at once formed, and costly sacrifices and ceremonies serve to allay the Nāga's anger. In this district, the Nāga is the tutelary deity of the house, and god and shrine are conveyed with the property and frequently specified in deeds of transfer. Pūja is offered at least once a year, often by a Brahman; and the serpents are periodically propitiated by songs and dances, called "*Nāgam-pāttu*." The performance of a song called "*Nāgapāttu*" (song in honour of serpents) in private houses is supposed to be effective in procuring offspring. "The high priest of the serpent cult in Malabar is the Pambanmakkād Nambūdīri, who lives in the town of Ponnāni in a house full of cobras which are said to be harmless to his family."*

It is the special function of the Pulluvans, a low caste of herbalists, to assist at these ceremonies to propitiate the serpent gods of the Nāga-kōttas. A geometrical design of a snake is drawn on the ground, and a Nayar woman of the family sits by it holding a bunch of areca flowers, while a Pulluvan man and woman sing songs and dance. As the music proceeds, the Nayar woman becomes possessed and begins to quiver; and moving backwards and forwards rubs away the figure of the snake with the flowers. The Pulluvan accompanies the songs on a peculiar instrument which is called a Pulluvā-kudam (Pulluva pot) and merits particular description. It consists of an earthenware pot with its bottom removed, and entirely covered, except the mouth, with thin leather. The portion of the leather which is stretched over the bottom of the vessel thus forms a drum, to the centre of which a string is attached. The other end of the string is fixed in the cleft end of a stick. The performer sits cross legged holding the pot mouth downwards with his right hand, on his right knee. The stick is held firmly under the right foot, resting on the left leg. The performer strums upon the string which is stretched tight, with a rude plectrum of horn, or any similar substance. The vibrations communicated by the string to the tympanum produce a curious sonorous note, the pitch of which can be varied by increasing or relaxing the tension of the string. Mr. Thurston, in Volume VI of "*Castes and Tribes of Southern India*" has given us a full account of the Pulluvans and an excellent photograph of the ceremony just described.

Allied with this worship of the serpent, there occur two other religious ideas about which it is difficult to come to correct or satisfactory conclusions; for the phallic and sakti worship and tree worship are somehow inextricably mixed up with Nāga worship. It is possible that the tree was at first simply an emblem of the phallus, and the serpent was, and still continues to be, an emblem of the sexual passion. When a woman fulfils her vow to the Nāga deity who has blessed her with offspring, she invariably installs the snake stone under a pipal or a margosa tree, or for preference, under the shade of a pipal tree that has been "*married*" to a margosa tree. Pipal and margosa trees are often planted together, "*married*", as the saying goes — on a platform and worshipped by Brahmans and other high castes. It is believed that women will get children if they walk round the trees 108 times every day for 45 days consecutively. To "*marry*" the trees is explained as sacred because marriage of any kind is holy; but the fig has been revered since the time of the Mahābarata and the margosa is universally regarded as containing the divine essence, its leaves being used all over Southern India in religious ceremonial.

It will thus be seen, that the trees under which the snake stones are set up, come in for a share of the worship bestowed upon the Nāga deity who is sometimes supposed to actually reside in the tree itself. Although the pipal and the margosa are the chief trees revered, other trees and plants are also held sacred. In some parts of Southern India, the Sāmi or Vanni tree (*Prosopis Spicigera*) is venerated, as in the Bellary district. The story goes that the five Pandava brothers concealed their arms in this tree when they set out in disguise and that the weapons turned to snakes and remained untouched until they returned. At Uchchangiamma festival it takes a prominent part and on the Dasara day people send their friends a few leaves of it by post as an auspicious greeting.

In the Bellary district, Nāga worship seems to have been formerly far more common than it is now. Snake stones, some of them beautifully carved as may be seen in Plates VII and VIII, are found in most villages, but few of them appear to get much attention these days. Vows are, however, made at snake shrines, usually by women, to procure children, and if a child is afterwards begotten, it is given an appropriate name as in other districts, such as Nāgappa, Subbanna, Nāgamma, etc.

* Malabar District Gazetteer, Volume I, (Page 155, dated 1908).

† See Plate V, Fig. (a) and (b).

Mariamma, the goddess of small-pox and cholera, is worshipped throughout Southern India and is supposed to be particularly fond * of the margosa, and this tree is often worshipped as being her abode or as indicating her presence. Connected with the margosa tree is the worship of Chaudēsvari, the goddess of the Tōgata caste of weavers found in the Anantapur district, concerning whom little is known. She is supposed to reside in margosa trees and either the tree itself or a stone representing the goddess and placed at its foot is worshipped by the Tōgatas at certain seasons, such as the Telugu New Year's day. Apparently the other weaver castes take no share in the ceremonies. They consist largely of animal sacrifices. Nevertheless a particular class of Brahmans, called Nandavarikula Brahmans, take a prominent part in the festival. This name Nandavarikula is derived from the village of Nandavaram in the Karnool district and doubtless many stories are prevalent there concerning the people of this sub-division. The account given in the town of Tadpatri, where they are fairly numerous, is as follows:—"Once upon a time a king from Southern India went on a pilgrimage with his wife to Benares. While there, he unwillingly incurred a nameless but heinous pollution. Horrified, he applied to some Brahmans there for purification, promising them half his kingdom in return. They asked for some tangible record of this promise and the king called upon the goddess Chaudēsvari, who had a temple close by, to witness the oath. The purification was effected and he departed home. Later on the Brahmans came south and asked the king to fulfil his promise. He declared that he could not remember having made any such undertaking. The Brahmans accordingly returned to Benares and asked Chaudēsvari to come south and bear witness to the king's oath. She agreed on the usual condition that they should go in front and not look back at her as she came. As usually happens in such stories, they are said to have broken the conditions. At Nandavaram they looked back and the goddess instantly stopped and remained immovable. A temple was built for her there and the Brahmans remained in the south and still take part in the worship of Chaudēsvari which the Tōgatas inaugurate, even though she is not one of the Hindu pantheon and delights in animal sacrifices.†

A curious instance showing how a tree may become an object of veneration in a very short space of time, is given on page 102 of the South Arcot District Gazetteer:—"On the feeder road to Olakkūr station in Tindivanam taluk and near the eighth mile stone on the road from Kallakurichi to Vriddhachalam, are trees on which passers by have hung bits of rag until they are quite covered with them. No one can give any definite reason for the practice except the feeling that it cannot do harm and may do good. The latter of the two cases quoted had its origin only a few years ago in the construction by some shepherd-boys of a toy temple to Ganesa, formed of a few stones, under the tree, to draw attention to which they hung up a rag or two. The tree is now (1906), quite covered with bits of cloth and beneath it is a large pile of stones which have been added one by one by superstitious passers by."

Besides worshipping trees all Brahmans, especially women, worship the tulsi or tulasi plant (*Ocimum sanctum*) which is grown on an altar set up in the court yard of their houses.‡ The tulsi is very commonly worshipped by the followers of Vishnu; and the plant is most carefully tended as his representative. Every morning the ground near it is cleaned with cow dung and water; at night a lamp is hung before it. During the two hottest months of the year, a vessel of water is hung over it so that it constantly receives moisture. When a plant dies, it is cast into a river, the same honour being paid to it as to an image as soon as the worship of it is concluded. It is a common custom to place a sprig of tulsi near the head of a dying person. According to "Wilkin's Hindu Mythology," the origin of the worship of this plant is said to be as follows:—"A woman named Tulsi engaged in religious austerities for a long period, and, asked, as a boon that she might become the wife of Vishnu. Lākshmi (the wife of Vishnu), hearing of this, cursed her, and changed her into the plant which bears her name. Vishnu, however, comforted his follower with the assurance that he would assume the form of Shalgrāma, and continue near her. The Vāyu and the Padma Purānas teach that the tulsi was one of the products of the churning of the ocean."

In addition to trees and plants mention should be made of the Durva grass (*Agrostis linearis*) and Kusa grass (*Poacynosuroides*), which form part of the offerings made to the gods; as do the leaves or flowers of most of the trees previously mentioned. The Mahābhārata has a legend accounting for the sacredness of the Kusa grass. When Garuda brought some of the amrita from the moon for the Nagas, or serpent deities, as the price to be paid for his mother's release from servitude, Indra tried to induce him not to give it to them lest they becoming immortal, should oust him from his throne. Garuda would not consent to this arrangement, but suggested to Indra that after it was given to them he could steal it. Garuda, therefore, placed the amrita in a vessel on the grass, and whilst the Nagas were bathing, Indra stole it. The Nagas thinking that the ambrosia must be on the Kusa grass, licked it; the sharp spikes, slit their tongues and hence the serpent's tongues are forked; and the grass having been touched by the amrita, is holy.

As already stated above, as a rule, it is the cobra alone that is held sacred, but in the Asiatic Register, Volume I, page 82, a case is recorded at Sambalpur in Orissa, where a large rock snake was the object of worship. The account is as follows:—"In 1766, Mr. Motte and

* See Plate VI (a).

† Anantapur District Gazetteer, pages 33 to 34.

‡ See Plate VI (b).

another went to visit a great snake that had been worshipped there since the world began! They saw him emerge from his cave, which he does every seventh day, and accept the offering of a goat which his worshippers had provided. After devouring it, he took a bath in a canal that surrounded his dwelling place; and from the mark he left in the mud at the edge, Mr. Motte estimated his diameter to have been about two feet." He does not even guess his length, but it must have been considerable. When Major Kittoe visited Sambalpur in 1836 he was still alive.*

At Amalāpuram, a town in the Gōdāvari district, is a temple dedicated to the serpent God Subbarāyudu, the festival at which held in Mārgasīram (December-January) is said to be fairly well attended. At Sarpavaram (snake-town), a town $4\frac{1}{2}$ miles north of Cocanada in the same district, is a temple known by the name of Nārada Kshētram after the Rishi Nārada who is supposed to have founded it and which is locally famous for its sanctity. The name of the town is locally said to be derived from the fact that it was in this place that, as the Mahābhārata relates, Parikshit was bitten by a snake and died. His son performed the "*Sarpa-Yāga*" or serpent sacrifice, to effect the destruction of all those reptiles but one snake was spared by Indra's mercy.

References to kings giving donations to Brahmans for performing the "*Sarpa-Yāga*" sacrifice are fairly common in mediaeval inscriptions in Southern India, and it is possible that they are really indicative of a wholesale subjection or extinction of serpent worshippers or Nāgas. The many inscriptions recording—Kings claiming Nāga descent; marrying daughters of the Nāga race; and having the "*Phani-dhvaja*" or serpent flag, seems to leave no room for doubt, that the Nāgas of those days were a real and powerful race of people and not the demigods of Buddhist legends or of Hindu mythology. The term Nāga does not appear to have been a tribal name, but merely an appellation used by Brahmanical writers, to distinguish those who venerated the Nāga, or hooded cobra.

This veneration for the cobra appears to be just as common among the Jains of Southern India as it is with the Hindus. In the south-west corner of the courtyard of almost any Jain temple in South Canara, will be found a group of Nāga-kals, some of them quite elaborately carved, but all of them appear to be old, thus indicating that the custom of offering snake stones among the Jains in this district is dying out.

"In the old Buddhist legends, the Nāgas are fabled to reside under the Trikūta rocks supporting Mount Meru, and also in the waters of springs, lakes, rivers, etc., watching over great treasures, causing rain and certain maladies, and becoming dangerous when in anger. They are the subjects of Virūpāksha, the red king of the western quarter and probably the Buddhist form of Siva, who is well known in Hindu mythology as Virūpāksha as well as Nāganātha and Nāgabhūshana. Chiefs or kings of the Nāgas are named in the legends and their deep reverence for Buddha, which puts men to shame, is specially characteristic of them. More than once, Nāga chiefs approached Buddha, thus Muchilinda, the tutelary deity of a lake near Gayā, protected him from the rain; Apalāla, the guardian Nāga of the source of the Swat river in Udyāna, was converted by Śākyamuni shortly before his Nirvāna; Elapatra, another Nāgarāja, consulted Buddha about rebirth in a higher condition; and Chakravāka Nāga is figured on a pillar at Barāhat. Even in the ritual for admission to orders, the question was introduced whether the candidate was not a Nāga †." It is quite possible that some of these fables are founded on historical facts and that some of the Nāgarājas who figure in the stories may have been real chiefs who ruled over clans who were worshippers of the hooded cobra in the days of Buddha.

Virūpāksha, being originally regarded as the ruler of the Nāgas and king of the western quarter, may explain the reason why on the West Coast, Nāga-kals and snake shrines are always set up on the western side of a temple or a garden. Even to this day, Western India, may be truly regarded as the home of the Nāgas, if we apply this term as a name for those who venerate the hooded serpent. This narrow tract of country between the Arabian Sea and the Western Ghats having been cut off by nature from the rest of the peninsula, the popular beliefs of its people have been less subject to the influences of neighbouring cultures and religions than those of the inhabitants of other parts of India. Consequently, we find the veneration for the Nāga stronger among the inhabitants of the West Coast than in any other part of India.

From the inscriptions of the Vijayanagar kings, who ruled over Southern India from 1339 to 1565 A.D., we learn that although they erected a vast number of beautiful temples in honour of Vishnu and Siva, they retained Virūpāksha as their own family deity, and that the temple dedicated to him at Vijayanagar was, and still is regarded as the most ancient and holy temple there. This temple is now generally known as the Pampāpati temple, and is sacred to Siva and one of the few buildings left there, where daily worship is performed. At the great annual festival held in connection with this temple in the spring, a crowd of some forty to fifty thousand people still collects there for worship and amusement.

To what extent, if any, the Vijayanagar kings regarded Virūpāksha in his original form, as Lord of the Nāgas, we do not know, but some of the existing monuments at Vijayanagar

* J.A.S.B., Volume VIII, page 478.

† Buddhist Art in India, by Grunwedel, pages 43 & 44.

supply abundant evidence that their womenfolk were mainly Nāga worshippers. These women not only had Nāga-kals set up in the temples they attended, but they had a recognised type of Nāga Goddess which they worshipped. The two Nāga-kals, shown in Plate VII, were both found in a small ruined shrine close to the famous Hazāra Rāmacāhandra temple which is situated just outside the royal enclosure. The style of the carving, and the position of the temple in which they were found clearly indicates that these two Nāga-kals were the gifts of ladies of rank who lived prior to the battle of Talikota in 1565 A.D., when the Muḥammādan soldiers sacked the city which has remained deserted ever since. Similarly, the image shewn in Plate VIII shows that besides erecting Nāga-kals, they had their own special female Nāga deity. The figure is similar to the female Nāga or Nāgi, carved on the Nāga-kal shewn in Plate VII, but the floriated aureola above the figure's head, the two female attendants, and the fact that the Nāgi is carved on a pitha or pedestal, clearly indicates that it represents an image specially prepared as an object of worship and not as a mere Nāga-kal. The image appears to represent a veritable Queen Mother of Nāgas, and just the kind of figure the Hindu sculptor might be expected to create if he were asked to prepare an image representing the consort of Virūpākṣha in his original form as Lord of the Nāgas. This idol was found lying in a field, where doubtless it had been thrown by the Muslim soldiers, near the Kodandārāma temple at Vijayanagar. It is now set up for protection, in the verandah of the Traveller's bungalow at Kamalapur.

The three old Nāga-kals shewn in Plate IX, also come from the same district. The two larger ones, were found in the Kallēsvara temple at Huvinahadagalli, and appear to represent gifts made by ladies of rank during the Vijayanagar period. The Nāga-kals shewn in Fig. (a) Plate IV, represent the usual type of snake-stones found in the Bellary district. But here too, they are obviously old, and in all probability, belong to the same period. The Nāgas depicted on these stone slabs are usually of two kinds, single figures and double figures. The former, represent a big king cobra, single hooded, or many-hooded, standing gracefully erect on the tip of his tail, sometimes attended by two or more little cobras in similar attitudes. The second type, which is perhaps, the most popular variety, especially in the southern districts of Tanjore, Madura and Tinnevely, represents two cobras in the act of copulation. Sometimes, as in Fig. (a), Plate X, the circular spaces formed by the interlaced bodies of the serpents are ornamented with little figures representing children and baby cobras. As a rule, the figure of the child represents Krishna as a child with a pat of butter in his right hand.

Indian friends of mine who have witnessed cobras in sexual union, assure me that they do actually copulate in the same manner as that portrayed in these sculptures, and that they remain erect on their tails with their bodies intertwined in this position for nearly half an hour, if left undisturbed.

In marrying pipal and margosa trees, the young trees, are planted together in the same bed, and in order that they may embrace each other like two cobras in sexual union, they are tied together with ropes so that they may grow up in this position. This is well illustrated in Fig. (a), Plate V. These two trees were married about three years ago at Santaravaru in the Guntūr district. In a few years' time, when the trees have become naturally interlaced, an earthen platform retained on the outside by a rubble masonry wall, forming a raised platform around the trees, will be built. On this crude altar, the women who worship these trees, will deposit their offerings if they are blessed with offspring. Fig. (b) of the same Plate illustrates the extraordinary manner in which these married trees may eventually become interlocked. In this case, the loving embrace of the huge pipal tree, has proved too much for the poor margosa, and has killed her. Hanging from the two arm-like branches of the dead margosa, are three little miniature wooden child's cots or cradles, the humble offerings of women who have been blessed with children. At the foot of the tree is an image of the popular deity Gaṇēśa, the elephant-headed son of Siva, and the usual group of Nāga-kals. All these Nāga-kals are old, and the miniature wooden cradles are quite modern. This indicates a change in the nature of the offerings installed by the women who now worship these two trees and the old Nāga-kals. Apparently, the latter are no longer fashionable as offerings with the women of this neighbourhood,* or perhaps the price of Nāga-kals, like everything else in India, has risen, so that they can no longer afford to pay a sculptor and employ the carpenter instead. The Nāga-kals in this group are different in form to those usually found in the northern districts of the Madras Presidency. Most of them are carved in the round, and not on stone slabs. They are of the same type as those shown in Plate XI which were found in a big group of Nāga-kals near Adichanallur in the Tinnevely district, famous for its wonderful ancient urn-burial site. They are single-hooded or many-hooded and the latter generally have a little figure of Krishna overshadowed by the serpent's hoods. They appear to belong to the same period as the stone slab variety. It may be a matter of mere coincidence, but some of these Nāga-kals when viewed from behind represent in form, the shape of linga, or phallic emblem of Siva. This is well exemplified in figure (b), Plate X. The back view of some of the Nāga-kals carved in the round shows this form of the linga even in a more marked degree than that shown here.

In Jean Capart's "Primitive Art in Egypt," there are several illustrations of Egyptian antiquities ornamented with interlaced serpents in sexual union, of exactly the same type as those carved on Indian Nāga-kals, and he states that the same design is met with on Chaldean monuments. So perhaps this curious design of interlaced serpents may have a Western origin.

* This tree stands outside the Narasimha temple near a big tank at the foot of the Arumalai hill near Madura.

THE MANUFACTURE OF STONE IMPLEMENTS IN PREHISTORIC TIMES.

To the south and east of Demaketiapalle, a small village situated eleven miles to the east of Hindupur railway station in the Anantapur district of the Madras Presidency are a number of small rocky hills, more or less connected together and which rise abruptly from the plains. Plate XII (a) illustrates one of these hills as seen from the Travellers' bungalow at Demaketiapalle. Running along the crest of the hill is an outcrop of black trap, which when viewed from a distance resembles the ruins of a fort wall. Plate XII (b) illustrates these black trap boulders as they appear at close quarters. When complete, these boulders are more or less uniform in size, generally dome-shaped, from one to two feet in height and about two feet thick. They are closely packed together and very firmly imbedded in the ground. Most of the boulders shown in plate XII (b) are not complete, as almost all of them show signs of having been struck with stone hammers in order to produce the flakes required for working up into finished celts. Hundreds of flakes and partly made stone implements, together with a quantity of stone hammers, may be found lying around the bases of these boulders, the latter showing unmistakable signs of being the original blocks from which the flakes were struck. In some cases, I was able to replace the flakes on the very blocks from which they were struck and thus the first process of the manufacture of a stone celt became apparent, so much so, that I was able to produce a number of stone flakes similar to those illustrated in plate XIII (a) and (b) by simply picking up a stone hammer and bringing it down with a good smart blow on the crown of one of the dome-shaped boulders. This part of the making of a stone implement is simple enough and does not require any practice, a stone hammer and a strong arm is all that is required. But the trimming of the edges of the flake and the working of it up into an implement or weapon is a very different matter and a very difficult one. Judging from the number of partly-finished celts lying on the ground, all of which were broken and useless as implements or weapons, it would appear that for every finished celt made, dozens of failures must have occurred. The trimming of the edges of the flakes must have been done by pressure and not with the hammer. I tried this myself and found that the use of the hammer for this work invariably broke the flake, but I was successful in trimming the edges by pressure applied by the aid of another stone. The size of the flakes produced varies according to the size of the boulder and the power of the blow given. The blocks being dome-shaped and the blow being given on the crown of the boulder, the flakes produced are naturally convex outside and slightly concave on their inner sides and taper towards the top or point where the blow was received on the block (Plate XIII (a) and (b)). Flakes of this type may be picked up here by the hundred, some of them very large, and many of them partly worked.

Since this particular spot was a factory where celts were made, it is not surprising that one does not find here perfect specimens of finished implements or weapons. As soon as the finished celt was produced it would naturally be bartered for food by the man who made it. However, sufficient broken celts remain to give one an idea of the sizes and shapes of some of the finished articles produced. Plate XIV (a) and (b) illustrate some of these. In plate XIV (a), we have a small hammer and a broken axe head. The hammers are rounded water-worn stones of various sizes taken from the river-beds, and their undersides are usually flat. Plate XIV (b), illustrates some of the more highly worked flakes approximating nearly to the finished article. In Plate XV we have examples of the true celt, but unfortunately both specimens are broken. The large broad-bladed spear head shown here is $10\frac{1}{2}$ inches long and $4\frac{1}{2}$ inches wide at its greatest width and is a particularly large specimen. It seems almost too large and heavy to be of any practical use as a weapon, so perhaps it was made merely as an ornament or symbol of authority to be mounted on a wooden shaft and set up outside a chief's hut.

A REPORT ON THE EXCAVATION OF CERTAIN CAIRNS IN THE KURNOOL DISTRICT.

At a distance of about two miles to the east of Gajjalakonda railway station in the Kurnool district, there is a range of small rocky hills running more or less from north to south. Near the foot of one of the higher hills, about three miles to the south-east of the railway station, there are a number of cairns and stone circles of the type shown in Plate XVI, Figures A and B. They stand mostly on Government waste land, which here is a vast open common strewn with stones and rocks and covered with thorny trees and bushes. It is a red soil country with patches of cultivation around the neighbouring hamlets, but the main occupation of the local villagers appears to be breeding cattle, sheep and goats which they pasture in large herds on the vast common which extends in all directions as far as the eye can see.

These tombs are of two kinds as may be seen in Plate XVI, Figures A and B; but in all probability, originally, they were all of the B type. As I found that the villagers take away the stones for building rubble walls around their fields, and in this manner a number of cairns have

been obliterated. In size, the cairns vary from about 6 to 26 feet in diameter including the outer ring of big retaining stones, and when complete, the dome-shaped mound of smaller stones and earth inside the circle rises to a height of about 3 feet above the natural ground level. They exist in groups but without any order or arrangement so far as one can judge. Some stand close together almost touching each other whilst others are scattered about some distance apart, and both large and small cairns are found in the same group. Three of the largest cairns were of the type shown in Plate XVI, Figure A, with the outer ring of stones composed of big boulders of white quartz. Thinking that these particular graves might contain more important remains than the others, I decided to open these three first. On digging down into the cairn for a depth of from one to two feet, one comes across the great slabs of stone forming the roof over the cell-tomb below as may be seen in Plates XVII and XVIII. The tomb consists of a large rectangular chamber about 10 feet in length, $5\frac{1}{2}$ feet in width and 7 feet in depth, with a small entrance passage on the south side $4\frac{1}{2}$ feet in length, $1\frac{1}{2}$ feet in width and 3 feet high. The sides and floor of the tomb and entrance passage are walled and flagged with massive slabs of cut stone which are firmly imbedded in the ground in an upright position and help to carry the heavy slabs above forming the roof over the tomb. A glance at Plates XVII and XVIII explains the nature of their construction far better than any written description can do. The measurements given above refer to the particular tomb illustrated in Plates XVII and XVIII which was the largest tomb we discovered at Gajjalakonda, some of the other tombs opened were smaller but similar in construction and all had the small entrance passage facing due south. All the tombs including the entrance passages were packed to the roof with earth and stones, showing that the tomb was filled up in this manner before the roof slabs were put into position. The entrance passages into these tombs were found closed both back and front and the entire passage was filled up with earth. As a rule, they contain nothing, but in the case of the big tomb shown in Plates XVII and XVIII we did find a little earthenware saucer standing on the floor of the passage on the east side of the inner entrance (See Plate XVIII). On removing the entrance passage and the earth and stones from the interior of the tomb chamber, we found the remains of six separate coffins or stone partitions let into the floor of the chamber, each containing the remains of human bones, domestic pottery vessels and large pots or urns for food and water, but we did not find any traces of stone or metal implements or weapons, neither did we find any beads or jewellery of any kind. In fact we found nothing to help one in ascertaining the age of these tombs. Most of the stone slabs had been cut and dressed with metal tools, so they must belong to the iron age, but beyond this we know nothing concerning the people who built these quaint sepulchres or at what period they lived. The nature of the pottery and the construction of the tombs show that they were a highly-civilized race of people and no mere wandering jungle tribe. On removing the six coffins or stone partitions from the floor of the big tomb shown in Plates XVII and XVIII, we found indications of four more coffins below the upper ones together with the usual remains of small fragments of human bones and broken pots in each. The positions of these coffins are shown in the plan and section given in Plate XVIII. No skulls were found and no large bones. Small broken portions of skulls and bits of the arm and leg bones alone were found, and these were all firmly imbedded in the earth and stones with which the entire tomb chamber was filled. We did not find a single trace of rib bones, vertebrae, pelvis bones or those of the hands or feet and there were no signs of any teeth. The bones appeared to have been collected from somewhere long after death and all thrown into their coffins at the same period when the tomb was constructed. None of the bones appeared calcined, but rather that they had been dried and bleached in the sun before being put into the tomb. In the case of the large tomb shown in Plates XVII and XVIII, it appears to have been a family vault containing the remains of at least eight or ten separate persons, together with their domestic vessels and large pots originally containing food and water. All the pots and vessels were full of earth often mixed with decayed grain and some of the smaller vessels contained minute fragments of bone mixed with fine red earth. All these fragments of bone appeared to be human remains so far as I could judge. Most of the domestic vessels found in these cell-tombs were similar to those shown in Plate XX, Figure B, and Plate XXII, Figure B. They were small and made of a buff-coloured pottery, neatly turned and well-baked. The large food and water jars were of the types illustrated in Plate XXIV; these were mostly of a deep red colour, glazed and ornamented with incised lines and a few simple raised mouldings. Some of these urns also showed signs of having received a false black glaze both inside and out. All the vessels were wheel-made.

The second tomb opened, was found to be of the same type but smaller than the one just described, only instead of containing stone coffins to hold the remains of the dead, we found a single buff-coloured earthenware sarcophagus standing on the floor in the south-east corner of the cell chamber. It was filled to the brim with red earth and contained fragments of human bones and it had no lid or cover. Its position in the tomb is illustrated in Plate XIX, Figure A. It was raised from the floor of the tomb by three pottery ring stands and two pots as may be seen in Plate XIX, Figure B. A small saucer-like vessel and the curious pottery made ladle with a solid handle shown in Plate XX, Figure B, were also found underneath the sarcophagus. The latter was too decayed to allow of its being removed without falling to pieces, so I had a careful drawing of it made before it was removed; this is illustrated in Plate XXIV. The ornamental band around the rim of the sarcophagus was decorated with two lines of simple cablelike

moulding with a flat space between decorated with finger prints. It measured 3 feet, 2 inches in length $7\frac{1}{2}$ inches in height and $10\frac{1}{2}$ inches in width across the top, tapering slightly towards each end. The sides were 1 inch thick at the top, becoming thicker towards the bottom. In another tomb of the same kind, we found a similar pottery sarcophagus, placed in the same position in the tomb and raised from the floor on ring stands, but without any domestic vessels or food or water pots. In this case, the moulding around the rim of the sarcophagus consisted of one line of bold cable ornament around the rim. It contained nothing but fragments of bone mixed with fine red earth. Plate XX, Figure A, shows the style of these ring stands and also shows one of the food or water jars. The ring stands are open at both ends, made of buff-coloured pottery and were generally used for supporting vessels with long-pointed bases of the amphora type, both pots and ring stands were found packed with red earth.

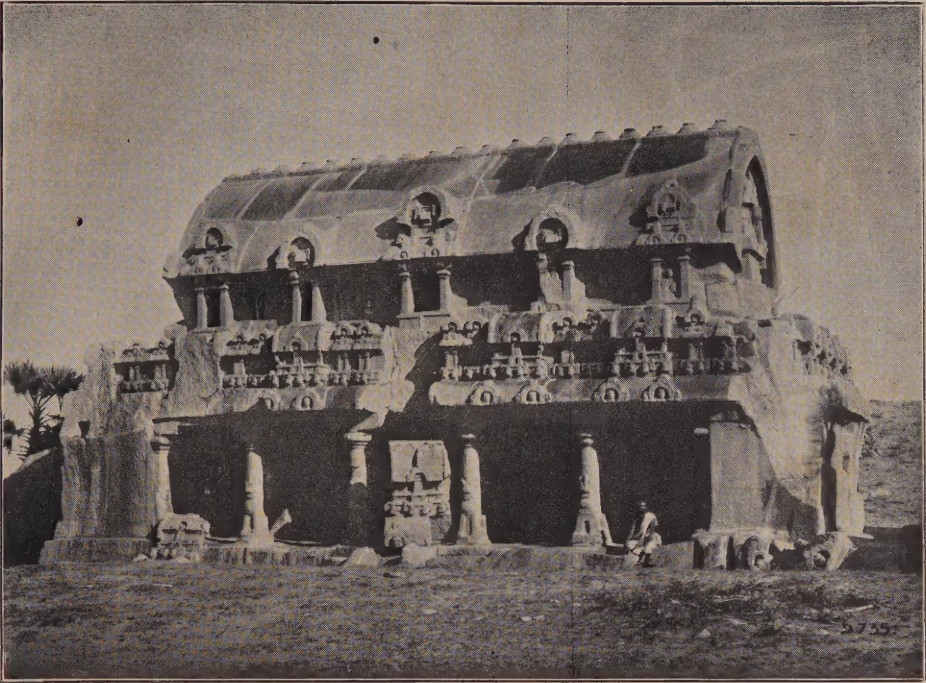
A fourth tomb of the same type of construction was opened at considerable trouble but yielded nothing but one small broken pot which was placed in the north-east corner of the cell chamber. In this particular tomb we did not even find traces of bone. It was a particularly well-built tomb and it was opened with special care, but the result was most disappointing.

After this disappointment, I left this group of cairns and went to another group about 500 yards to the north of this site. Here the cairns were smaller and of the type shown in Plate XVI, Figure B. On digging into one of these to a depth of about 3 feet, we came across a group of sarcophagi and earthenware pots covered by a big un-cut rough slab of stone as may be seen in Plate XXI, Figure A. On removing the block of stone, we found two earthenware sarcophagi surrounded by food and water pots. Instead of standing on ring stands to support them from the ground, the undersides of the sarcophagi were each provided with eight little legs as may be seen in Plate XXI, Figure B. The sarcophagi contained nothing but a few fragments of bone mixed with fine red earth of the usual kind. The best of the food and water pots found in this tomb are illustrated in Plate XXII, Figures A and B. I had not time to open any more cairns in this group but before breaking up camp, I returned to the first group to finish excavating a tomb which had been partly opened by some railway official and the work left unfinished. This tomb is illustrated in Plate XXIII, Figure A. It is of the usual type of construction, but it contained no stone coffins or sarcophagi, only two or three large pots of the type shown in Plate XXIV. Standing against the east wall of the tomb were two slabs of stone, about four feet high and $2\frac{1}{2}$ feet wide, firmly imbedded in the floor in an upright position and about 4 feet apart. They appeared to be supports for a shelf set up against the east wall of the tomb. The tops of these two slabs were provided with mortise holes as though to hold the tenons of a wooden shelf, but no signs of a shelf of any kind was found. The slab at the north end of the cell was quite plain except for the two mortise openings on top, but the slab at the southern or front end of the tomb was very peculiar as may be seen in Plate, XXIII, Figure B. What this quaint design may represent I have no idea. So far as I know, nothing of the same kind has ever been found in an Indian cell-tomb before. This was the only stone we found that showed any signs of having been carved or decorated. Many of the slabs forming the walls and floors had been cut and dressed with metal tools, but we found no other attempt at ornamental stone-cutting.

The nature of the construction of the tombs, the similarity between the sarcophagi, domestic vessels and pots found in each tomb, seem to indicate that all these graves belong to about the same period and were set up by the same race of people. However, it is strange that so many different types of burial should exist side by side on the same site. Perhaps, the mystery concerning their origin might be solved if more of these tombs were opened and examined, as no two tombs appear to be exactly the same; and if further excavation work is carried out here we may eventually find some article that will give us a clue as to who these people were, who provided their dead with such massive Egyptian-like tombs. When time permits, and should the Government accord sanction to my proposal, I should like to visit Gajjalakonda again before finally abandoning the site and open a few more of these quaint tombs.

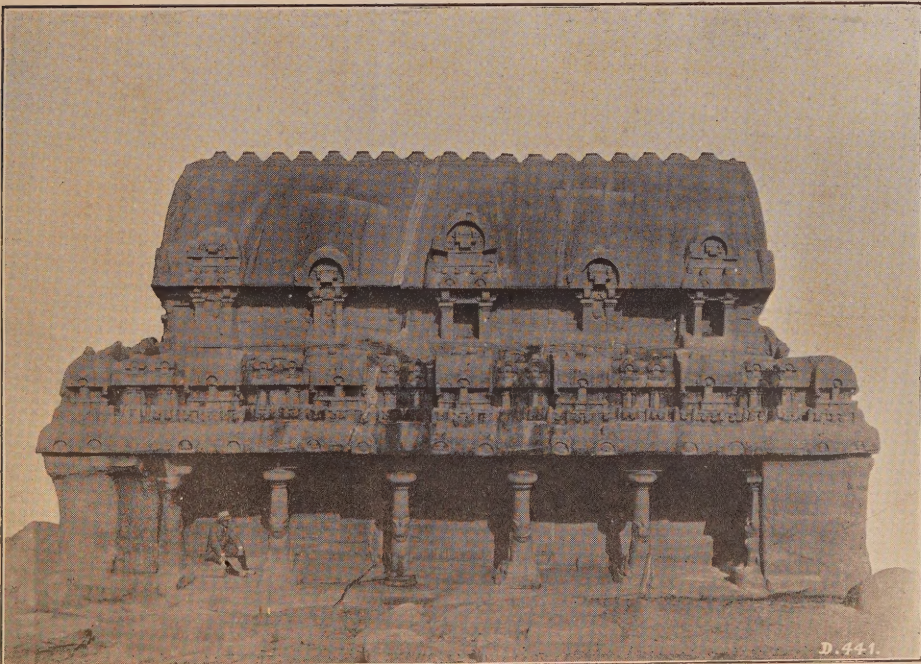
Thanks are due to Mr. H. M. Hewett of Kotagiri for having called attention to the existence of this ancient site and for suggesting its inspection by this department.

PLATE I. (a).



Bhima's ratha at Mahābalipuram. (Before repairs.)

PLATE I. (b).



Bhima's ratha at Mahābalipuram. (After repairs.)

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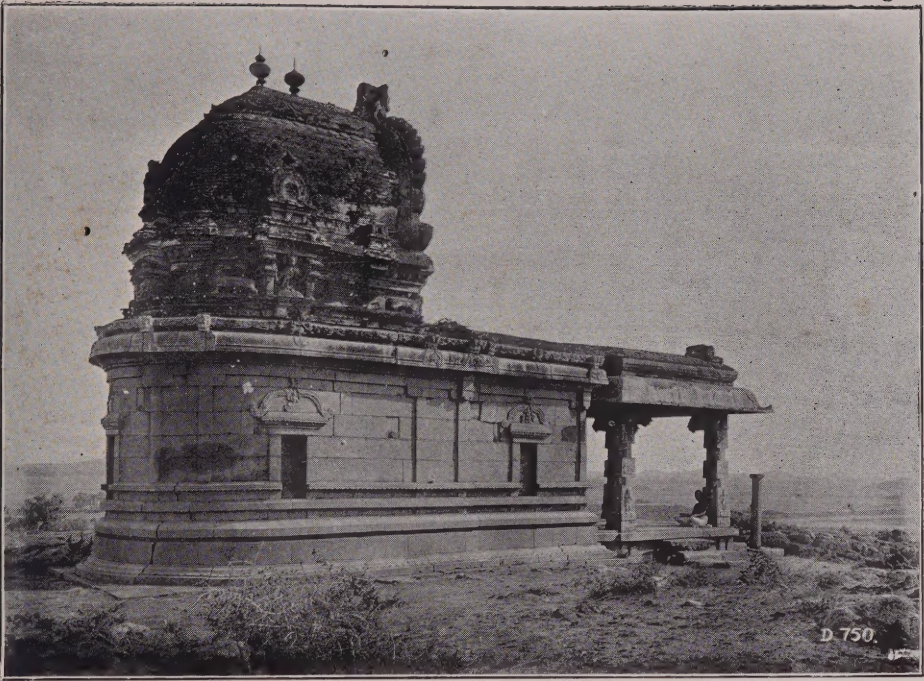


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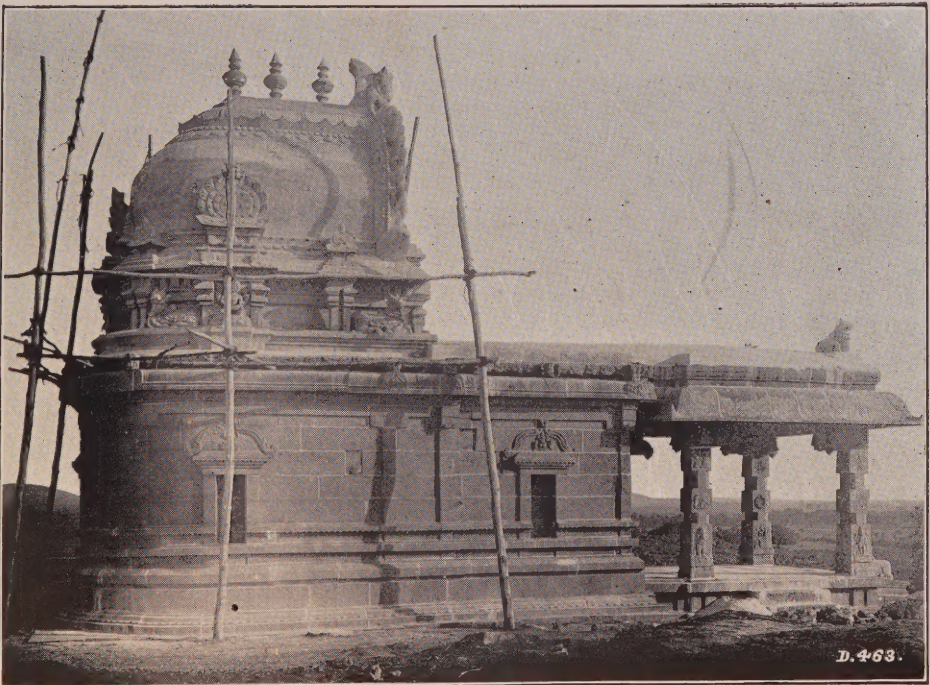


PLATE II. (a).



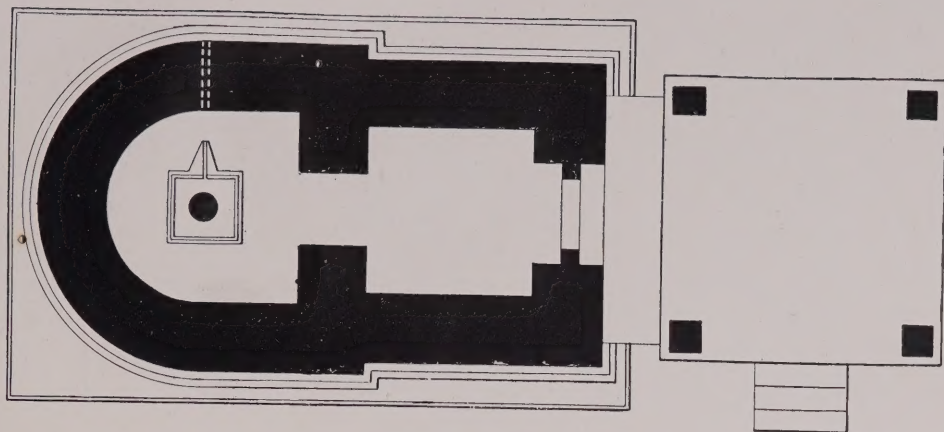
The Vādāmallisvara temple at Oragadam, Chingleput district. (Before repairs.)

PLATE II. (b).

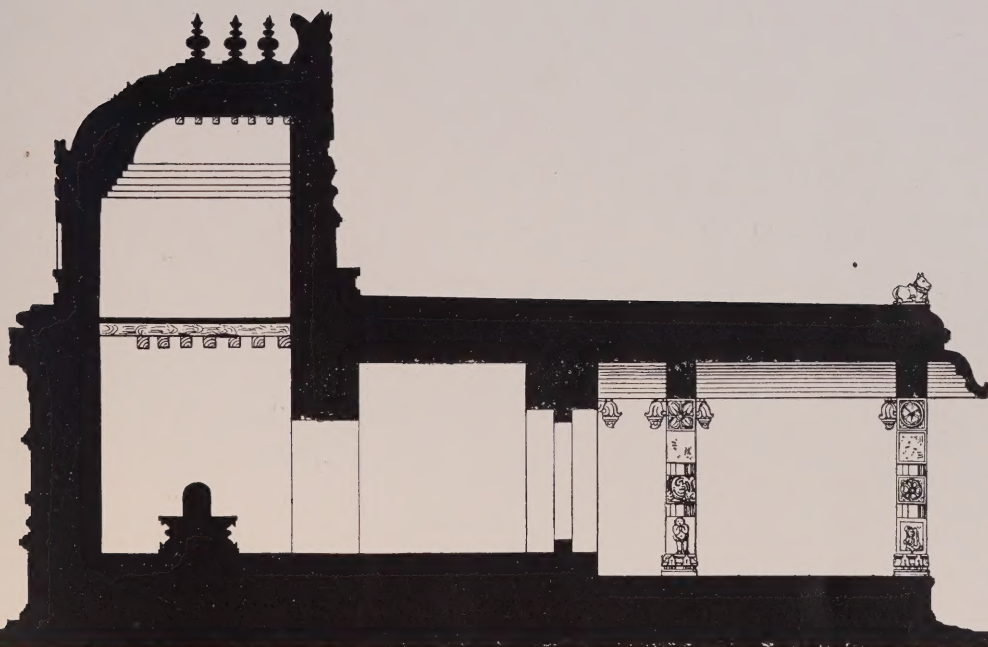


The Vādāmallisvara temple at Oragadam, Chingleput district. (After repairs.)

PLATE III.



PLAN.



SECTION.

A. H. Longhurst. / 15.

Superintendent.
Archl. Dept; S. Circle.
Madras.

SCALE OF 5 0 5 10 15 20 FEET.

The Vādāmallisvara temple at Oragadam, Chingleput district.

PLATE III.

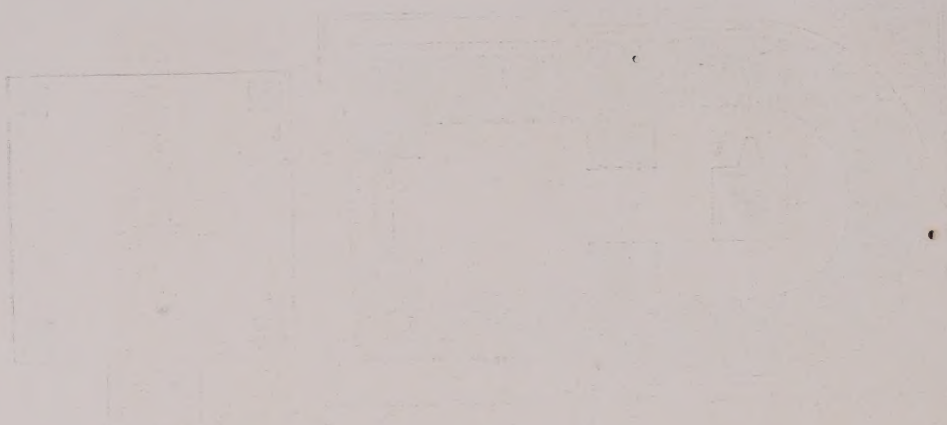


PLATE IV.

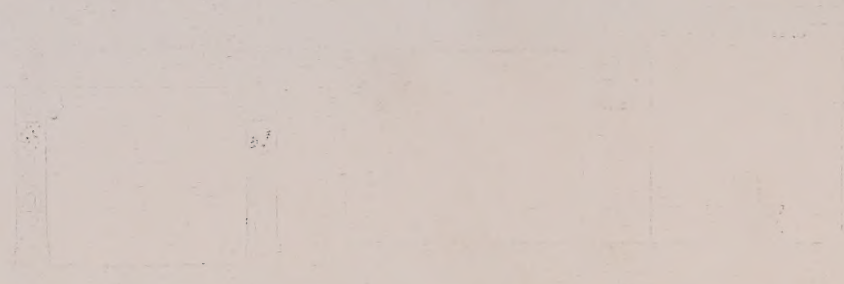
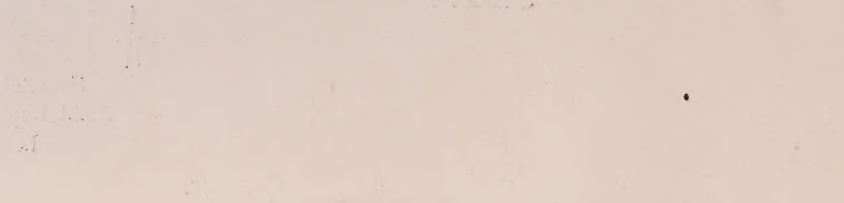


PLATE V.



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PLATE IV. (a).



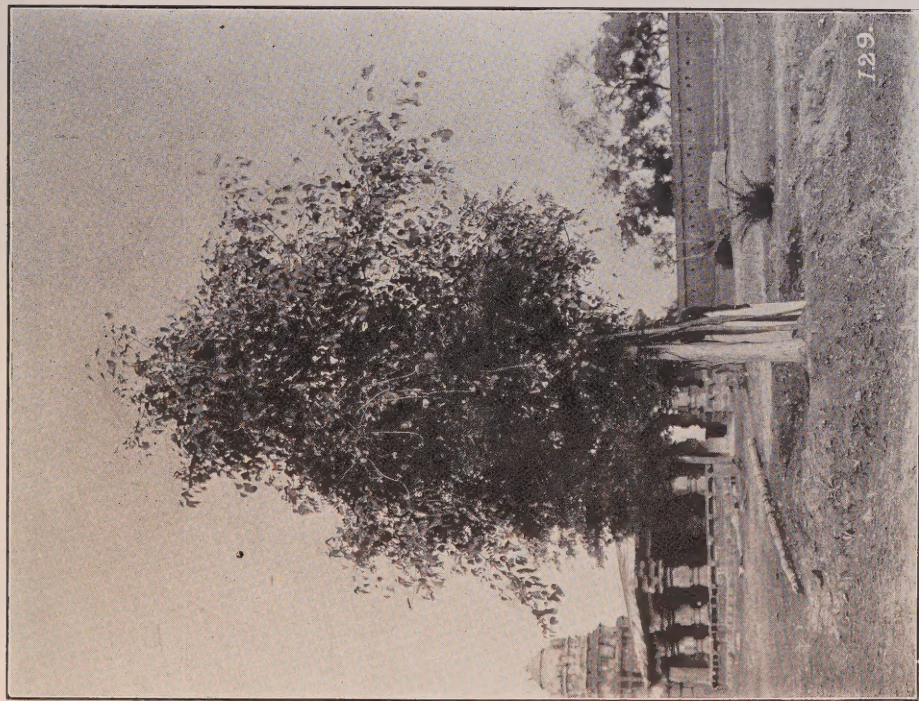
A group of nāga-kals in the courtyard of the Kesava temple at Chippagiri,
Bellary district.

PLATE IV. (b).



A group of nāga-kals under a margosa tree in the courtyard of the Pattesvaram
temple, Tanjore district.

PLATE V. (a).



A pīpal tree married to a margosa tree at Santaravoru,
Guntūr district.

PLATE V. (b).



An old pīpal tree married to a margosa tree, near Madura.

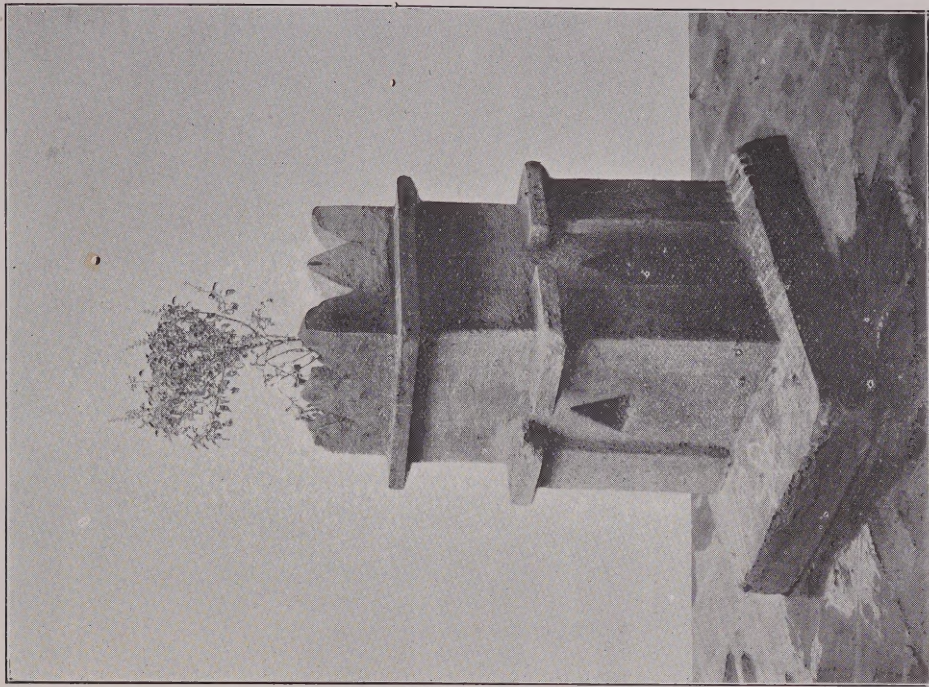


PLATE VI. (a).



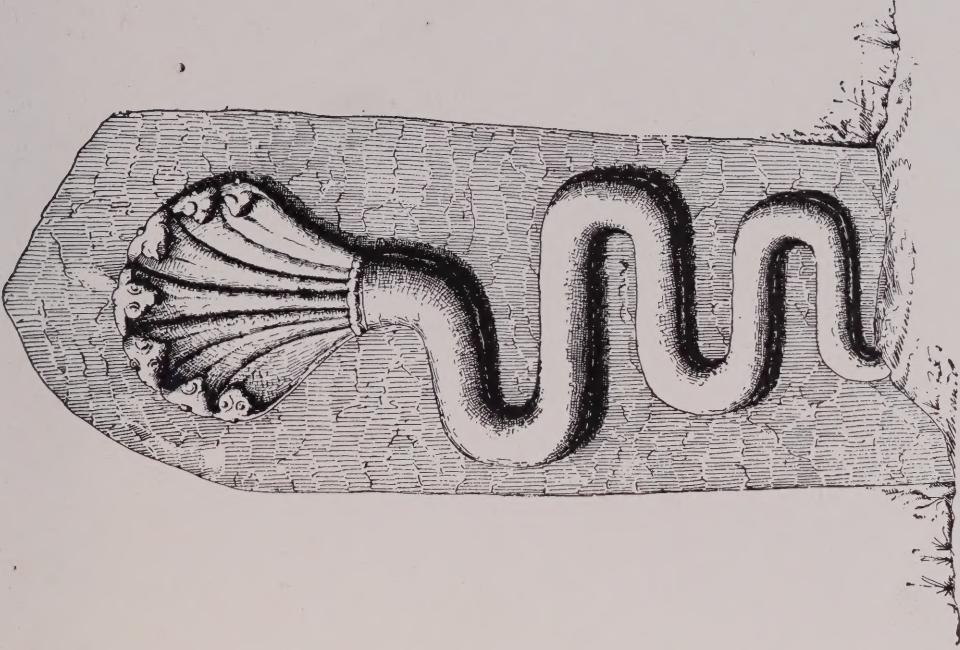
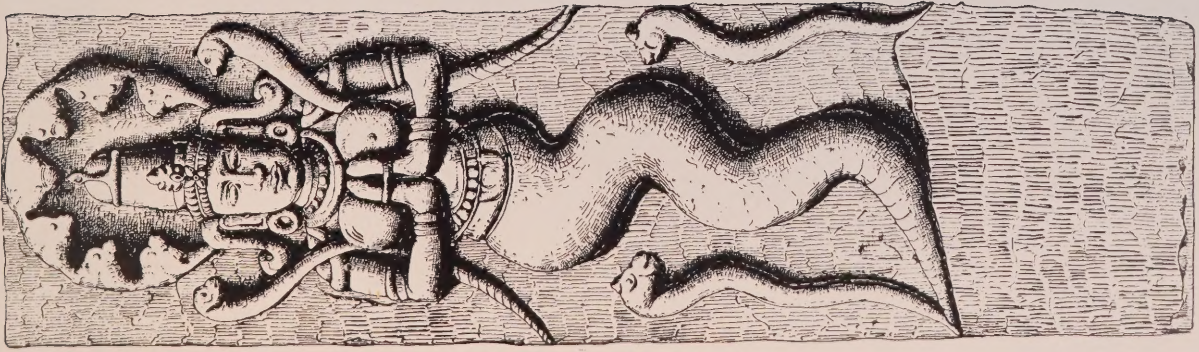
A Mariamma shrine near Madura.

PLATE VI. (b).



A tulsi plant and altar, Madras.





A. H. Longhurst / 15.

SCALE OF 12' 9' 6' 3' 1' 0' 5 FEET

Two naga-kals discovered at Vijayanagar (Hampi Ruins).
The naga-kals were found in a small ruined temple to the east of the Hazara Ramachandra temple.

PLATE VIII.

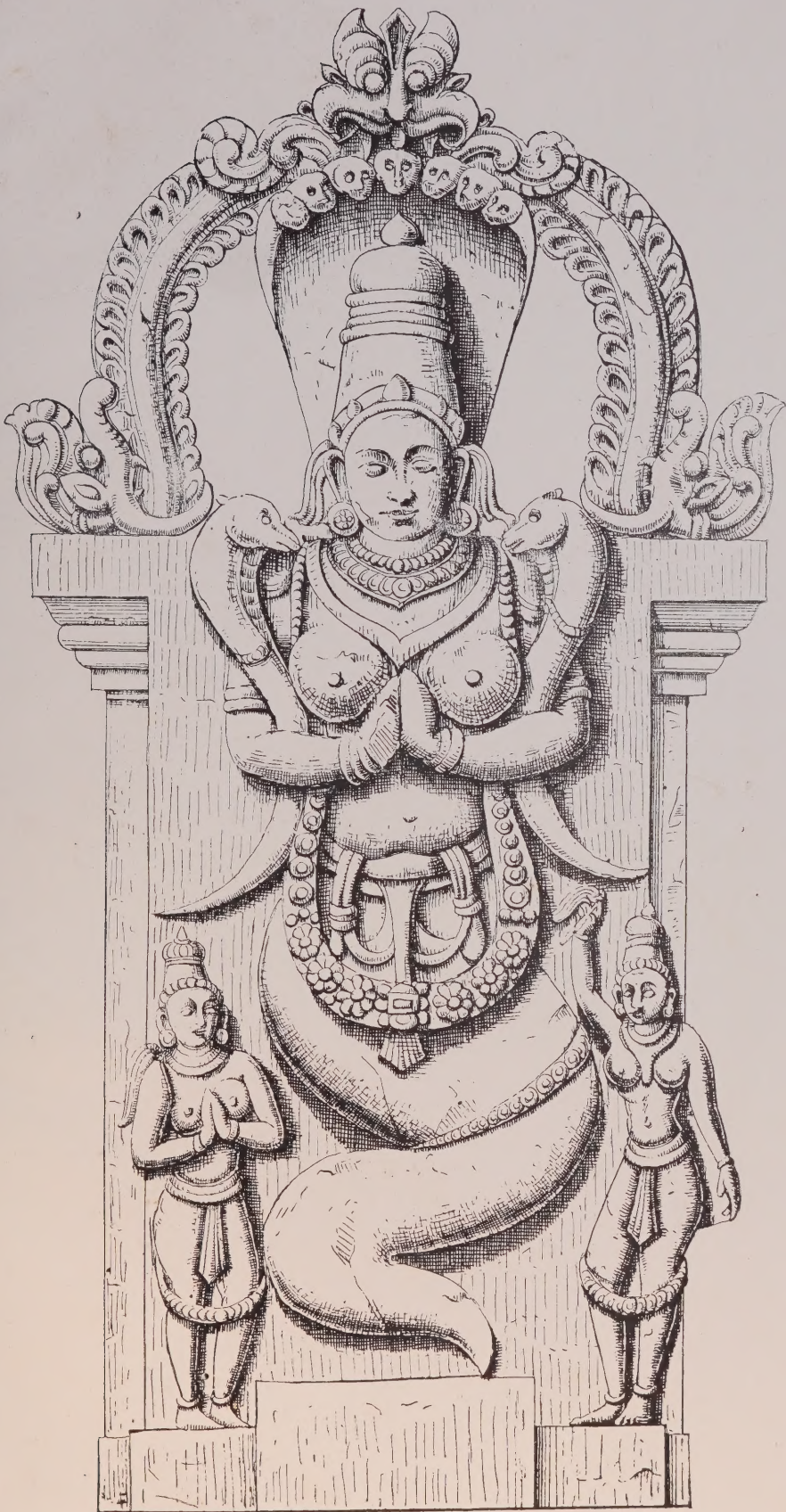
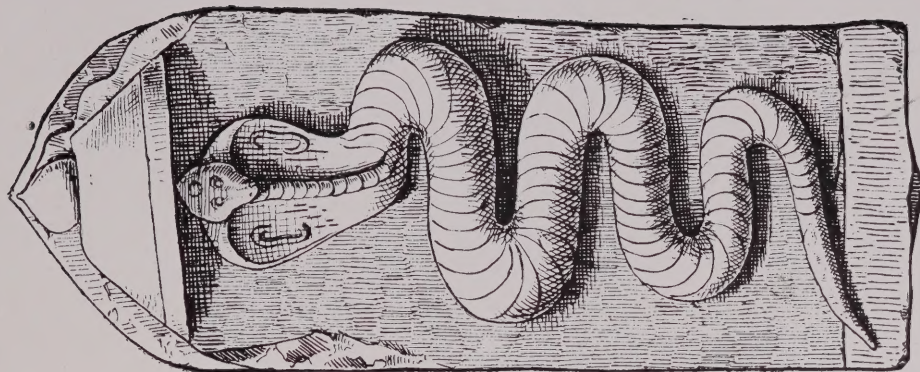
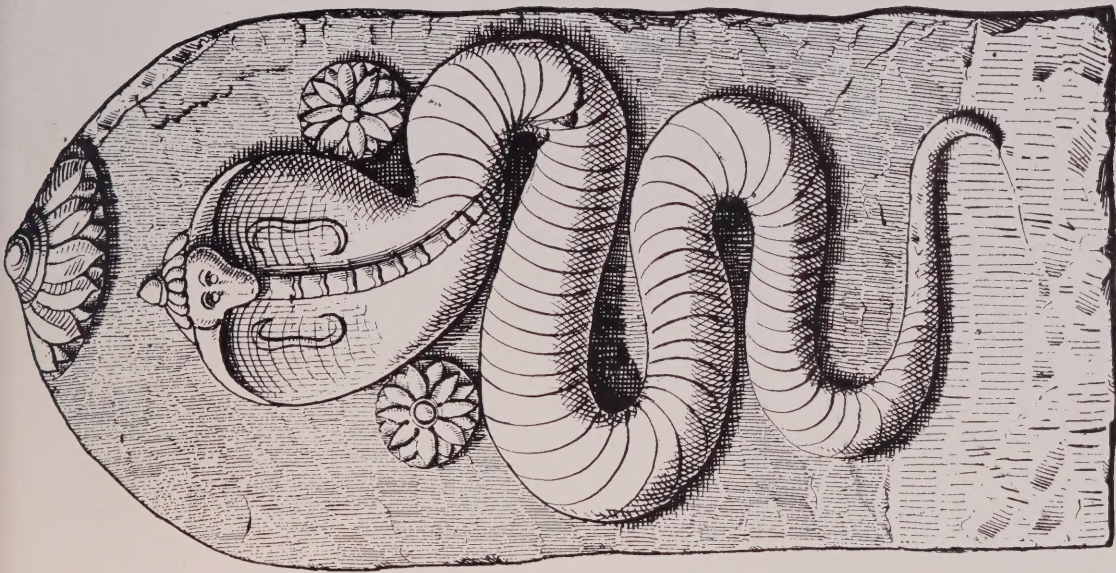


Image of a female nāga deity found at Vijayanagar.

A.H.L./15.

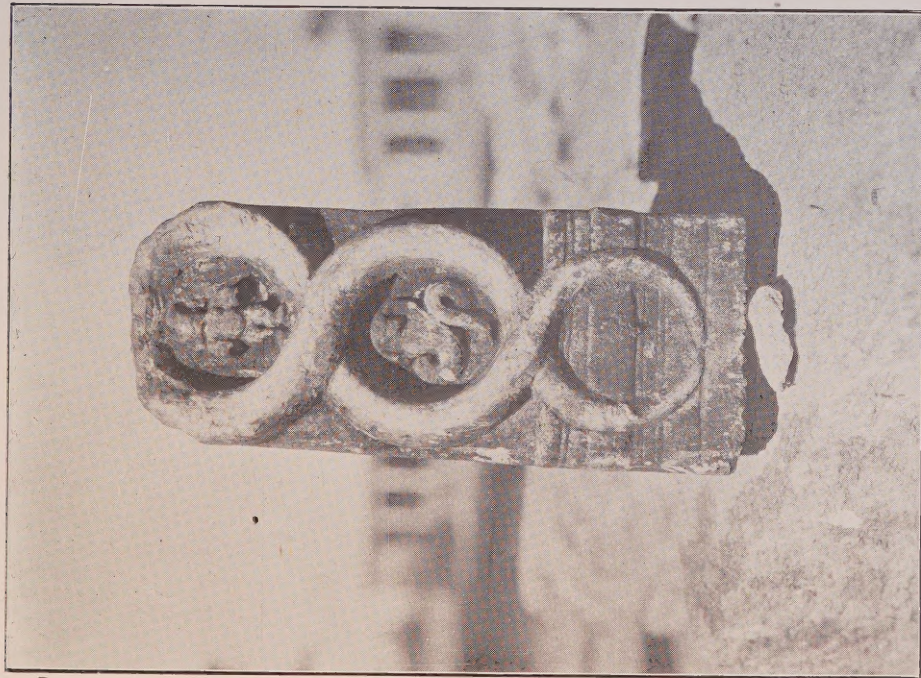


1 Feet.

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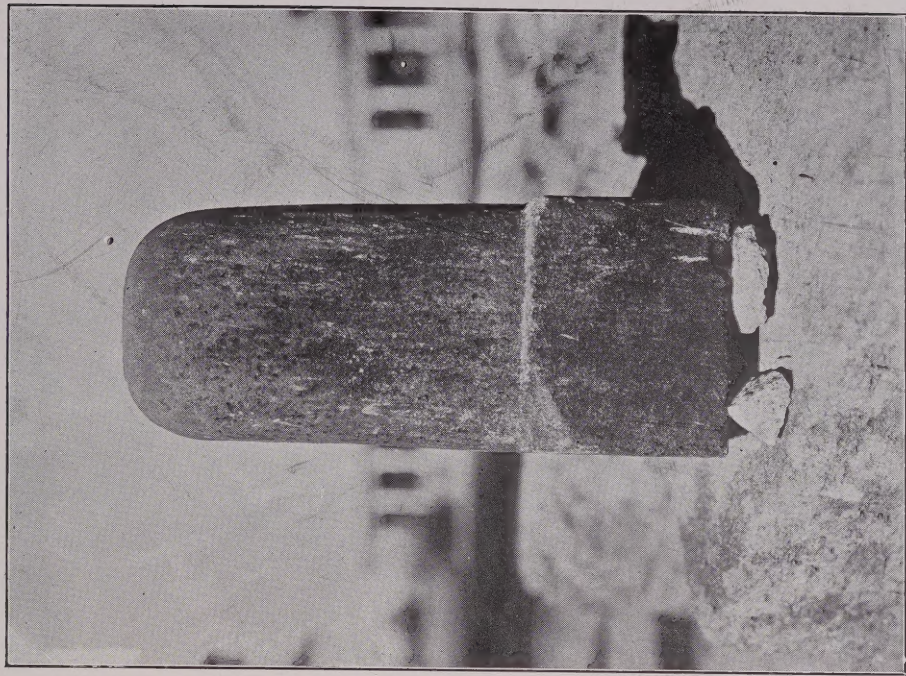
Scale of 12

PLATE X. (a).

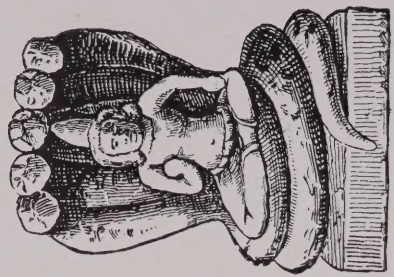
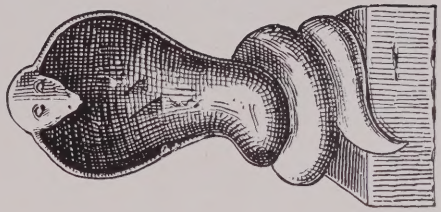
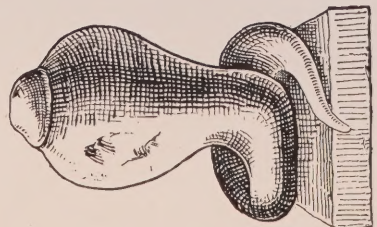
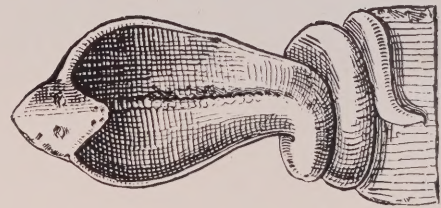
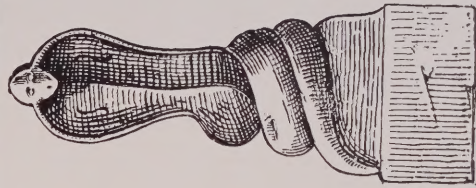
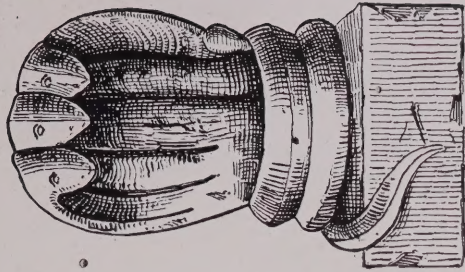
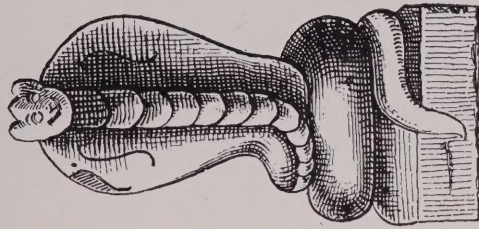
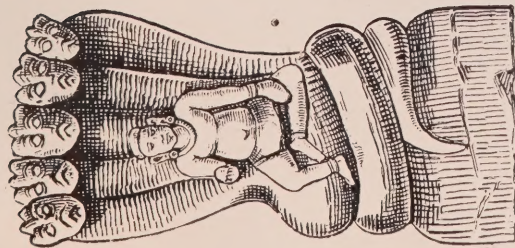
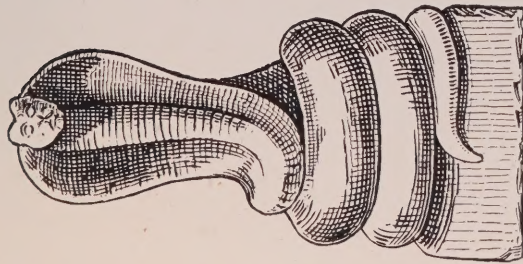
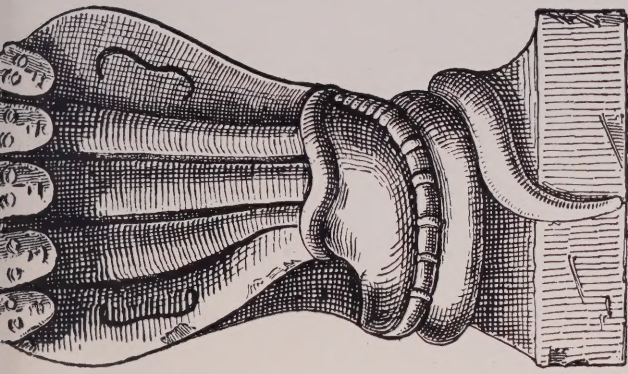


Naga-kal from Madura representing two interlaced serpents.
(Front view.)

PLATE X. (b).



Naga-kal from Madura representing two interlaced serpents.
(Back view.)



Scale of 12

6

0

1

2

3 Feet

A. H. Longhurst / 15

PLATE XII. (a).



General view of the hill at Demaketiapalle.

PLATE XII. (b).



Stone Implement Factory at Demaketiapalle.

PLATE XIII. (a).



Stone flakes, showing convex side.

PLATE XIII. (b).



Stone flakes, showing concave side.

PLATE XIV. (a).



Stone hammer and broken axe head.

PLATE XIV. (b).



Partly-worked stone flakes.

PLATE XV.



Broken stone spear heads.

PLATE XVI. (a).



View of a large cairn at Gajjalakonda.

PLATE XVI. (b).



View of a smaller cairn at Gajjalakonda.

PLATE XVII. (a).



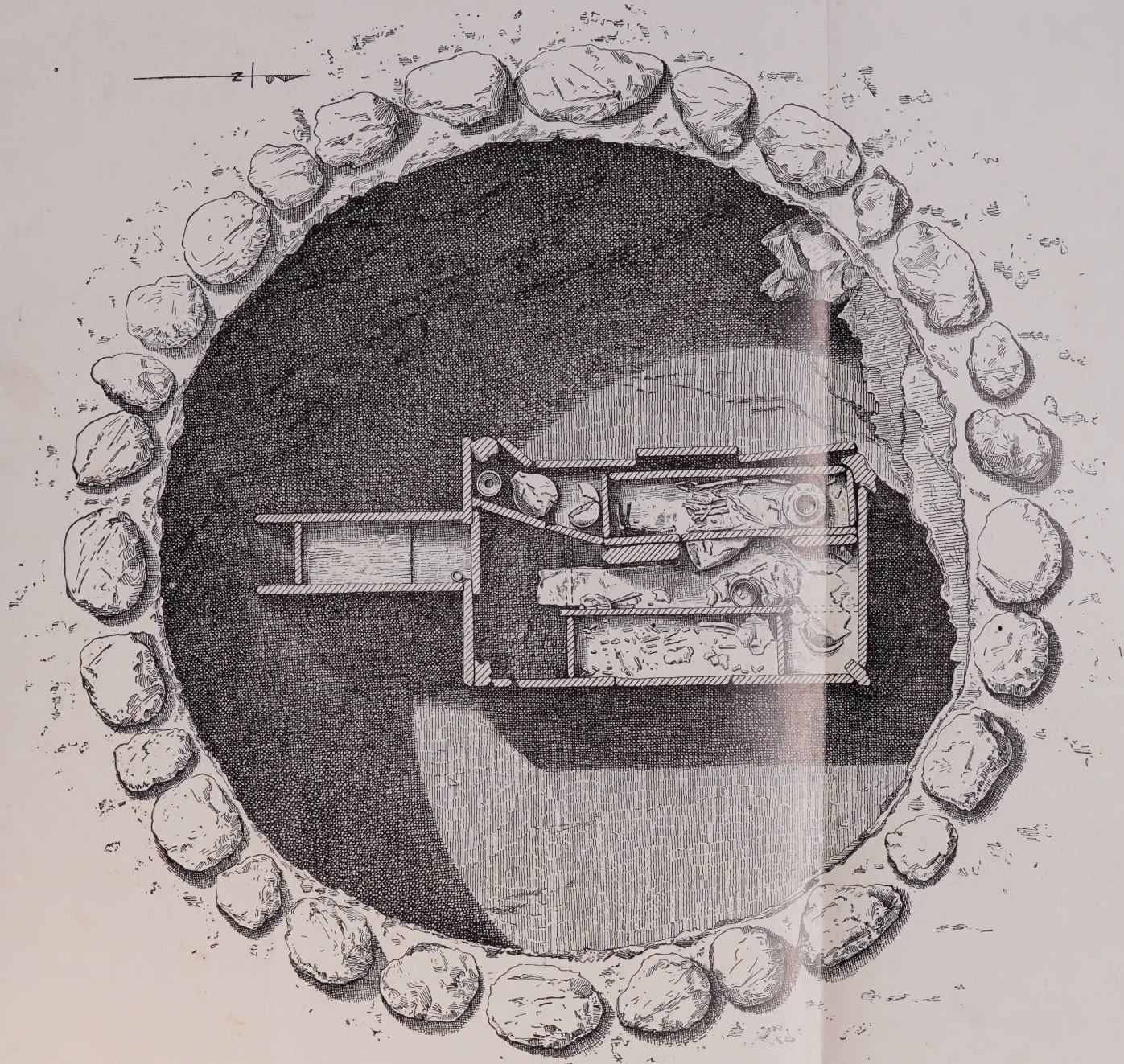
South view of a tomb found in a cairn at Gajjalakonda.

PLATE XVII. (b).

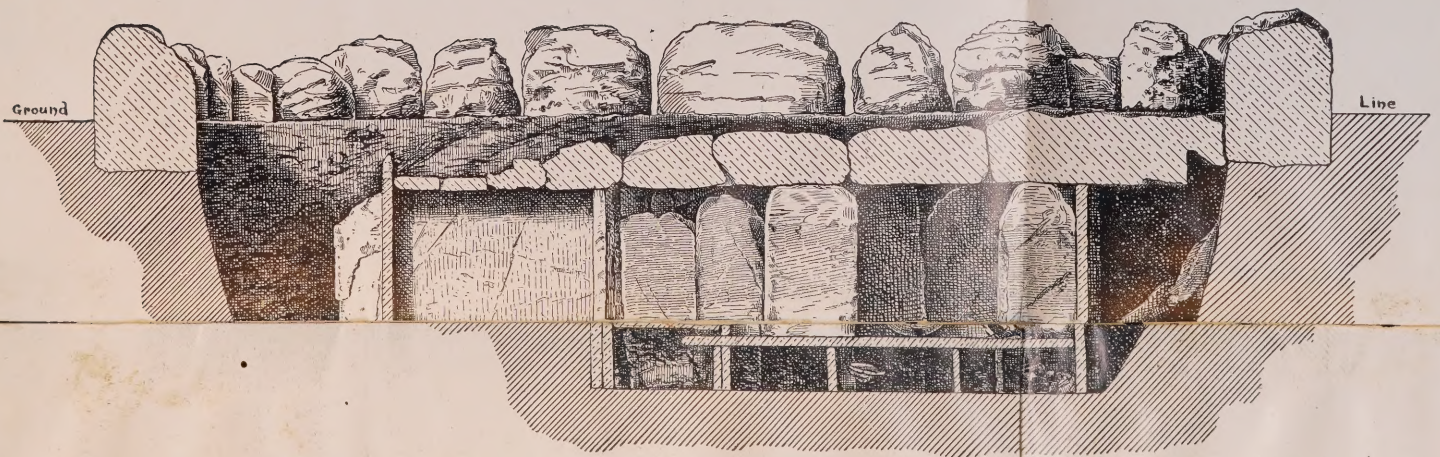


Ditto, with front entrance removed.

PLATE XVIII.



PLAN



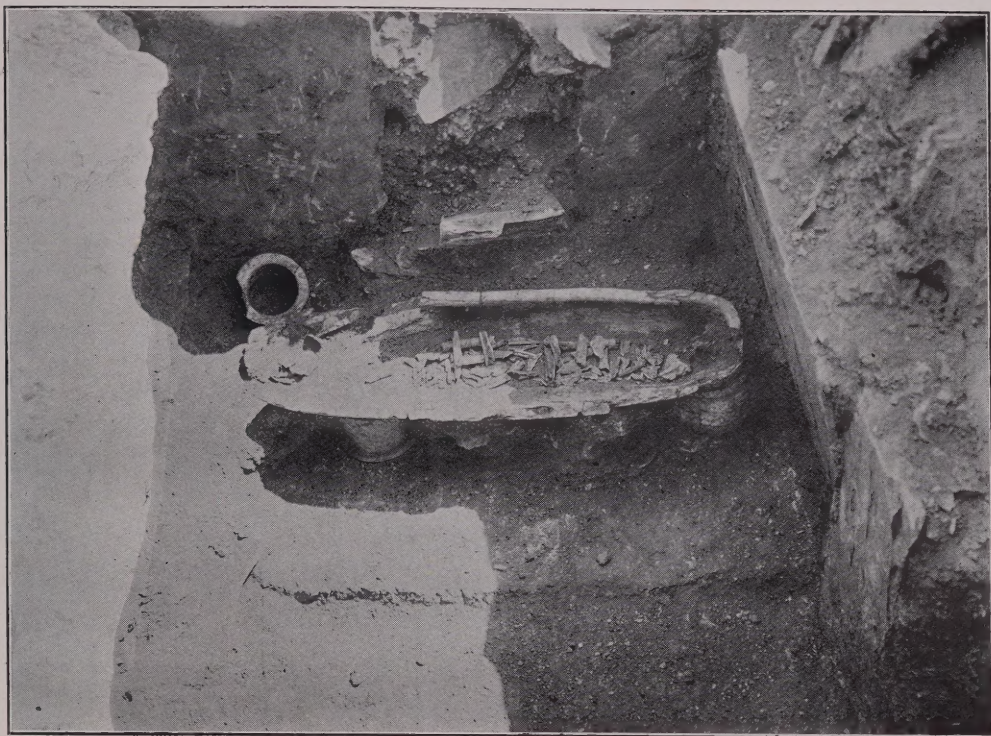
SECTION.

A. H. Longhurst / 15

Scale of 12 6 0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 Feet

A tomb at Gajjalakonda.

PLATE XIX. (a).



Earthenware sarcophagus resting on pottery ring stands and pots.

PLATE XIX. (b).



View showing the position of the ring stands and pots after the removal of the sarcophagus.

PLATE XX. (a).



Types of ring stands and an earthenware pot.

PLATE XX. (b).



Types of pottery vessels found in the tombs.

PLATE XXI. (a).



Two sarcophagi and group of pottery vessels covered by a large stone found in a cairn.

PLATE XXI. (b).



Ditto, with large stone removed.

PLATE XXII. (a).



Types of pottery vessels.

PLATE XXII. (b).



Types of pottery vessels.

PLATE XXIII. (a).

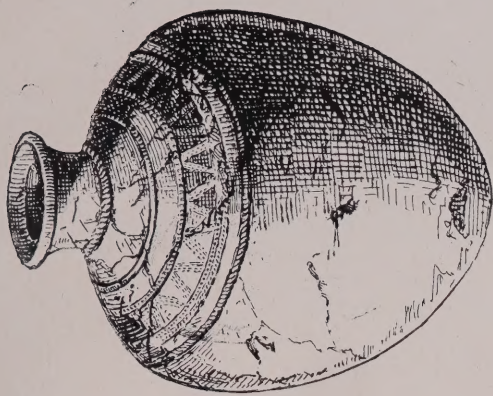
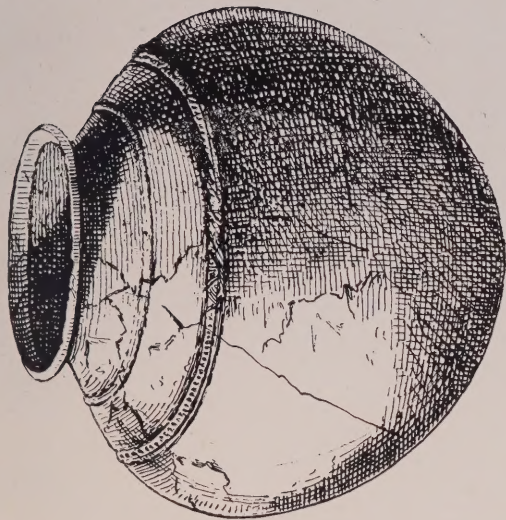
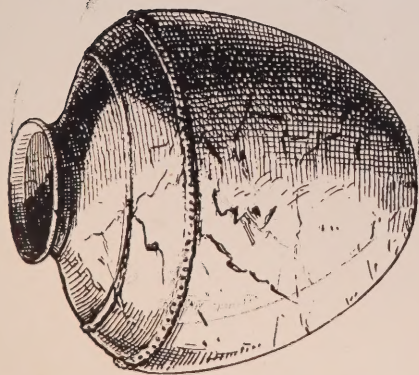


View of a large tomb with front entrance removed.

PLATE XXIII. (b).



Pierced stone slab found in a tomb at Gajjalakonda.



Scale of 12 6 0 1 2 3 Feet.

Types of large urns and an earthenware sarcophagus.

A.H. Longhurst/15.

GOVERNMENT OF MADRAS.
PUBLIC DEPARTMENT.

READ—the following paper :—

Letter—from A. H. LONGHURST, Esq., Superintendent, Archaeological Survey,
Southern Circle, Madras.

To—the Chief Secretary to Government.

Dated—Camp Kotagiri, the 29th July 1915.

No.—356.

I have the honour to submit herewith in duplicate the annual progress report of this department for the year 1914–15.

2. The usual two sets of photographs taken during the year are submitted separately.

3. The reports received from the Public Works Department showing the condition of ancient monuments in I to VII Circles during 1914–15 are also submitted separately in type-written copy.

Order—No. 1324, Public, dated 11th September 1915.

Recorded.

2. The annual progress report was received 15 days after the due date. The Superintendent is requested to ensure its punctual submission in future.

3. The Government are glad to note that the large stock of drawings in the office of the Superintendent was classified and rearranged and a printed list of them prepared and published during the year. They hope that the new “List of Ancient Monuments” and the “Guide Book to the Hampi ruins” will be completed at an early date.

4. The Government also observe with satisfaction the improvements that have been made in the conservation of the ruins at Hampi and that progress has been made with the repairs to the monuments at Mahabalipuram. With these exceptions and that of the small temple at Oragadam in Chingleput, the report gives no sufficient information regarding the work done in respect of the conservation of monuments, which is the primary work of the Archaeological Department. Part II does not include an account of the progress made in the conservation and restoration of archaeological works as required by the orders of the Government of India, nor does it contain any notes on important conservation proposals selected as the result of communication between him and the Director-General. The Government also note that the conservation budget grant of Rs. 40,000 was again not fully utilized and they will be glad if the Superintendent will see that the grant is fully utilized in future and the subject of conservation more adequately dealt with in the report.

5. Copies of the report and of the photographs referred to in Appendix A will be forwarded to the Right Honourable the Secretary of State for India.

(True Extract.)

C. G. TODHUNTER,
Ag. Secretary to Government.

To the Superintendent, Archaeological Survey, Madras.
„ the Assistant Archaeological Superintendent for Epigraphy.
„ the Superintendent, Government Museum.
„ the Superintendent, Government Press.
„ all Collectors.
„ the Public Works Department.
„ the Government of India, Department of Education (with C.L.).
„ the Chief Commissioner of Coorg (with C.L.).
„ the Director-General of Archaeology (with C.L.).

Editors' Table.

List of Public Institutions, Libraries, etc., to which copies of Archaeological Survey Reports are regularly supplied.

I.—COUNTRIES OUTSIDE INDIA.

UNITED KINGDOM.

Aberdeen University Library, Aberdeen.
 Royal Library, Windsor Castle, Berks.
 Birmingham University Library.
 Bendall Library, Cambridge.
 Cambridge University Library, Cambridge.
 National Library of Ireland, Leinster House, Kildare Street, Dublin.
 Royal Irish Academy, 19, Dawson Street, Dublin.
 Trinity College Library, Dublin.
 Advocates' Library, Edinburgh.
 Edinburgh University Library, Edinburgh.
 Royal Society, Edinburgh.
 Royal Scottish Museum, Edinburgh.
 Society of Antiquaries of Scotland, National Museum of Antiquities, Queen Street, Edinburgh.
 Glasgow University Library, Glasgow.
 British Museum Library, Great Russell Street, Bloomsbury, London, W.C.
 Folklore Society, 11, Old Square Lincoln's Inn, London, W.C.
 His Majesty's Secretary of State for India, India Office, London, S.W.
 His Majesty's Under Secretary of State for India, India Office, London, S.W.
 India Office Library, London, S.W.
 Imperial Institute, London.

Library of the Oriental Department of the British Museum, London, W.C.
 London Library, St. James's Square, London, S.W.
 London University Library, South Kensington, London, S.W.
 National Art Library, South Kensington Museum, London.
 Royal Academy of Arts, Burlington House, Piccadilly, London, W.
 Royal Anthropological Institute of Great Britain and Ireland, 50, Great Russell Street, London, W.C.
 Royal Asiatic Society, 22, Albemarle Street, London, W.
 Royal Colonial Institute, Northumberland Avenue, London, W.C.
 Royal Institute of British Architects, 9, Conduit Street, Hanover Square, London, W.
 Royal Society, Burlington House, Piccadilly, London, W.
 Society of Antiquaries of London, Burlington House, Piccadilly, London, W.
 Society for the Protection of Ancient Buildings, 10, Buckingham Street, Adelphi, London, W.C.
 Society for the Promotion of Hellenic Studies, London.
 Bodleian Library, Oxford.
 Indian Institute, Oxford.

FRANCE.

Bibliothèque Nationale, Paris.
 Bibliothèque J. Ponceat 19, Rue Spontine in Paris.
 Directeur Général de l'Union Coloniale Française, 44, Chaussée d'Antin, Paris.
 Ecole spéciale des Langues Orientales Vivantes, Rue de Lille, Paris.
 Institut de France, Paris.

Institut Ethnographique International de Paris, 28, Rue Bonaparte, Paris.
 Musée Guimet, 7, Place d'Iéna, Paris.
 Revue Archéologique, 28, Rue Bonaparte, Paris.
 Société Asiatique, 1, Rue de Seine, Paris.
 University of Lyons.

ITALY.

R. Biblioteca Nazionale, Centrale di Firenze, Italy.
 Società Asiatica, Italiana, Firenze, Italy.
 Secretary, Rivista di Storia Antica, Padova, Italy.
 American School of Classical Studies at Rome.

Biblioteca Nazionale, Vittorio Emanuele, Rome.
 British School at Rome, Palazzo Odescalchi, Piazza S. S. Apostoli, Rome.

HOLLAND.

Koninklijke Akademie van Wetenschappen te Amsterdam, Holland.
 Library of the University of Leiden.

Koninklijk Institut van Nederlandsch Indië, The Hague, Holland.

RUSSIA.

Imperial Academy of Sciences (for the Asiatic Museum), Petrograd, Russia.

DENMARK.

National Museum, Copenhagen, Denmark.

Royal Library, Copenhagen, Denmark.

BELGIUM.

Académie Royale d'Archéologie de Belgique, Anvers.

SWEDEN.

University Library, Upsala, Sweden.

NORWAY.

University Library, Christiania, Norway.

Sten Konow, Professor, Ph.D., Villa Valkuntha, Bestum, via Christiania, Norway.

GREECE.

British School at Athens, Greece.

La Société Archéologique d'Athènes, Athens, Greece.

JAPAN.

President, Asiatic Society of Japan, Tokio.

Takakasu, J. Professor, Imperial University, Tokio, Japan.

I.—COUNTRIES OUTSIDE INDIA—cont.

CHINA.

North China Branch of the Royal Asiatic Society, Shanghai.

AMERICA.

American Antiquarian and Oriental Journal, Chicago, U.S.A.

Field Museum of Natural History, Chicago, U.S.A.

American Oriental Society, 235, Bishop Street, New Haven, Conn., U.S.A.

American Philosophical Society, 104, South Fifth Street, Philadelphia.

Free Library of Philadelphia, U.S.A.

National Museum, Washington, U.S.A.

Smithsonian Institution, Washington, D.C., U.S.A.

The Director of the University Museum, 33rd and Spruce Streets, Philadelphia.

SIAM.

Vajirana National Library, Bangkok.

BRITISH COLONIES.

Royal Asiatic Society, Ceylon Branch, Colombo.

The Museum, Canterbury, New Zealand.

Melbourne Library, Melbourne, Australia.

Victoria Public Library, Perth, Western Australia.

Literary and Historical Society, Quebec, Canada.

University Library, Sydney, New South Wales.

Straits Branch, Royal Asiatic Society, Singapore.

FOREIGN COLONIES.

Bataviaasch Genootschap van Kunsten en Wetenschappen, Batavia.

l'Institut Français d'Archéologie Orientale du Caire, Cairo, Egypt.

Museum of Arabic Art, Cairo, Egypt.

l'Ecole Française d'Extrême Orient, Hanoi, Indo-China.

The Philippine Library, Manila.

II.—INDIA.

(1) Imperial.

Imperial Library, Calcutta.

Indian Museum, Calcutta.

Department of Education Library, Delhi.

Central Library, Army Headquarters, Simla.

Muhammadan Anglo-Oriental College, Aligarh.

(2) Provincial.

MADRAS.

The Government College, Kumbakonam.

Christian College Library, Madras.

Government Central Museum, Madras.

Pachaiyappa's College, Madras.

Presidency College, Madras.

Public Library, Madras.

School of Art, Madras.

Secretariat Library, Fort St. George.

University Library, Madras.

St. Aloysius College, Mangalore.

Noble College, Masulipatam.

The Sanskrit College, Mysapore.

The Government College, Rajahmundry.

The Teachers' College, Saidapet, Chingleput district.

St. Joseph's College, Trichinopoly.

S.P.G. College, Trichinopoly.

Maharaja's College, Trivandrum.

The Sanskrit College, Tiruvadi.

Maharaja's College, Vizianagram.

BOMBAY.

Gujarat College, Ahmedabad.

Bombay Branch of the Royal Asiatic Society, Town Hall, Bombay.

Elphinstone College, Bombay.

Prince of Wales Museum, Bombay.

St. Xavier's College, Bombay.

Secretariat Library, Bombay.

School of Art, Bombay.

University Library, Bombay.

Wilson College, Bombay.

The College of Science, Poona.

Deccan College, Poona.

Ferguson College, Poona.

BENGAL.

Wesleyan Mission College, Bankura.

Barisal Public Library, Barisal.

Burdwan Raj Public Library, Burdwan.

Asiatic Society of Bengal, 57, Park Street, Calcutta.

Bangabasi College, Calcutta.

Bengal Chamber of Commerce, Calcutta.

Bangiya Sahitya Parishad Sabha, Calcutta.

Bethune College, Calcutta.

Calcutta Historical Society, Calcutta.

Calcutta University Institute, College Square, Calcutta.

Chaitanya Library, 4-1, Beadon Street, Calcutta.

Church Mission Society, Calcutta.

Economic Museum, Calcutta.

Editor, Bengal Past and Present, Kidderpore Vicarage, Calcutta.

Goethals' Indian Library, 30, Park Street, Calcutta.

Government School of Art, Calcutta.

Library of the United Service Club, Calcutta.

L.M.S. College, Bhowanipur, Calcutta.

Mahabodhi Society, Baniapooker Lane, Calcutta.

Metropolitan Institution, Calcutta.

Presidency College Library, 1, College Square, Calcutta.

Sanskrit College Library, 1, College Square, Calcutta.

Scottish Churches College, Calcutta.

Secretariat Library, Writers' Buildings, Calcutta.

University Library, The Senate House, Calcutta.

Hoogly College, Chinsura.

Chittagong College.

Beer Chanra Public Library at Comilla.

Dacca College.

Northbrook Hall Library, Dacca.

Provincial Library, Dacca.

Krishnagar College, Krishnagar.

Daulatpur Hindu Academy, Khulna.

Midnapur College, Midnapur.

Narail Victoria College, Narail.

Rajshahi College, Rajshahi.

Varendra Research Society, Rajshahi.

Serampore College, Serampore.

Civil Engineering College, Sibpur.

BIHAR AND ORISSA.

Bihar National College, Bankipore.

Bihar and Orissa Secretariat Library.

Bihar School of Engineering, Bankipore.

Patna College, Bankipore.

Ravenshaw College, Cuttack.

St. Columba's College, Hazaribagh.

II—INDIA—cont.

UNITED PROVINCES.

Agra College, Agra.
 Palace Library of the Most Rev. the Archbishop at
 Agra.
 St. John's College, Agra.
 Lyall Library, Aligarh.
 M.A.O. College Library, Aligarh.
 Christian College, Allahabad.
 Muir Central College, Allahabad.
 Panini Office, Allahabad.
 Public Library, Allahabad.
 Secretariat Library, Public Works Department,
 Allahabad.

University Library, Allahabad.
 Carmichael Library, Benares.
 Central Hindu College, Benares.
 Queen's College, Benares.
 Sanskrit College, Benares.
 Christ's Church College, Cawnpore.
 Canning College, Lucknow.
 Provincial Museum Library, Lucknow.
 Public Library, Lucknow.
 Lyall Library, Meerut.
 Archaeological Museum, Muttra.
 Thomason College, Roorkee.

PUNJAB.

Khalsa College, Amritsar.
 Aitchison College, Lahore.
 Central Training College, Lahore.
 Dyal Singh College, Lahore.
 Dayanand Anglo-Vedic College, Lahore.
 Forman Christian College, Lahore.
 Government College Library, Lahore.

Islamia College, Lahore.
 Museum Library, Lahore.
 Punjab Historical Society, Lahore.
 Punjab Public Library, Lahore.
 Secretariat Library, Public Works Department, Lahore.
 University Library, Lahore.

DELHI.

Museum, Delhi.
 Public Library, Delhi.

St. Stephen's College, Delhi.

NORTH-WEST FRONTIER PROVINCE.

Peshawar Museum, Peshawar.

Secretariat Library, Peshawar.

BURMA.

Victoria Memorial Library, Bassein.
 Myanma Awba Club, Kyaiklat, Pyapon District.
 Mandalay Public Library, Mandalay.
 Buddhist Library, Nathingyaung, Bassein District.
 Buddhist Propaganda Society, Pegu.
 Young Men's Buddhist Association, Pegu.
 Baptist College, Rangoon.
 Bernard Free Library, Rangoon.
 Burma Research Society, Rangoon.

Cedi Yengana Association Library, Shwe Dagon Pagoda
 Rangoon.
 Phayre Museum, Rangoon.
 Rangoon College, Rangoon.
 Rangoon Literary Society, Rangoon.
 Secretariat Library, Rangoon.
 Soolay Pagoda Library, Rangoon.
 Teachers' Institute, Rangoon.
 Trustees of the Shwe Dagon Pagoda, Rangoon.
 Young Men's Buddhist Association, Rangoon.

ASSAM.

Cotton Library, Dhubri.
 Cotton College, Gauhati.
 Curzon Hall Library, Gauhati.

Government Library, Shillong.
 Secretariat Library, Shillong.
 Victoria Jubilee Library, Tezpur.

CENTRAL PROVINCES.

Public Library of Amraoti Town.
 High School Committee, Balaghat.
 Government College, Jabulpore.
 Training College, Jabulpore.
 Jagannath High School, Mandla.
 Hislop College, Nagpur.

Morris College, Nagpur.
 Museum Library, Nagpur.
 Secretariat Library, Nagpur.
 Victoria Technical Institute Library, Nagpur.
 Public Library, Saugor.
 Victoria Library, Seoni.

COORG.

The Chief Commissioner of Coorg's Library, Bangalore.

III.—NATIVE STATES.

MYSORE.

Central College, Bangalore.
 His Highness the Maharaja of Mysore.

Indian Institute of Science, Bangalore.
 Maharaja's College, Mysore.

HYDERABAD.

Nizam's State Library, Hyderabad.

The Resident's Library, Hyderabad.

CENTRAL INDIA.

Dhar Museum Library, Dhar.
 Library of the Agent to the Governor-General, Indore.

Rajkumar College, Indore.

RAJPUTANA.

College Library, Ajmer.
 Library of the Chief Commissioner and Agent to the
 Governor-General, Ajmer.

Rajputana Museum, Ajmer.

BARODA.

Library of the Resident at Baroda.

Baroda Museum, Baroda.

KATHIAWAR.

Sir Bhagwatsingji Library, Gondal (Kathiawar).

Watson Museum of Antiquities, Rajkot.

TRAVANCORE.

Travancore Darbar.

GWALIOR.

Gwalior Darbar.

CHAMBA.

Bhuri Singh Museum, Chamba.

C. S. Srinivasachari

2nd Aug, 1912.

ANNUAL REPORT

OF THE

ARCHÆOLOGICAL DEPARTMENT

SOUTHERN CIRCLE, MADRAS

FOR THE YEAR

1915-1916



MADRAS

PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS

1916

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PART I—ADMINISTRATIVE

ANNUAL PROGRESS REPORT

OF THE

ARCHÆOLOGICAL SURVEY DEPARTMENT SOUTHERN CIRCLE, MADRAS

FOR THE YEAR

1915-1916

PART I

Work at Head-quarters

During the month of February, this office was inspected by His Excellency the Governor of Madras and also by Sir John Marshall, C.I.E., the Director-General of Archæology in India.

2. In the month of September, at the suggestion of the Director-General of Archæology, I was placed on special duty for a few days to advise His Highness the Nizam's Government with the conservation of the famous Chalukyan temple at Ittagi in the Lingsugar district.

3. On the 12th November, I had the honour of conducting their Excellencies Lord and Lady Willingdon and party over the ruined city of Vijayanagar in the Bellary district.

4. The plans and section accompanying my article on the Mahendragiri temples appearing in Part II of this report, and a site plan of the Srisailam temples in the Kurnool district, represent the drawings prepared this year. During the rest of his time, the Head Draftsman has been engaged on photographic work which has greatly increased during the last few years.

Preparation
of draw-
ings.

5. During the year, 20 applications for photographs were received from the public and 479 photo-prints were supplied at a total cost of Rs. 66-2-0 which has since been received and paid into the Bank of Madras to the credit of the Government. Besides these, the usual two sets of photographs accompanying this report, one set for the Director-General of Archæology, one set for the Calcutta Museum and one set for record in this office, amounting to 1,100 prints in all, have been prepared. A descriptive list of these photographs will be found in Appendix A.

Photo-
graphy.

6. In Part II of this report, I have included illustrated articles on the "Origin of the Typical Hindu Temple of Southern India," the "Mahendragiri Temples in the Ganjam District" and detailed "Conservation Notes" on repairs carried out during the year under report. The revised "List of Ancient Monuments" has also been completed and is now ready for the Press. The illustrated monograph on "The Ruined City of Vijayanagar" is still under preparation as no extra time for the completion of this additional work was permitted to me during the last hill recess.

Publica-
tions.

7. A list of new books and publications acquired during the year is given in Appendix B.

Office
library.

Excavation.

8. A sum of Rs. 1,000 was allotted in the budget for excavation works but no works of this nature were taken up as the Director-General of Archaeology in his letter No. 1370, dated the 19th June 1915, to the Chief Secretary to the Government of Madras proposed that no further excavation works should be undertaken in this Presidency for the present so as to leave more time for the preservation of existing monuments. However, unless this branch of archaeology receives attention, there is no hope of recovering and reconstructing the Prehistoric or early history of Southern India and we shall continue to remain as profoundly ignorant of this period as we are at present.

Treasure Trove.

9. The following is a list of treasure-trove cases brought to the notice of this department for an opinion as to whether any portion of the treasure should be acquired on behalf of Government for museum purposes :—

Serial number.	District.	Taluk.	Village.	Description of finds.	Whether worth acquiring for Government.
1	South Arcot ..	Kallakurichi ..	Viriyur	Stone idols of Venugō-pala, Sattiyabhamai and Rukmani.	Not worth acquiring.
2	Salem	Atur	Belur	Twelve metal idols and eight metal vessels used for puja purposee.	Recommended for acquisition.
3	Tanjore	Tirutturaippāndi.	Jambuvanodai ..	One copper idol Sivagāmi Amman.	Do.
4	Ramnad	Srivilliputtur ..	Sokkanathanputtur.	One copper image (male and female figure combined).	Do.
5	Tanjore	Kumbakōnam ..	Mullangudi ..	Six stone idols Chandrasekara, Amman, Subramania, Kālabairava, Dakshinamūrti and Chendikesvara.	Do.
6	Salem	Uttangarai ..	Vellalapatti ..	Treasure of jewels ..	Not worth acquiring.
7	Tanjore	Mayavaram ..	Vellalagaram ..	23 metal idols	Too decayed to be of any value for the museum.
8	North Arcot ..	Wandiwash ..	Kolapallur ..	Ārumugasvami with peacock, Valliamman, Theivanai Amman, Chandrasekara, Chandikesvara and Parāsakthi Amman.	Not worth acquiring.
9	Vizagapatam ..	Viravalli ..	Lopudi	Stone idols	Do.

Tours.

10. As per the orders contained in G.O. No. 1452, Public, dated the 28th November 1912, a monthly statement giving the dates and other particulars of the tours undertaken each month has already been submitted to Government. Altogether 154 days have been spent in camp and the following districts were visited :—Ganjām, Vizagapatam, North Arcot, South Arcot, Bellary, the Nilgiris, Kurnool, Cuddapah, Chittoor, Nellore, Chingleput, Tanjore, Madura, Trichinopoly and Tinnevely. I also visited Ittagi in the Lingsugar district as mentioned in paragraph 2 above.

Tour programme for 1916-17.

11. A list of the archaeological works proposed to be undertaken during 1916-17 is given in Appendix C. I shall endeavour to inspect as many of these works as possible. If time permits, I hope to take up some of the excavation works already sanctioned by Government and mentioned in paragraph 17 of my annual report for 1913-14.

Expenditure on conservation works.

12. A statement showing the expenditure on conservation works will be found in Appendix D. The sum of Rs. 35,000 was sanctioned in the budget grant out of which a total sum of Rs. 29,712-15-11 was spent up to the 31st March 1916. The sum of Rs. 1,000 allotted for excavation works was surrendered for the reasons cited in paragraph 8 above. The other surrenders were made at the discretion of the Superintending Engineers concerned.

Conservation.

13. Detailed conservation and inspection notes on important repairs proposed during the year have already been submitted to Government and to the Director-General of Archaeology in India. A list of the conservation works carried out this year is given in Appendix D. A full report on conservation work will be found in Part II of this report.

14. The expenditure of this department during the year under report has been Annual expenditure. as follows :—

	Rs.	A.	P.
Salary of the Superintendent	7,800	0	0
Travelling allowance of the Superintendent	2,994	15	0
Pay of establishment	3,734	12	8
Travelling allowance of establishment	935	6	9
Contract contingent grant—			
Supplies and services	1,057	5	6
Contingencies	702	8	3
Non-contract contingent grant—			
Supplies and services	540	4	0
Contingencies	1,887	1	1
Personal allowance to establishment in lieu of compensation for dearness of food.	88	5	10
Total ..	19,740	11	1

MADRAS,
31st March 1916.

A. H. LONGHURST,
Superintendent, Archaeological Survey.

APPENDIX A.

LIST OF PHOTO-NEGATIVES PREPARED DURING 1915-16.

CLASS A.

Primitive Stone Monuments and Antiquities.

Serial number.	Size.	Subject.	Locality.	District.
A. 509	Full	Two brick and plaster horses with attendants facing the Alagar Nachi Amman shrine.	Palayajayankondasholapuram.	Trichinopoly.
A. 510	Do.	Large circular barrow	Odugathur	North Arcot.
A. 511	Do.	Do.	Do.	Do.
A. 512	Do.	Types of pottery vessels found in a tomb.	Do.	Do.
A. 513	Do.	Do. do.	Do.	Do.
A. 514	Do.	Do. do.	Do.	Do.
A. 515	Do.	Do. do.	Do.	Do.
A. 516	Do.	Corn crushers, palette and pestle found in the tomb.	Do.	Do.
A. 517	Do.	Conch ornaments found in the tomb. ..	Do.	Do.
A. 518	Do.	Conch ornaments and counters	Do.	Do.
A. 519	Do.	Iron implements found in the tomb ..	Do.	Do.
A. 520	Do.	Do. do.	Do.	Do.

CLASS D.

Hindu Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
D. 935	Full	Copper idol of Vignēsvara standing on a bronze pedestal.	Belur	Salem.
D. 936	Do.	Copper idol of Vignēsvara standing on a prabāvali.	Do.	Do.
D. 937	Do.	Chandikesvara with Amman	Do.	Do.
D. 938	Do.	Natarāja, Amman and prabāvali	Do.	Do.
D. 939	Do.	Chandrasskara with Amman in standing posture.	Do.	Do.
D. 940	Do.	Umamahēsvara with Amman and Soma-sundara on a pedestal.	Do.	Do.
D. 941	Do.	Idol of Amman	Do.	Do.
D. 942	Do.	Sri Bala Nayaka and Amman on a pedestal.	Do.	Do.
D. 943	Do.	Broken bell with stand, receptacle for burning incense, trident and plate for burning camphor.	Do.	Do.
D. 944	Do.	Dancing Krishna (front view)	Do.	Do.
D. 945	Do.	Dancing Krishna (back view)	Do.	Do.
D. 946	Do.	Dipastambha, gendi on a stand and kumbārthi.	Do.	Do.
D. 947	Do.	General view of Hazāri Rama temple, after repair.	Hampi	Bellary.
D. 948	Do.	Sculpture of a Naga Kanya in Kamalapur bungalow.	Kamalapur	Do.
D. 949	Do.	Tulasi plant and altar	Triplicane	Madras.
D. 950	Do.	General view of the big tower of the Great Temple.	Tanjore	Tanjore.
D. 951	Do.	East general view of the Mahādēva temple.	Ittagi	Lingsugar.
D. 952	Do.	South general view of the tower and porch, Mahādēva temple.	Do.	Do.
D. 953	Do.	Details of the tower from the south, Mahādēva temple.	Do.	Do.
D. 954	Do.	Details of south-east angle of the Mahādēva temple.	Do.	Do.
D. 955	Do.	Do. do.	Do.	Do.
D. 956	Do.	Do. do.	Do.	Do.
D. 957	Do.	South view of porch and pillared hall in Mahādēva temple.	Do.	Do.
D. 958	Do.	Details of pillars in Mahādēva temple ..	Do.	Do.
D. 959	Do.	Do. do.	Do.	Do.
D. 960	Do.	Do. do.	Do.	Do.
D. 961	Do.	Do. do.	Do.	Do.
D. 962	Do.	Details of doorway, pillared hall in Mahādēva temple.	Do.	Do.
D. 963	Do.	Details of porch on north side of the temple.	Do.	Do.
D. 964	Do.	North general view of Navalinga temple.	Kukkanur	Do.

Hindu Art and Architecture—cont.

Serial number.	Size.	Subject.	Locality.	District.
D. 965	Full	Details of the shrine doorway, Navalinga temple.	Kakkanur	Lingsugar.
D. 966	Do.	Details of pillar in the main shrine, Navalinga temple.	Do.	Do.
D. 967	Do.	Stone image of an ascetic	Jeti	Cuddapah.
D. 968	Do.	Stone image of a Nagi	Do.	Do.
D. 969	Do.	Stone image of Sūrya	Do.	Do.
D. 970	Do.	Linga with four faces	Do.	Do.
D. 971	Do.	General view of old Vishnu temple ..	Sompalli	Chittoor.
D. 972	Do.	Details of stambha do.	Do.	Do.
D. 973	Do.	Mandapa outside the temple	Do.	Do.
D. 974	Do.	Front view of the mandapa inside the temple.	Do.	Do.
D. 975	Do.	Detail of a shrine doorway, old Vishnu temple.	Do.	Do.
D. 976	Do.	Detail of Kalyana mandapa, old Vishnu temple.	Do.	Do.
D. 977	Do.	Do. do.	Do.	Do.
D. 978	Do.	East gateway of Pattabirama temple ..	Hampi	Bellary.
D. 979	Do.	Stone image of Bhima	Do.	Do.
D. 980	Do.	General view from the south of the temple.	Srisaïlam	Kurnool.
D. 981	Do.	General view of the outer enclosure wall, from the south-east.	Do.	Do.
D. 982	Do.	South gateway of the temple	Do.	Do.
D. 983	Do.	General view of a group of carved panels on the east face of the outer enclosure wall.	Do.	Do.
D. 984	Do.	Details of a niche on the east face of the outer enclosure wall.	Do.	Do.
D. 985	Do.	Sanctum entrance to the old original Siva temple.	Do.	Do.
D. 986	Do.	Details of sculptured panels from the outer enclosure walls of the Siva temple.	Do.	Do.
D. 987	Do.	Do. do.	Do.	Do.
D. 988	Do.	Do. do.	Do.	Do.
D. 989	Do.	Do. do.	Do.	Do.
D. 990	Do.	Do. do.	Do.	Do.
D. 991	Do.	Do. do.	Do.	Do.
D. 992	Do.	Do. do.	Do.	Do.
D. 993	Do.	Do. do.	Do.	Do.
D. 994	Do.	Do. do.	Do.	Do.
D. 995	Do.	Do. do.	Do.	Do.
D. 996	Do.	Do. do.	Do.	Do.
D. 997	Do.	Do. do.	Do.	Do.
D. 998	Do.	Do. do.	Do.	Do.
D. 999	Do.	Do. do.	Do.	Do.
D. 1000	Do.	Do. do.	Do.	Do.
D. 1001	Do.	Do. do.	Do.	Do.
D. 1002	Do.	Do. do.	Do.	Do.
D. 1003	Do.	Do. do.	Do.	Do.
D. 1004	Do.	Do. do.	Do.	Do.
D. 1005	Do.	Do. do.	Do.	Do.
D. 1006	Do.	Do. do.	Do.	Do.
D. 1007	Do.	Do. do.	Do.	Do.
D. 1008	Do.	Do. do.	Do.	Do.
D. 1009	Do.	Do. do.	Do.	Do.
D. 1010	Do.	Do. do.	Do.	Do.
D. 1011	Do.	Do. do.	Do.	Do.
D. 1012	Do.	Do. do.	Do.	Do.
D. 1013	Do.	Do. do.	Do.	Do.
D. 1014	Do.	Do. do.	Do.	Do.
D. 1015	Do.	Do. do.	Do.	Do.
D. 1016	Do.	Stone image of Bringi Maharishi ..	Do.	Do.
D. 1017	Do.	Stone image of female devotee ..	Do.	Do.
D. 1018	Do.	Stone image of Siva and Pārvati seated on a group of five bulls.	Do.	Do.
D. 1019	Do.	Metal images of Siva and Pārvati and Subramanya (Somasantha).	Do.	Do.
D. 1020	Do.	Metal image of Siva dancing	Do.	Do.
D. 1021	Do.	Do. do.	Do.	Do.
D. 1022	Do.	Bhima's temple	Mahendragiri	Ganjām.
D. 1023	Do.	General view of Yudhisthira temple showing primitive shrines in the foreground.	Do.	Do.
D. 1024	Do.	South-west general view of Yudhisthira temple.	Do.	Do.
D. 1025	Do.	Yudhisthira temple, south elevation ..	Do.	Do.

CLASS D—cont.

Hindu Art and Architecture—cont.

Serial number.	Size.	Subject.	Locality.	District.
D. 1026	Full	Chōla inscriptions over the doorway of Yudhisthira temple (duplicate).	Mahendragiri ..	Ganjām.
D. 1027	Do.	General view of Kunti temple	Do. ..	Do.
D. 1028	Do.	Details of doorway, Kunti temple ..	Do. ..	Do.
D. 1029	Do.	Stone chakram found near the Kunti temple.	Do. ..	Do.
D. 1030	Do.	General view of Narasimha temple showing Swami and Amman shrines.	Lower Ahobalam ..	Kurnool.
D. 1031	Do.	Entrance to unfinished Ranga mandapa in Narasimha temple.	Do. ..	Do.
D. 1032	Do.	Details of pillars in unfinished Ranga mandapa of Narasimha temple.	Do. ..	Do.
D. 1033	Do.	Do. do.	Do. ..	Do.
D. 1034	Do.	Do. do.	Do. ..	Do.
D. 1035	Do.	Lakshmi Narasimha in a pillar of Ranga mandapa, Narasimha temple.	Do. ..	Do.
D. 1036	Do.	Narasimha fighting with Hiranyakasipu in a pillar of Ranga mandapa, Narasimha temple.	Do. ..	Do.
D. 1037	Do.	Narasimha issuing out of a pillar in Ranga mandapa, Narasimha temple.	Do. ..	Do.
D. 1038	Do.	East view of first gateway to Narasimha temple.	Do. ..	Do.
D. 1039	Do.	West view of first gateway to Narasimha temple.	Do. ..	Do.
D. 1040	Do.	West view of the inner gateway to Narasimha temple.	Do. ..	Do.
D. 1041	Do.	Sculptured figure of Narasimha with two Chenchu women on the inner gateway to the Narasimha temple.	Do. ..	Do.
D. 1042	Do.	Details of wooden doors of the inner gateway to the Narasimha temple.	Do. ..	Do.
D. 1043	Do.	Old bazaar in front of Narasimha temple.	Do. ..	Do.
D. 1044	Do.	Group of mandapas on the east side of the Narasimha temple.	Do. ..	Do.
D. 1045	Do.	Do. do.	Do. ..	Do.
D. 1046	Do.	Do. do.	Do. ..	Do.
D. 1047	Do.	General view of Narasimha temple showing the stupi of the temple.	Upper Ahobalam ..	Do.
D. 1048	Do.	General view of Narasimha temple showing the river bed on which the temple is built.	Do. ..	Do.
D. 1049	Do.	Mandapa facing the main entrance to the Narasimha temple.	Do. ..	Do.
D. 1050	Do.	Main gateway of the Hindu temple in the fort.	Vellore ..	North Arcot.
D. 1051	Do.	Main shrine of the Siva temple in the fort.	Do. ..	Do.
D. 1052	Do.	Main shrine and carved hall of the Siva temple in the fort.	Do. ..	Do.
D. 1053	Do.	Mandapa in the north-west corner of the outer enclosure of the Siva temple in the fort.	Do. ..	Do.
D. 1054	Do.	North-east portion of the Kalyāna mandapa in front of the Siva temple in the fort.	Do. ..	Do.
D. 1055	Do.	South-west portion of the Kalyāna mandapa in front of the Siva temple in the fort.	Do. ..	Do.
D. 1056	Do.	North view of Kalyāna mandapa, in front of the hall of the Siva temple in the fort.	Do. ..	Do.
D. 1057	Do.	Details of front pillars in the Kalyāna mandapa, in front of the hall, Siva temple in the fort.	Do. ..	Do.
D. 1058	Do.	Do. do.	Do. ..	Do.
D. 1059	Do.	Do. do.	Do. ..	Do.
D. 1060	Do.	Group of warriors on the pillars of the Kalyāna mandapa in front of the hall, Siva temple in the fort.	Do. ..	Do.
D. 1061	Do.	Do. do.	Do. ..	Do.
D. 1062	Do.	Sita on the base of a pillar of Kalyāna mandapa in front of the hall, Siva temple in the fort.	Do. ..	Do.
D. 1063	Do.	Female figure and Rishis on the base of a pillar of the Kalyāna mandapa in front of the Hall in the Siva temple in the Fort.	Do. ..	Do.
D. 1064	Do.	Rama on the base of a pillar of the Kalyāna mandapa in front of the Hall in the Siva temple in the Fort.	Do. ..	Do.

CLASS D—cont.

Hindu Art and Architecture—cont.

Serial number.	Size.	Subject.	Locality.	District.
D. 1065	Full	Ganēsa on the base of a pillar of the Kalyāna mandapa in front of the Hall in the Siva temple in the Fort.	Vellore	North Arcot.
D. 1066	Do.	Interior view of the Kalyāna mandapa in front of the Hall in the Siva temple in the Fort.	Do.	Do.
D. 1067	Do.	Details of ceiling over the Kalyāna mandapa in front of the Hall in the Siva temple in the Fort.	Do.	Do.
D. 1068	Do.	Details of panels carved on the first platform in Kalyāna mandapa in front of the Hall in the Siva temple in the Fort.	Do.	Do.
D. 1069	Do.	Do. do.	Do.	Do.
D. 1070	Do.	Do. do.	Do.	Do.
D. 1071	Do.	General view of the upper platform in Kalyāna mandapa in front of the Hall in the Siva temple in the Fort.	Do.	Do.
D. 1072	Do.	Details of pedestal on upper platform in Kalyāna mandapa in front of the Hall in the Siva temple in the Fort.	Do.	Do.
D. 1073	Do.	Details of sculptures in the North wall of the Kalyāna mandapa in front of the Hall in the Siva temple in the Fort.	Do.	Do.
D. 1074	Do.	Details of moulding and panels in the Kalyāna mandapa in front of the Hall in the Siva temple in the Fort.	Do.	Do.
D. 1075	Do.	Details of sculptures in the South west wall of Kalyāna mandapa in front of the Hall in the Siva temple in the Fort.	Do.	Do.
D. 1076	Do.	Details of inner side of the carved eaves in Kalyāna mandapa in front of the Hall in the Siva temple in the Fort.	Do.	Do.
D. 1077	Do.	Front view of Arumugasvami on a peacock found in a treasure trove.	Kolappallur	Do.
D. 1078	Do.	Back view of Arumugasvami on a peacock found in a treasure trove.	Do.	Do.
D. 1079	Do.	Group of six images in a treasure trove viz. Arumugasvami on a peacock, Valliamman, Theivanai Amman, Chandrasekara, Chandikesvara, and Parasakthi Amman.	Do.	Do.

CLASS E.

Muhammadian Art and Architecture.

Serial number.	Size.	Subject.	Locality.	Dist ict.
E. 47	Full	Front view of Purkōta Masjid	Siddhavattam	Cuddapah.
E. 48	Do.	Tomb of Bismilla Shavali	Do.	Do.
E. 49	Do.	Inscriptions over the doorway of the Tomb of Bismilla Shavali.	Do.	Do.
E. 50	Do.	General view of mosque in the citadel ..	Arcot	North Arcot.
E. 51	Do.	General view of ornamental tank in the citadel.	Do.	Do.
E. 52	Do.	General view showing view of old cannon.	Do.	Do.

CLASS F.

Indo-Saracenic Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
F. 46	Full	East view of Nayak's Darbar Hall in the Palace after repairs.	Tanjore	Tanjore.
F. 47	Do.	Gōpāla Raja's Palace, showing outer facade from the road.	Kurnool	Kurnool.
F. 48	Do.	Remains of Gōpāla Raja's Palace ..	Do.	Do.
F. 49	Do.	Gōpāla Raja's gateway	Do.	Do.
F. 50	Do.	Didde Darwaza	Do.	Do.
F. 51	Do.	Darbar Hall in the old Nawab's Palace ..	Do.	Do.
F. 52	Do.	The Asari Sheriff's building in the enclosure of the old Nawab's Palace.	Do.	Do.

CLASS G.

Historical Forts and European Monuments.

Serial number.	Size.	Subject.	Locality.	District.
G. 124	Full ..	General view of Rajagiri Hill with Venkataramana temple in the foreground.	Gingee	South Arcot.
G. 125	Do. ..	General view of Krishnagiri Hill ..	Do.	Do.
G. 126	Do. ..	General view of Chandráyan Drug from Krishnagiri Hill.	Do.	Do.
G. 127	Do. ..	Pondicherry Gate and Royal Battery ..	Do.	Do.
G. 128	Do. ..	Pondicherry Gate and Inner Gateway ..	Do.	Do.
G. 129	Do. ..	Arcot (or Vellore) Gate	Do.	Do.
G. 130	Do. ..	Ruined Fortifications on Krishnagiri Hill.	Do.	Do.
G. 131	Do. ..	Do. do.	Do.	Do.
G. 132	Do. ..	Granary on the Krishnagiri Hill	Do.	Do.
G. 133	Do. ..	West view of the Audience Chamber on the Krishnagiri Hill.	Do.	Do.
G. 134	Do. ..	East view of the Audience Chamber on the Krishnagiri Hill showing Ranganátha temple.	Do.	Do.
G. 135	Do. ..	Ruined mandapa on the Krishnagiri Hill.	Do.	Do.
G. 136	Do. ..	General view of Kalyana Mahal	Do.	Do.
G. 137	Do. ..	General view of Sadat Ulla Khan's Mosque.	Do.	Do.
G. 138	Do. ..	Gymnasium Hall	Do.	Do.
G. 139	Do. ..	Ruined temples in the inner Fort	Do.	Do.
G. 140	Do. ..	Prisoner's Well	Do.	Do.
G. 141	Do. ..	Chakkaraikulam (Tank)	Do.	Do.
G. 142	Do. ..	Chettikulam (Tank)	Do.	Do.
G. 143	Do. ..	Fortifications on the west side of the Fort.	Do.	Do.
G. 144	Do. ..	Main entrance to the West Gateway of the Fort.	Siddhavattam ..	Cuddapah.
G. 145	Do. ..	West Gateway of the Fort from east ..	Do.	Do.
G. 146	Do. ..	East Gateway of the Fort from east ..	Do.	Do.
G. 147	Do. ..	General view of the Fort from east ..	Do.	Do.
G. 148	Do. ..	Bastion of the Fort from the east ..	Do.	Do.
G. 149	Do. ..	General view of the Fort showing the moat from the east.	Do.	Do.
G. 150	Do. ..	Group of stone cannon balls inside the Fort.	Do.	Do.
G. 151	Do. ..	Delhi Gate from the south	Arcot	North Arcot.
G. 152	Do. ..	Delhi Gate from the north	Do.	Do.
G. 153	Do. ..	North-eastern portion of the Shabarpana.	Do.	Do.
G. 154	Do. ..	Domed gateway on the east side of the citadel.	Hampi	Bellary.
G. 155	Do. ..	Ruined Gateway on east side of the citadel.	Do.	Do.
G. 156	Do. ..	North-east corner of the moat, Vellore Fort.	Vellore	North Arcot.
G. 157	Do. ..	North-east bastion, Vellore Fort	Do.	Do.
G. 158	Do. ..	East view of the bastion, Vellore Fort ..	Do.	Do.
G. 159	Do. ..	East view showing the moat, Vellore Fort.	Do.	Do.
G. 160	Do. ..	East view of the Vellore Fort	Do.	Do.
G. 161	Do. ..	South-east end of the moat, Vellore Fort.	Do.	Do.

CLASS I.

Miscellaneous

Serial number.	Size.	Subject.	Locality.	District.
I. 30	Full ..	Foundation Stone	Halibida	Bellary.
I. 31	Do. ..	General view of the elephant and horse in Ayyanar temple.	Arcot	North Arcot.
I. 32	Do. ..	General view of a hut of Yerukala encampment.	Repur	Nellore.
I. 33	Do. ..	Detail of a hut of Yerukala encampment.	Do.	Do.
I. 34	Do. ..	General view of the causeway to the Kistna river.	Srisaillam	Kurnool.
I. 35	Do. ..	View of the Kistna river	Do.	Do.
I. 36	Do. ..	Do.	Do.	Do.
I. 37	Do. ..	View from the Mahendragiri Hill looking north.	Mahendragiri ..	Ganjám.
I. 38	Do. ..	View from the Mahendragiri Hill looking south.	Do.	Do.
I. 39	Do. ..	View from the Mahendragiri Hill looking north-east.	Do.	Do.
I. 40	Do. ..	View from the Mahendragiri Hill looking north-east.	Do.	Do.
I. 41	Do. ..	View of a stream near the Narasimha temple.	Upper Ahobalam ..	Kurnool.

APPENDIX B.

The following is a list of books added to this office library during the year 1915-16.

1. Indian Antiquary (Current numbers).
2. Epigraphia Indica (do. do.).
3. The Journal of the Royal Asiatic Society (Quarterly).
4. The Journal of Indian Art and Industry.
5. The Journal of the Royal Anthropological Institute, Volume XLV.
6. The Journal of the Mythic Society (Quarterly), Volumes I to V and Volume VI, Parts 1 and 2.
7. The Quarterly Civil List of officers for Madras Presidency.
8. The Quarterly Civil List of Archaeological Survey Department.
9. Elements of Hindu Iconography by T. A. Gopinatha Rao, M.A., Volume I, Parts 1 and 2.
10. South Indian Bronzes by O. C. Gangoly.
11. Ancient and Medieval Architecture of India by E. B. Havell.
12. The Eastern Libyans by Oric Bates.
13. Notes on the Ancient Geography of Gandhara by A. Foucher.
14. The Rebel Commandant Yusuf Khan by S. C. Hill.
15. Civil Service Regulations (Reprint), fifth edition.
16. Appendices to the Civil Service Regulations, fifth edition.
17. Civil Budget Estimate (1915-16).
18. The Madras Code, Volume I.
19. Indian Education in 1913-14, Government of India Publication.
20. History of Vijayanagar by Suryanarayan Rao.
21. List of Photo Negatives in the office of the Superintendent, Hindu and Buddhist Monuments, Northern Circle.
22. List of Drawings of Archaeological buildings in the Office of the Superintendent, Muhammadan and British Monuments, Northern Circle, United Provinces.
23. A descriptive catalogue of the Sanskrit Manuscripts.
24. Catalogue of Prehistoric antiquities by A. Rea.
25. Catalogue of Indian Prehistoric and Protohistoric antiquities by Bruce Foote.
26. Catalogue of the Connemara Public Library.
27. Classified catalogue of the Library of the Archaeological Department, Frontier circle.
28. Monograph on Loan Exhibition Coronation Durbar, 1911.
29. The Lawrence Asylum Almanac for 1916.
30. The Madras Medical Registration Act, 1915, with list of registered medical practitioners in the Madras Presidency.
31. Night Photography by R. Dykes.
32. Report of the Maha Bodhi Society.
33. Classified catalogue of the Library of the Peshawar Museum.
34. Postal Guide for 1915.
35. Report of the Chief Inspector of Mines in India for 1914.
36. Pallava inscriptions at Panamalai by G. Jouveau-Dubreuil.
37. Indian Chronology B.C. 1—A.D. 2000, by L. D. Swamikannu Pillai.
38. Abstract of the rules relating to Public Service Examinations in the Madras Presidency.
39. List of Sanskrit, Jain and Hindu Manuscripts purchased by Government of Allahabad and deposited in Sanskrit College, Benares.
40. Publications of the Department of Education, January 1911 to August 1914.
41. Ceylon Administration Report, 1914.
42. Administration Report, Madras Presidency, for the year 1914-15.
43. Annual Report of Archaeology by the Director-General of Archaeology for the year 1911-12.
44. Annual Report of the Archaeological Survey Department, Southern Circle, for 1914-15.
45. Annual Report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for 1914-15.
46. Annual Progress Report of the Archaeological Survey Department, Northern Circle, for the year ending 31st March 1914 (Hindu and Buddhist Monuments).
47. Annual Progress Report of the Superintendent, Muhammadan and British Monuments, Northern Circle, for the year ending 31st March 1914.
48. Annual Report of Archaeology by the Director-General of Archaeology in India for 1912-13, Part I.

49. Annual Report of Archæological Survey, Burma Circle, for the year ending 31st March 1915.
50. Annual Report of Archæological Survey, Frontier Circle, for the year 1914-15.
51. Annual Report of Archæological Survey, Eastern Circle, for the year 1914-15.
52. Annual Report of Archæological Survey, Western Circle, for the year ending 31st March 1915.
53. Annual Progress Report of the Superintendent, Muhammadan and British Monuments, Northern Circle, for the year ending 31st March 1915.
54. The following District Gazetteers, Part II:—
North Arcot, South Arcot, Anantapur, Anjengo, Bellary, South Canara, Chingleput, Chittoor, Coimbatore, Cuddapah, Gōdāvari, Guntūr, Kistna, Kurnool, Malurā, Malabar, Nellore, The Nilgiris, Rāmnād, Salem, Tanjore, Tinnevelly, Trichinopoly and Vizagapatam.
55. The following taluk maps of the districts—

Anantapur district ..	Madakasira.	Tanjore district ..	{ Tanjore.
North Arcot district ..	Tiruvannāmalai.		{ Tirutturaippūndi.
Ganjām district ..	Tekkali zamindari.		{ Pattukkōttai.
Gōdāvari district ..	Rajahmundry.	Tinnevelly district ..	{ Kōvilpatti.
			{ Srivaikuntam.
			{ Tinnevelly.
			{ Tiruchendūr.

APPENDIX C.

List of archaeological works proposed to be undertaken during the year 1916-17.

Serial No.	District.	Name of monument and nature of work.	Grant for 1916-17. RS.
<i>I Circle.</i>			
1.	Vizagapatam	Annual repairs to Buddhist monastery, Sankaram	100
2.	Do.	Pay of watchman for Buddhist monastery, Sankaram	72
3.	Do.	Annual repairs to Buddhist monastery, Ramatirtham	100
4.	Do.	Pay of watchman for Buddhist monastery, Ramatirtham	72
<i>II Circle.</i>			
5.	Kistna	Repairs to Akkanna Madanna caves, Bezwada	1
		Repairs to Twin caves, Bezwada	3
		Repairs to Caves on the west of Bezwada hill, Bezwada	1
		Repairs to Govinda cave, Bezwada	1
6.	Do.	Repairs to caves on the hill, Mogalrajapuram	4
7.	Do.	Repairs to Jalakesvara and Visveswara temples, Ghantasala	20
8.	Do.	Repairs to Buddhist stupa in the mound, Ghantasala	10
9.	Do.	Repairs to Dutch cemetery, Bandar	15
10.	Do.	Repairs to Lanja dibba with remains of Buddhist stupa and ancient village site, Gudivada	10
11.	Do.	Repairs to Buddhist stupa, Jaggayyapeta	20
12.	Do.	Repairs to Buddhist caves, Guntapalle	250
13.	Guntūr	Pay of watchman for Buddhist stupa, Amaravati	60
<i>III Circle.</i>			
14.	Anantapur	Repairs to bastions and gateway, Madakasira	150
15.	Do.	Repairs to large well, Ratnagiri	200
16.	Do.	Repairs to Sethuthirtham well, Penukonda	60
17.	Do.	Repairs to fort, Penukonda	100
18.	Do.	Repairs to Gagan Mahal, Penukonda	50
19.	Do.	Repairs to Iswara temple, Penukonda	200
20.	Do.	Repairs to small pavilion and water tower in a field, Penukonda	50
21.	Do.	Repairs to Rama temple, Penukonda	100
22.	Do.	Repairs to Rama's bastion, Penukonda	50
23.	Do.	Repairs to a stambha in the compound of Sub-Collector's office, Penukonda	15
24.	Do.	Pay of two watchmen for ancient monuments at Penukonda	175
25.	Do.	Annual repairs to Sir Thomas Munro's house, Anantapur	250
26.	Do.	Maintenance and repairs to the Rock Fort, Gooty	200
27.	Do.	Repairs to Rama temple, Tadpatri	100
28.	Bellary	Repairs to Vittala temple, Hampi	800
29.	Do.	Repairs to Pattabirama temple, Hampi	500
30.	Do.	Repairs to Achyutaraya temple, Hampi	1,000
31.	Do.	Repairs to Krishna temple, Hampi	200
32.	Do.	Repairs to Anantasayana temple, Hampi	200
33.	Do.	Repairs to Sasivikal Ganesa temple, Hampi	50
34.	Do.	Repairs to large public bath or tank, Hampi	100
35.	Do.	Repairs to elephant stables, Hampi	250
36.	Do.	Repairs to Hazara Ramachandra temple, Hampi	350
37.	Do.	Repairs to Jain temple, Hampi	100
38.	Do.	Repairs to roads in Hampi ruins, Hampi	335
39.	Do.	Maintenance of watchmen, Hampi	650
40.	Do.	Repairs to Malyavanta Ragunatha temple, Hampi	300
41.	Do.	Repairs to Muhammadan Durga at Kaderampur, Hampi	100
42.	Do.	Repairs to Audience Hall, Hampi	70
43.	Do.	Repairs to group of buildings in the Muhammadan enclosure, Hampi	285
44.	Cuddapah	Repairs to temples on the Pushpagiri hills, Pushpagiri	500
45.	Do.	Repairs to ancient well "Bogandani bavi," Rajampet	100
46.	Do.	Repairs to Nawab's Towers, Cuddapah	50
47.	Do.	Repairs to Syed Ahmad Sahib's Masjid, Cuddapah	50
48.	Kurnool	Repairs to temples with inscriptions, Srisailam	1,000

List of archæological works proposed to be undertaken during the year 1916-17—cont.

Serial No.	District.	Name of monument and nature of work,	Grant for 1916-17.
			RS.
<i>IV Circle.</i>			
49.	Malabar ...	Annual repairs to the Fort, Tellicherry ...	100
50.	Do. ...	Do. do. Palghat ...	500
51.	Do. ...	Repairs to Jain temple, Wynaad ...	20
52.	South Canara ...	Repairs to fort, Bekal ...	1,000
53.	Do. ...	Repairs to the Great Chandranath temple, Mudabidri ...	315
54.	Do. ...	Repairs to the hill fort at Jamalabad, Nada ...	700
55.	Nilgiri ...	Repairs to ruined fort at Hulikaldrug, Coonoor ...	25
56.	Do. ...	Repairs to Group of sculptured dolmens at Batlada Acheni, Coonoor ...	5
57.	Do. ...	Repairs to sculptured dolmens at Melkunda, Coonoor ...	5
58.	Do. ...	Repairs to large dolmens at Banagudi shola of Jakkaneri, Coonoor ...	20
59.	Trichinopoly ...	Repairs to hill fort, Namakkal ...	100
60.	Do. ...	Repairs to Narasimha temple, Namakkal ...	200
61.	Do. ...	Repairs to Ranganatha temple, Namakkal ...	200
62.	Salem ...	Repairs to the fort, Sankaridrug ...	500
63.	Do. ...	Do. do. Attur ...	250
<i>V Circle.</i>			
64.	Madras ...	Repairs to the old Madras Town wall, Madras ...	100
65.	Do. ...	Repairs to Obelisk standing to the north of the western extremity of the old Madras Town wall, Madras ...	10
66.	Do. ...	Repairs to slab in R.S. No. 1764, Madras ...	10
67.	Do. ...	Repairs to pillar R.S. No. 1793, Madras ...	10
68.	Do. ...	Do. do. No. 1816, Madras ...	10
69.	Do. ...	Repairs to Cornwallis Memorial, Madras ...	40
70.	Chingleput ...	Repairs and conservation of ancient monuments, Mahabali-puram ...	200
71.	Do. ...	General repairs to the archæological works, Mahabalipuram. ...	1,000
72.	Do. ...	Improvements to the five Rathes, Mahabalipuram ...	380
73.	Do. ...	Annual repairs to Ther Mahal, Chingleput ...	250
74.	Do. ...	Repairs to Munkudumisvara temple, Kalattur ...	150
75.	Nellore ...	Lump sum provision for archæological works in Nellore division, Nellore ...	55
<i>VI Circle.</i>			
76.	Madura ...	Repairs to Koilpatti temple, Koilpatti ...	14
77.	Do. ...	Pay of watchman for rock Fort, Dindigul ...	90
78.	Trichinopoly ...	Repairs to fort gateway and Prestons Battery, Trichinopoly. ...	1,160
79.	Do. ...	Repairs to Valisvara temple, Valikondapuram ...	120
80.	Tinnevely ...	Collecting and stacking the inscribed stones of the ruined Vishnu temple, Agaram ...	102
81.	Do. ...	Pay of watchman for prehistoric remains, Adichanallur ...	78
82.	Do. ...	Repairs to Kanakasabhai temple, Karisuladamangalam ...	228
<i>VII Circle.</i>			
83.	Chittoor ...	Annual repairs to Chendragiri Mahal, Chendragiri ...	300
84.	North Arcot ...	Pay of watchman for the Delhi gate, Arcot ...	60
85.	Do. ...	Repairs to the fort, Vellore ...	400
86.	Do. ...	Repairs to the Hindu temple in the fort, Vellore ...	300
87.	Do. ...	Repairs to Vishnu temple, Ukkal ...	100
88.	Do. ...	Repairs to Baradwajesvara temple, Pudupadi ...	50
89.	Do. ...	Repairs to the fort, Wandiwash ...	200
90.	Do. ...	Repairs to relics in the old fort, Arcot ...	1,000
91.	South Arcot ...	Repairs to Gingee fort, Gingee ...	2,000
92.	Do. ...	Pay of two watchmen for Gingee fort, Gingee ...	150
93.	Tanjore ...	Repairs to Krishna Vilas tank, in the Palace, Tanjore ...	200
94.	Do. ...	Repairs to the front tower of the great temple, Tanjore ...	500
95.	Do. ...	Maintenance of the Sivaganga little fort, Tanjore ...	150
96.	Do. ...	Repairs to the Schwartz church, Tanjore ...	150
97.	Do. ...	Repairs to the subterranean passage, Nidamangalam ...	75
98.	Do. ...	Repairs to Dutch cemetery, Negapatam ...	150
99.	Do. ...	Contingency for urgent archæological repairs ...	3,859
Total ...			27,000

APPENDIX D (1).

Statement of expenditure on Conservation work carried out during the year 1915-16.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1915-16.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>First Circle.</i>								
1	Vizagapatam	Anakapalle	Sankaram	Buddhist remains	Annual repairs.—Repairs to Buddhist monastery.	RS. 100	RS. 49 0 0	
2	Do.	Do.	Do.	Do.	Pay of watchman	72	64 0 0	
3	Do.	Ramatirtham	Ramatirtham	Do.	Annual repairs.—Repairs to Buddhist monastery.	100	73 0 0	
4	Do.	Do.	Do.	Do.	Pay of watchman	72	72 0 0	
5	Guddavari	Rajahmundry	Rajahmundry	Royal Mosque	Repairing compound wall and collection of materials for reconstruction of terrace roofing. The expenditure during the year is in adjustment of liabilities for work done during the previous year.	150	112 6 1	The work is stopped and the monument is deleted from the List of Ancient Monuments—vide G.O. No. 1802, dated 13th December 1915.
<i>Second Circle.</i>								
6	Guntūr	Sattenapalli	Anaravati	Mound containing a Buddhist stupa and other remains	Maintaining a watcher	60	60 0 0	An estimate for Rs. 60 was sanctioned in Circle Register No. 32. The watcher was employed during the whole year.
7	Kistna	Bezavada	Bezavada	Cave west of Bezavada hill (Vamanabhimam cave).	Cracks grouted with cement and concrete silt broken stone in surki mortar laid on the top of the cave.	5	10 0 0	The repairs done are of the nature of ordinary repairs.
8	Do.	Do.	Mogalrajapuram	Caves on the hill	...	5	..	It is reported that no repairs were necessary for the caves on the Mogalrajapuram hill and that the whole grant was spent on the cave west of Bezavada hill to avoid lapse of grant.
<i>Third Circle.</i>								
9	Anantapur	Hindupur	Gorantla	Vishnu temple	Removing vegetation, filling in cavities with concrete, plastering top of roofing. Providing raised steps of stones to the 3 entrances. Removing and repacking fallen revetment and all other petty repairs as per provision made in the estimate were carried out during the year.	300	300 0 0	
10	Do.	Madakasira	Madakasira	Gateway and 2 large bastions of the hill fort.	Rebuilding broken tops of parapet with brick in mortar. Clearing debris from top of all bastions. Pointing with surki mortar after grouting and filling with chips all hollows and all other items of the estimate except flight of steps were done in the year.	95	95 0 0	

Statement of expenditure on Conservation work carried out during the year 1915-16--cont.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1915-16.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle—cont.</i>								
11	Anantapur	Penukonda	Penukonda	Watchers to look after all archaeological works at Penukonda.	Employment of watchers to clear vegetation on archaeological works.	Rs. 80	Rs. A. P. 107 0 0	The expenditure on this work which was originally sanctioned under Provincial Civil Budget Archaeological Repairs—is now written back to Provincial Civil Budget Repairs, as the estimate has been—since sanctioned under this head.
12	Do.	Do.	Do.	Gagan Mahal	Repairs to Gagan Mahal. Estimate Rs. 135	10	11 0 0	
13	Do.	Do.	Do.	Do.	C.R. No. 170 of 1912-1913. Roofing with full and half pot tiles and painting.	145	145 0 0	
14	Do.	Anantapur	Anantapur	Sir Thomas Munro's House.	Annual Repairs.—Whitewashing and colour washing two coats, sundry plastering and cleaning doors and windows with wood oiling.	65	67 0 0	
15	Do.	Gooty	Gooty	Fort and its buildings including also the fortifications at the foot of the hill.	(1) Annual Repairs.—Removing vegetation repairs to gates Nos. 5 and 6 such as reconstructing fallen portions, grouting the joints and plastering and repairing the front gate between pillars and Fort. (2) Providing a ladder to watchers .. (3) Maintaining two watchmen to look after the Fort.	138	168 0 0	
16	Do.	Kalyandrug	Kambaduru	Siva temple	Repairs.—Removing the existing dilapidated semi-circular coping 3 ft. of stone in mud and rebuilding with stone in mud plastered over 4" thick pointing with chunam, removing vegetation, plastering here and there and clearing rubbish. Five watchmen were employed to look after all the ancient monuments in Hampi ruins and one watchman for Vittala temple. The work of the watchman was supervised by a headwatcher. Vegetation was removed periodically from all the monuments, and pathways cleared.	5 75 120	5 0 0 46 0 0 97 0 0	
17	Bellary	Hospet	Hampi	Employment of watchmen to look after Hampi ruins. Estimate Rs. 620.		592	594 0 0	

Statement of expenditure on Conservation work carried out during the year 1915-16—cont.

15

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1915-16.	Amount sanctioned.	Actual expenditure.	Remarks.
					<i>Third Circle—cont.</i>	RS.	RS. A. P.	
18	Bellary ..	Hospet ..	Hampi ..	Large ruined temple at Ananthasayana Gudi.	The whole exterior of the waggon shaped gopuram was plastered with lime mortar; the holes and weathered portions having been made up with brick in mortar. All open joints have been grouted and pointed with cement. Whitewash on the pillars at front mandapa was removed. Ground all round in temple was sloped for drainage of rain water. Vegetation from the top of wall all round was removed.	380	392 0 0	Work completed.
19	Do. ..	Do. ..	Do. ..	Pattabhirama temple.	The gopuram on the eastern side was thoroughly repaired. The overhanging masonry was supported on the inside by the insertion of lintel stones and by masonry pillars constructed over two out stone platforms resting on rolled steel girders. The interior was plastered with lime mortar.	759	771 0 0	Do.
20	Do. ..	Do. ..	Do. ..	Malayavanta Raghunatha temple.	The fallen compound wall of cut stone was set right. The weathered portions on top of gopuram at south and over the temple of goddess were underpinned with brick in mortar and plastered with lime mortar. The floor of front mandapa was plastered with cement, as also the walls all round the main temple.	653	653 0 0	
21	Do. .	Do. ..	Do. ..	Mosque in Dannaioik's enclosure.	The broken edges of walls in front and all round at top were patched up and plastered. Walls all round were pointed with lime mortar. Vegetation from the top was rooted out. Ground all round was sloped for drainage and gravelled over. The interior of mosque was cleaned. The loose stones lying all round were removed far away and stacked.	350	349 0 0	Work completed.
22	Do. ..	Do. ..	Do. ..	Muhammadan tombs at Kadiram river.	The top of walls was made watertight by laying concrete plaster over. Vegetation from walls all round Durgah and tomb was rooted out. The joints pointed with lime mortar. Ground all round Durgah and tomb was sloped for drainage and gravelled over. A pathway was opened from the road to both the structures and gravelled over.	298	300 0 0	Do.

Statement of expenditure on Conservation work carried out during the year 1915-16—cont.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1915-16.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle—cont.</i>								
23	Bellary ..	Hospet ..	Hampi ..	Vitala temple ..	The weathered pillars in front of main temple were supported by the construction of two out stone pillars. The floor of front mandapa and south mandapa was pointed with cement. A pathway was opened from the northern entrance to Vishnu temple at north-west. Vegetation was rooted out in front and ground sloped for drainage and gravelled over. The arched openings at top on the south and eastern gopurams were removed by the insertion of stone lintels.	RS. 436	RS. A. P. 414 0 0	
24	Do. ..	Do. ..	Do. ..	Group of buildings in Zanana enclosure.	The open patches inside of guard-room, northern watch tower and Lotus Mahal and eastern watch tower were plastered with lime mortar and open joints at outside were pointed. Ground in front of guard-room was completely removed of vegetation. Sides of walls of water pavilion were pointed with lime mortar.	302	302 0 0	Work completed.
25	Do. ..	Do. ..	Do. ..	Chandrasekara temple.	All open joints around temple were grouted and pointed with cement. The arched openings over the eastern gopuram were supported with stone lintels. A path way was opened from the temple to meet the way to octagonal bath and gravelled over.	166	166 0 0	Do.
26	Do. ..	Do. ..	Do. ..	Providing name boards to ancient monuments.	Twenty new name boards were supplied and all the old name boards were repaired and repainted wherever necessary.	70	71 0 0	Do.
27	Do. ..	Do. ..	Do. ..	Audience Hall, Hampi Ruins.	The steps on the northern side were set right and joints grouted and pointed with lime mortar. Joints on the northern and eastern sides were pointed with lime mortar. The undermined portion on the southern side was filled up with earth. Loose stones were stacked aloof.	66	64 0 0	Do.
28	Do. ..	Do. ..	Do. ..	Repairs to roads in Hampi Ruins.	Excavation of side channel and gravel collection were almost completed. Clearing of prickly pear by road side was progressing.	200	180 0 0	In progress.

Statement of expenditure on Conservation work carried out during the year 1915-16—cont.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1915-16.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle—cont.</i>								
29	Bellary ..	Hospet ..	Hampi ..	Laying out a pathway in Muhammadan enclosure.	A new pathway is being opened from the Muhammadan watch tower to Muhammadan mosque in Dannaick's enclosure. Earthwork and construction of rough stone wall were almost completed. Vegetation along the pathway was removed.	100	72 0 0	Works completed.
30	Do. ..	Do. ..	Do. ..	Repairs to road leading to Vittala temple.	Formation of road to the temple during His Excellency's visit to Hampi Ruins.	122	122 0 0	Do.
31	Do. ..	Do. ..	Do. ..	Pattabhirama temple (Estimate Rs. 3,800.)	The above work was originally charged to this estimate now written back.	— 122	— 122 0 0	Do.
32	Do. ..	Do. ..	Adoni ..	Government ancient monument.	Providing notice boards to all ancient monuments.	50	59 0 0	Do.
33	Do. ..	Harpanahalli ..	Bagali ..	Kallesvara temple ..	The dilapidated compound wall was rebuilt. The revetment on the tank side was repacked. Exterior of temple was pointed with cement. Leaky portions on the top of front mandapa of main temple were patched up. The southern wall of the main temple which had gone out of plumb was supported with a masonry buttress. The compound around the temple was cleared of earth and debris and gravel was spread all round the main temple and front mandapa and over the revetment on the tank side. All the sub-shrines were cleaned and the walls were repacked. Except a door for the gateway all the other works were completed.	1,170	1,174 0 0	
34	Do. ..	Hadagalli ..	Tambrahalli ..	Ancient well ..	All the joints of steining all round were grouted and pointed. New cut stone steps were constructed at the edge of water. The broken beam in front was supported with a cut stone beam resting on two pillars. The displaced stones over steining were reset. All round the well gravel was spread. A screen wall was put up in front to prevent cattle from getting inside. Except silt clearance the work was completed.	670	709 0 0	

Statement of expenditure on Conservation work carried out during the year 1915-16—cont.

N um ber.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1915-16.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle—cont.</i>								
35	Chittoor	Madanapalli	Sompalli	Sompalli temple	Renewing out stones wherever necessary. A fresh estimate is under preparation for further repairs ordered by the Archaeological Superintendent.	Rs. 17	Rs. A. P. 14 0 0	Work completed and completion report sent.
36	Cuddapah	Siddhavattam	Joti	Ruined temple.	In addition to the cleaning of the pillars of the temple shrines, mandapa, etc., the sand in the courtyard was also removed, to some extent. The work is ordered by the Archaeological Superintendent to be stopped and the idols sent to Madras Museum.	248	190 0 0	Completion report awaited from the Sub-Divisional Officer.
37	Do.	Kamalapuram	Chilankuru	Agastyaesvara and Vigneesvara temple.	Renewing the terracing, plastering and pointing with cement compound wall with dry stone, renewing the flooring, etc., done during the year. The work is in progress.	375	355 0 0	Ordinary repairs.
38	Do.	Cuddapah	Pushpagiri	Pushpagiri temples	Compound wall with coping was done. The work is in progress.	330	327 0 0	
39	Do.	Siddhavattam	Ventimitta	Kodandarana temple.	Painting the iron work with light buff colour was done.	20	25 0 0	Ordinary repairs.
40	Kurnool	Kurnool		Tomb of Abdul Wahab Khan.	<i>Special repairs.</i> —Renewing the worn out plaster on the top surface of the domes over both the tombs. Renovating the curved stone screen in the tomb enclosure. Rooting out vegetation in the masonry. Providing fixed iron grated partitions with doors in the arched openings and wooden gates in the other openings. Closing the existing pathway to the river with a stone wall. Acquisition of houses close by and demolishing of the same for providing a pathway to the river. Constructing a compound wall with gate.	3,550	3,528 6 2	The Muhammadan Religious Endowment Society, Kurnool, pays a contribution of Rs. 50 under G.O. No. 1259, Public, dated 22nd November 1911.
<i>Fourth Circle.</i>								
41	Malabar	Kottayam	Tellicherry	Fort	Removing vegetation from walls. Killing roots and making up laterite masonry where roots have been dug out from the walls.	100	100 0 0	Work completed.

Statement of expenditure on conservation work carried out during the year 1915-16—cont.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1915-16.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Fourth Circle—cont.</i>								
42	Malabar ..	Palghat ..	Palghat ..	Fort ..	Removing vegetation from Fort walls and moat all round and pointing with coloured mortar where roots have been removed from bastions and walls.	Rs. 490	Rs. A. P. 491 0 0	Work completed.
43	Do. ..	Wynaad ..	Sultan's Battery ..	Jain temple ..	Clearing grass on the approach road and clearing vegetation.	10	10 0 0	Do.
44	South Canara ..	Kasaragod ..	Bekal ..	Fort ..	Rebuilding the collapsed portions of rampart walls and clearance of wild growth on the rampart walls.	1,000	999 0 0	Do.
45	Do. ..	Uppinangadi ..	Jamalahad ..	Rock Fort ..	Clearance of wild growth on the rampart walls of the Rock Fort.	140	141 0 0	Do.
46	Salem ..	Salem ..	Taramangalam ..	Siva temple ..	Special repairs to the roof, the floor and stone walls.	..	-93 0 0	Represents 1/6 of the outlay incurred on the estimate for Rs. 620 written back to deposit contribution.
47	Do. ..	Attur ..	Attur ..	Fort ..	Clearing prickly-pear and vegetation and other ordinary repairs.	340	356 0 0	Completed.
48	Do. ..	Tiruchengodun ..	Sankaridrug ..	Do. ..	Ordinary repairs such as clearing prickly-pear and vegetation, etc.	500	466 0 0	Do.
49	Do. ..	Krishnagiri ..	Krishnagiri ..	Do. ..	Ordinary repairs ..	300	291 0 0	Do.
50	Tritchinopoly ..	Namakkal ..	Namakkal ..	Narasimha temple ..	Do. ..	200	157 0 0	Do.
51	Do. ..	Do. ..	Do. ..	Do. ..	Do. ..	200	225 0 0	Do.
52	Do. ..	Do. ..	Do. ..	Hill fort ..	Special repairs ..	100	87 0 0	Do.
53	Coimbatore ..	Avanashi ..	Avanashi ..	Siva temple ..	Removing vegetation, brick bats, rubbish, etc., repairing the yards in the sides of mandapa and constructing side walls for staircase in gopuram, etc.	420	386 0 0	Work completed. A further expenditure of Rs. 100 was incurred on the repairs and it was debited against the contribution received from the Devasthanam committee.
54	Do. ..	Erode ..	Vijayamangalam ..	Jain temple ..	[Repairs special]. Removing broken covering stones and replacing them by fresh ones; removing the cracked terracing and renewing the same; rebuilding the stone walls just at the sides of doorway with old stones and removing vegetation, etc. [Repairs special.]	167	167 0 0	Work completed.
55	Nilgiris ..	Coonoor ..	Hulikaldrug ..	Fort ..	Clearing jungle, etc. [Repairs annual]	25	24 0 0	Do.
56	Do. ..	Do. ..	Banagudi Shola of Jakkani.	Group of dolmens ..	Clearing jungle. [Repairs annual]	..	16 0 0	Do.
					Clearing ferns and fallen leaves and leveling path. [Repairs special.]	203	20 0 0	Do.
					Earthwork cutting and forming road. [Repairs special.]	..	166 0 0	Work in progress.
57	Do. ..	Do. ..	Batlada Acheni ..	Sculptured dolmens ..	Clearing jungle. [Annual repairs]	5	5 0 0	Work completed.
58	Do. ..	Ootacamund ..	Melkundah ..	Do. cromlechs.	Do. ..	5	4 0 0	Do.

Statement of expenditure on Conservation work carried out during the year 1915-16—cont.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done, during 1915-16.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Fifth Circle.</i>								
59	Madras ..	Madras ..	Madras ..	Corwallis Memorial in front of the Presidency Port Office, Old town wall, Madras.	Annual repairs	Rs. 40	Rs. A. P. 38 12 0	Work completed.
60	Do. ..	Do. ..	Do. ..	Do.	Special repairs Annual repairs Demolishing the cement godown attached to the Old town wall.	230 100 300	212 6 3 90 4 0 1,018 11 8	Do. Do. The excess is due to the write-back of the amount realised by the sale of dismantled materials from the work to the Provincial Revenue.
61	Do. ..	Do. ..	Do. ..	Tomb of Messrs. Elihu Yale and Joseph Hymers, in the Law College compound.	Annual repairs	45	41 0 0	
62	Chingleput ..	Chingleput ..	Mababalipuram ..	Repairs to Seven Pagodas.	Maintenance of watchmen, and coolies for keeping paths clear and watering.	180	165 3 0	Work completed.
63	Do. ..	Do. ..	Do. ..	Plantation of casuarina trees in Five Rathas.	Planting and watering the casuarina plantation.	500	125 0 0	Completed. Expenditure to end of 1914-15—Rs. 368-5-3.
64	Do. ..	Do. ..	Do. ..	Five Rathas	Formation of a Road to Five Rathas—Improvements.	970	592 11 2	In progress.
65	Do. ..	Do. ..	Do. ..	Shore Temple	Repairs to revetment on either side and repacking of a portion of the same.	600	370 10 0	Do
66	Do. ..	Do. ..	Do. ..	Five Rathas	Watering casuarina plants	96	{ 100 2 6 8 1 0	} Completed.
67	Do. ..	Do. ..	Do. ..	Varaha Mandapa	Constructing a retaining wall on east and west side of Varahamandapa.	160	12 8 0	Completed. Expenditure to end of 1914-15 is Rs. 131-2-0.
68	Do. ..	Do. ..	Salvankuppam	Archaeological Remains.	Repairs to the archaeological Remains. Excavation to see if there are any more hidden monuments.	200	46 12 0	Completed. Expenditure to end of 1914-15 is Rs. 90-5-0.
69	Do. ..	Do. ..	Chingleput	"Ther Mahal"	Annual repairs—whitewashing Special repairs.—Restoring the archways in the 2nd storey to their original appearance in the Reformatory school—Renovating the blocking masonry.	285 80	221 14 0 72 14 0	Completed. Do.
70	Do. ..	Do. ..	Manimangalam	Old temple with apsidal Gopuram.	Plastering, terracing, etc., special repairs.	730	259 13 10	In progress. Expenditure to end of 1914-15 is Rs. 200-11-0.
71	Do. ..	Do. ..	Kalattur	Munkudimavara temple.	Plastering, etc., special repairs	150	123 0 0	In progress.

Statement of expenditure on Conservation work carried out during the year 1915-16—cont.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1915-16.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Fifth Circle—cont.</i>								
72	Chingleput	Conjeevaram	Conjeevaram	Kailasanatha temple.	Special repairs—Pointing	Rs. 690	Rs. A. P.	Completed with savings.
73	Do.	Do.	Do.	Marangsevara temple.	Removal of vegetation and painting joists, etc.	100	250 8 1 77 12 4	Do.
74	Do.	Do.	Do.	Airavatesvara temple.	Removal of vegetation and painting joists.	55	9 4 7	Do
75	Do.	Do.	Do.	Vakuntaperumal temple.	Special repairs—Painting joists	350	63 6 11	In progress.
<i>Sixth Circle.</i>								
76	Madura	Dindigul	Dindigul	Rock Fort	Maintenance of watchman for the Rock Fort.	80	74 0 0	Completed.
77	Do.	Palmi	Palmi	Idumbanalai	Annual repairs	10	10 0 0	Do.
78	Do.	Tirumangalam	Koipatti	Koipatti temple	Maintenance of a sweeper	14	11 0 0	Do.
79	Tinnevely	Shivakuntam	Adichanallur	Prehistoric Remains	The remains were watched by a watchman under the control of the Revenue Department (Annual Repairs).	78	78 0 0	
80	Do	Do.	Agaram	Vishnu temple	Collecting and stacking the inscribed stones fallen down from the ruined temple.	100	98 0 0	Work completed. Balance not required.
81	Do.	Ambasamudram.	Karisaluduman-galan.	Kanagasabai temple	Concrete in surki mortar to a depth of 3' has been laid over with surki mortar (two coats).	200	200 0 0	
82	Anjengo (Travancore State).	Tangasseri	Tangasseri	Tangasseri	Maintaining the remains of the old fort with a view to save it from further decay and providing for annual repairs, clearance of vegetation.	25	..	The lapse is one to the work of forming a pathway to the fort not being carried out owing to the objection of the adjacent land-owner. The matter is under correspondence with the Collector of Malabar.
83	Do.	Do.	Do.	Do.	Removing the growth of vegetation, providing a notice board and gravelling the pathway from the main road to the remains.	90	48 0 0	
34	Tinnevely	Nanguneri	Vijayanarayanam..	Alegyanannar temple	Repairing the mandapa, making the roof watertight and rooting out the shrubs and other vegetable growth in the masonry walls.	150	145 0 0	Work completed. Balance not required.
85	Trichinopoly	Perambalur	Valikondapuram	Valisvara temple	Minus outlay due to the transfer of 170 sq. ft. out stone to extending and improving the Police station, Perambalur.	..	— 35 7 0	Work completed. Completion certificate called for from the Sub-Divisional officer.
86	Do	Do.	Ranjangudi	Ranjangudi fort	Removing prickly-pear, roots, etc., and burning them. Removing and repacking the rough stone retaining wall. Repairing maejids, cutting and removing trees in the Nabob's residence.	235	271 4 6	Do. do.

Statement of expenditure on Conservation work carried out during the year 1915-16—cont.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1915-16.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Sixth Circle—cont.</i>								
87	Trichinopoly ..	Trichinopoly ..	Trichinopoly ..	Preston's battery ..	Underpinning with broken mortar. Pointing with mortar, painting whitelead and filling in with sand.	Rs. 425	Rs. A. P. 440 15 11	In progress.
88	Do ..	Karur ..	Tandoni ..	Rock-cut carvings ..	Whitewashing the compound wall all round. Pointing and repainting the notice board.	20	10 12 0	Do.
<i>Seventh Circle.</i>								
89	Chittoor ..	Chendragiri ..	Chendragiri ..	Mahal ..	Clearing vegetation, sundry repairs and maintenance of a watchman. Annual repairs.	300	295 0 0	Completed.
90	Do ..	Do ..	Tinnapuram ..	Ruined temple ..	Ordinary repairs.—Clearing vegetation ..	15	15 0 0	Do.
91	North Arcot ..	Vellore ..	Vellore ..	Fort ..	Annual repairs.—Removing vegetation.	255	255 0 0	Do.
92	Do ..	Do ..	Do ..	Hindu temple in the fort.	Annual repairs.—Petty repairs to walls, floors and maintaining two watchmen.	330	330 0 0	Do.
93	Do ..	Walajpet ..	Arcot ..	Delhi gate ..	Maintenance of a watchman. Annual repairs.	60	60 0 0	Do.
94	Do ..	Do ..	Mahendrawadi ..	Monolithic rock-cut temple.	Annual repairs.—Iron gates have been got for fixing.	100	100 0 0	In progress.
95	Do ..	Vellore ..	Vellore ..	Ditch at the entrance of Fort.	Renewing an old masonry dam in the Fort moat and removing earth to allow free flow of water. Special repairs.	220	217 0 0	Completed.
96	Do ..	Wandiwash ..	Siyyamangalam ..	Rock-cut temple and sculpture.	Special repairs.—Repairs to the roof of the mandapa in front of Garbagraha.	120	120 0 0	Do.
97	Do ..	Pohur ..	Padavedu ..	Hannan temple ..	Special repairs.—Central mandapa—Mandapa roofed with concrete and outstone beams.	120	70 0 0	Completed. Amount of contribution received is Rs. 50.
98	Do ..	Cheygar ..	Kuranganimuttam.	Rock-cut shrine ..	Ordinary repairs.—Rubbish removed and fallen pillar rebuilt.	30	28 0 0	Completed.
99	Chittoor ..	Chittoor ..	Melpadi ..	Cholevara temple ..	Special repairs.—Supervision. charges for grouting, pointing and other repair works during the year.	..	5 0 0	Do.

Statement of expenditure on Conservation work carried out during the year 1915-16—cont.

23

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1915-16.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Seventh Circle—cont.</i>								
100	South Arcot	Gingee	Gingee	Gingee fortresses	<i>Special repairs.</i> —Packing old stones, revetment including earth filling in outer Fort wall. Forming new stone steps from rampart to Venkataramana temple and packing revetments at sides of the steps. Removing the old terrace and repairing the terrace with new brick jelly in mortar and plastering the same with coloured mortar of the original mandapas II and III. Improving the roads of Rajagiri hills. Rebuilding the fallen parapet wall of the eastern flight of steps from foot to the top of Krishnagiri hills. Removing and rooting out prickly-pears, bushes in different buildings in the Fort. <i>Annual repairs.</i> —Maintaining a watchman for the Gingee Fort; cutting bushes for the building and cleaning pathways. <i>Special repairs.</i> —Widening the drainage channel in the Fort to drain the pool completely.	Rs. 2,500	Rs. 2,517 0 0	In progress.
101	Do.	Cuddalore	Devanampatnam	Fort St. David		150	153 0 0	Completed.
102	Tanjore	Kumbakonam	Kumbakonam	Sarangapani temple.	<i>Special repairs.</i> —Rectification of drainages on the tower carried out during the year at the instance of the Collector.	100	98 0 0	Do.
103	Do.	Tanjore	Tanjore	Inner escarpment wall of the Sivaganga Little Fort.	<i>Special repairs.</i> —The fallen portion of the inner escarpment wall and rampart wall west of the front tower of the great temple were renewed. <i>Annual repairs.</i> —The vegetation was removed and the pathway around was kept up and a watchman was maintained during the year.	490	490 0 0	Contribution amount received is Rs. 166. Completed.
104	Do.	Do.	Do.	Sivaganga Little Fort.	<i>Annual repairs.</i> —The cracked portions of the roof were patched with reinforced concrete work. Inside was plastered and whitewashed. Rotten door shutters renewed; inscriptions were rewritten.	150	125 0 0	Do.
105	Do.	Do.	Do.	Schwartz church	<i>Special repairs.</i> —The arched openings in front were fitted with wire nettings. Glazed fanlights and ohloks were provided for the rectangular bays between pillars.	1,450	1,347 0 0	Do.
106	Do.	Do.	Do.	Providing glazed fanlights and ohloks in the Statue hall in the Tanjore Palace.		1,150	1,149 0 0	Do.

Statement of expenditure on Conservation work carried out during the year 1915-16—cont.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1915-16.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Seventh Circle—cont.</i>								
107	Tanjore ..	Tanjore ..	Tanjore ..	Jerathkanna mandapa in the Tanjore Palace.	<i>Special repairs.</i> —The dusting and cleaning were done and the front doorway was fitted with expanded metal door to keep out bats.	Rs. 20	Rs. A. P. 18 0 0	Completed.
108	Do. ..	Do. ..	Do. ..	Mottai gopuram in the Tanjore Palace.	<i>Special repairs.</i> —Patch-plastering was done for the inside wherever necessary and a door shutter was provided for the entrance.	50	31 0 0	Do.
109	Do. ..	Do. ..	Do. ..	Arsenal tower in the Tanjore Palace.	<i>Special repairs.</i> —Renewal of vegetation and provision of shutters with bolts and hooks.	25	26 0 0	Do.
110	Do. ..	Do. ..	Do. ..	Krishna Vilas tank in the Tanjore Palace.	<i>Special repairs.</i> —The displaced inner railings round the tank were renewed with necessary wood work. The passage was whitewashed and plastered wherever necessary.	80	68 0 0	Do.
111	Do. ..	Do. ..	Do. ..	Sri Chandramoulesvara temple in the Tanjore Palace.	<i>Special repairs.</i> —The inner portion between pillars was provided with expanded metal.	..	..	Completed. Contribution amount received is Rs. 195-8-9 and spent Rs. 196.
112	Do. ..	Do. ..	Do. ..	Library buildings in the Palace.	<i>Special repairs.</i> —Cuddapah slab paving was done for a portion of the floor. The walls were whitewashed and plastered and the doors and windows painted.	..	..	Completed. Contribution amount received is Rs. 360-7-0 and spent Rs. 360.
113	Do. ..	Negapatam ..	Negapatam ..	Dutch cemetery ..	<i>Special repairs.</i> —Cement plastering the monument, whitewashing the compound walls and tombs, painting doors and removing shrubs, etc.	150	146 0 0	Completed.
Total ..						..	29,712 15 11	

APPENDIX D (2).
Statement of expenditure on Conservation work carried out in Coorg during the year 1915-16.

Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done.	Amount sanctioned.	Actual expenditure.	Remarks.
1	Coorg	Mercara ..	Mercara ..	Fort and Raja's seat.	<i>Fort</i>.—Repairing and painting the masonry elephants and horses, clearing rank vegetation, blinding over roads inside the fort and approach road with good gravel and clearing and repairing the well, draining culverts and latrines, etc. <i>Raja's seat</i>.—Repairs to floor, plaster basement, and leaks to roof, etc.	Rs. 270	Rs. A. P. 168 12 9	<i>Annual repairs</i>.—A sweeper has also been employed throughout the year to look after the surroundings of the buildings. Work completed.
2	Do.	Padi Nalknad ..	Nalknad ..	Nalknad Palace	White-washing, tarring and painting the roof with solignum, varnishing the furniture, dismantling the roof timber, re-tiling and ridging with ridge tiles, repairs to leaks in roof, doors and windows, floor and plaster. An $\frac{1}{2}$" pipe has been provided to bring the water from a stream close by to the palace, as much difficulty is felt by officers touring.	500	535 1 3	<i>Annual repairs</i>.—A watchman has been employed throughout the year to look after the building and the furniture. Work completed.
3	Do.	Do.	Do.	Do.		270	263 6 11	<i>Original work</i>.—Work completed.

PART II

THE ORIGIN OF THE TYPICAL HINDU TEMPLE OF SOUTHERN INDIA.

In spite of the variety of plan and design employed in the different types of Hindu temples met with in Southern India, it is perfectly safe to assert that all of these various styles are generally speaking, nothing more or less than developments of former types of Buddhist buildings. The same remarks apply to the various styles of Hindu temples found in Northern India, but in the South we have so many existing primitive shrines belonging to the pre-Buddhist period that it seems worth while to examine these before accepting the assertion made above in case the latter may have had any possible influence in determining the planning of some of the types of Hindu temples which succeeded them. The apsidal-ended temple; the pyramidal storeyed temple; the waggon-headed roof; and the circular shrine chamber found in some temples on the West Coast, are all so obviously Buddhist in origin that they need not be discussed here. However, the commonest type of Hindu temple found in Southern India, is the typical village temple. A small structure as a rule, with a tomb-like cell enshrining the image of the local god or goddess as the case may be. Like the other types of Hindu temples found in Southern India, at first glance, this style of temple too, appears from its outward appearance to be purely Buddhist in origin but the somewhat extraordinary similarity between the planning and construction of the shrine chamber of this type of temple and those set up by the ancient Dravidians in pre-Buddhist times may indicate that the plan at least, has an origin anterior to the advent of Buddhism in Southern India. Therefore, if we are to trace the origin of the typical South Indian temple to a period anterior to the advent of Buddhism in the South we must examine the existing remains of the so-called Pre-historic period. Monuments of this period cannot be said to be of any architectural value, but they are interesting as illustrating from what humble beginnings the noble art of architecture has been evolved. The megalithic remains of the Pre-historic period are mostly sepulchral, and in order to understand their true value in connection with our present purpose, some knowledge of the religion and manners and customs of the people who built them is necessary before we proceed further.

In Pre-historic, as in modern India, various methods for the disposal of the dead were adopted. The men of Palaeolithic times probably abandoned their dead in the forests, as the Oritae of Gedrosia (Makrān) continued to do in the days of Alexander the Great. In the Neolithic Age burial was probably the rule, and it seems certain that the practice of burial is older than that of cremation.

Megalithic tombs in great variety of form abound in the Deccan and Southern India. They have sometimes been found to contain both stone and iron implements, showing that in India, these two periods overlap, and they are evidently of very various ages, some being truly Pre-historic, while others may be described as comparatively modern.

From the style of the construction of these sepulchral monuments and the nature of the contents discovered in them,* it is clear that in ancient India, ancestor-worship, or more broadly, the cult of the dead, formed the staple of the religious belief of the original inhabitants in early times. The religion of the Dravidians, however, also included a phallic cult as well as the worship of snakes and trees, which things were at first repugnant to the Aryans, though later on when the latter amalgamated with the earlier inhabitants, they were admitted under the worship of Siva.

This cult of the dead led to the custom of depositing in the tomb the weapons and implements, tenement and gear, enjoyed in life, as the dead were supposed to require the same kind of food and equipment as when living, and to molest the survivors unless they obtained it. Those who caused sorrow and trouble in life were after death supposed to be the cause of further unhappiness, and as such they had to be propitiated with gifts which they would have appreciated when alive. They had to be supplied with the weapons, the cooking pots, the water jars, the ornaments, and the implements which they used during life. Periodically solemn festivals were held, and a portion of the viands was solemnly set apart for the departed. This feeling of awe in which the spirit of the dead was held, led to the custom of providing a material abode for the soul or ghost. The survivors believing that the ghostly ogre, being so well provided for, would abstain from haunting or molesting them.

In Southern India, these special soul houses were generally set up in the form of large or small dolmens, usually consisting of one large flat slab of stone supported by three upright slabs set on end or on edge so as to form a small chamber with one side open to serve as an entrance. Plate I Fig. (a) illustrates a typical specimen of a large Indian dolmen. This quaint monument stands on the top of a small granite hill at Kalyandurg in the Anantapur district of the Madras Presidency. It is of the usual rectangular shape, formed of three huge upright granite slabs for the three sides and a fourth for the roof; the front or north side being open. The interior of the dolmen measures 6 feet 7 inches in length, 4 feet 4 inches in width and is 5 feet 8 inches in height. The slab on the east side is 6 feet 7 inches in length, 5 feet 8 inches in height and 5 inches thick. The slab on the west side is 7 feet in length, 5 feet 8 inches in height and 5 inches thick; and the back or south slab is 5 feet 9 inches in length, 5 feet 8 inches in height and 5 inches in thickness. The roof slab measures 9 feet 3 inches by 11 feet and is 4 inches thick. The floor has been slightly

* (See Annual Report of Archaeological Department, Madras, for 1913-14 and 1914-15.)

raised above the natural sheet rock on which the monument stands, by inserting a huge paving slab 4 inches in thickness. Since the side slabs rest on the natural rock, and are kept in position mainly by their own weight and the roof slab above them, the paving stone is necessary in order to resist the tendency of the side walls to fall in. These old dolmens are usually found intermingled with cairns and kistvaens of the usual type and appear to have been erected as special abodes for the ghosts of the departed and also as receptacles for votive offerings made by the survivors to propitiate the spirits of the dead.

At a later period, dolmens of this kind were sometimes converted into hero-shrines dedicated to some local chief or warrior who died, or was slain in battle and whose wife or wives committed sati on his pyre. Plate I Fig. (b) illustrates one of these sculptured dolmens also discovered at Kalyandrug, in which neighbourhood both types of dolmens are common. The two hero-shrines illustrated in Plate II were found in the same district. The back slab of the one depicted in Fig. (a) bears a crude representation of three warriors with drawn swords carved in bas-relief. It is situated about half a mile to the west of the hamlet of Mudigallu and three miles from Kalyandrug. Fig. (b) of the same Plate illustrates another hero-shrine at Rayadrug in the same district. The bas-relief represents two warriors with drawn swords. In this case, it is carved on a separate slab of stone inserted in the dolmen and not carved on the back slab as we usually find. As a rule, these hero-shrines face the east. There appears to be little doubt that the large slabs of stone used in constructing these hero-shrines, were taken from some of the old dolmens or ruined kistvaens which abound in this district. The style of the sculptures indicates that the figures depicted represent petty chiefs or feudal barons of the Vijayanagar period and in all probability, they are not earlier than the 15th century A.D., although it is possible that the stone slabs themselves may have originally belonged to dolmens or kistvaens of the Pre-historic period. The local villagers possess no reliable information concerning the history of these hero-shrines. They appear to respect them, and in some cases offerings and vows are still made at these curious shrines which they generally speak of as "gods houses" and believe that some local deity does actually reside in them.

Critical observers, like the late Sir Alfred C. Lyall, attest innumerable examples of the gradual elevations into gods of human beings, the process even beginning during their lifetime. A man wins local fame as an ascetic with abnormal powers, or a wife, because Alcestis-like she sacrificed herself for her husband and immolated herself on his pyre. Miracles occur at their shrines, and the surviving relations who guard them wax rich off the offerings brought. In the course of a few years as the recollection of the man's personality becomes misty, his origin grows mysterious, his career takes a legendary hue, his birth and death were both supernatural; in the next generation the names of the elder gods get introduced into the story, and so the marvellous tradition works itself into a myth, until nothing but a personal incarnation can account for such a series of prodigies. The man was an Avatar of Vishnu or Siva; his supreme apotheosis is now complete and the Brahmans feel warranted in providing for him a niche in the orthodox pantheon. No doubt these departed warriors now under consideration, were elevated to the rank of demi-gods in much the same manner as that cited above.

Sculptured dolmens of this class and period are also common in the Nilgiri district, and no doubt their origin and history are much the same in both cases.*

At Kambadūru, a village on the southern frontier of the Kalyandrug taluk, and 18 miles from the town of that name, there are three very interesting old dolmens which have been set up as Siva shrines, and it is possible that we have here the prototype of the so-called Dravidian or ordinary South Indian type of Hindu temple. In Plate III Fig. (a), we have two examples of these primitive Siva shrines standing close together, the one in the foreground is much the same in size and style as the large dolmen shown in Plate I Fig. (a) only it has been converted into a Siva temple by the introduction of a stone linga surrounded by a low flat yoni pedestal of early type, and a drainage hole for the exit of holy water poured over the linga, has been cut through the stone slab forming the north wall of the shrine as may be seen in Plate IV Fig. (a). At a short distance to the south-west of this shrine we have no longer a primitive dolmen, but a carefully built temple enshrining a tall stone linga on a yoni pedestal of the usual type. The three side walls and the roof are not built of roughly hewn slabs as we find in the earlier example, but consist of four large slabs of stone carefully cut and dressed and accurately fitted at the angles. The side walls rest on a moulded plinth about one foot in height and are not planted in the ground like the wall slabs of a dolmen. The mouldings of the stone plinth are very simple, consisting of two rows of projecting flat bands or fillets. Lying in front of the shrine is a large neatly cut paving slab for the interior. This stone appears to have been torn up and thrown outside by treasure-seekers at a later date. Both of these shrines face due east and are illustrated in Plate III Fig. (a), standing close together.

At a short distance to the south-east of these two shrines is the dolmen temple illustrated in Plate III Fig. (b) and Plate IV (b). This is also a Siva shrine containing a stone linga and yoni stand like the others just mentioned. The construction of the shrine chamber is similar to the dolmen temple shown in Plate III Fig. (a) only here the shrine chamber

* See Annual Report for Southern Circle for 1913-14.

has been provided with a hall or mandapa in front connected with the shrine by a small passage, the entire structure being roofed with three roughly hewn flat slabs of granite. Like the other two shrines just described, it faces due east. The plan of the building is the usual kind for small Hindu temples in the so-called Dravidian style.* It only requires the usual dome-shaped brick and plaster ornament known as the "Stūpi" in Southern India, above the flat roof over the sanctum, to complete its resemblance to any ordinary village temple of the usual type, such as those shown in Plate V Figs. (a) and (b).

The term "Stūpi" would appear to be a corruption of the Sanskrit word "Stūpa," since both words are used to designate the same type of structure. With the Buddhists, the stūpa was a dome-shaped structure which was a development of the low sepulchral tumulus or mound of earth and stones†, in which baked bricks were substituted for earth with a view to durability. The purpose for which they were erected by the Buddhists was to serve as monuments enclosing relics of Buddha or of Buddhist saints, which were placed in a stone coffer. Some, however, contained no relics, but were only commemorative of important events connected with the history of Buddha. In Northern India, the name tope is generally applied to stūpas and in Ceylon stūpas are usually called dhagobas (from "dhata," a relic and "garbbha" a receptacle). According to General Cunningham, the word tope is derived from Afghanistan, where it is used to designate any solid mound of masonry. He is of opinion that the word tope is the same as the Pali "thupo" and the Sanskrit "stūpa," a mound or tumulus, both of which terms are of constant use in the Buddhist books. Stūpa or tope, is therefore a name common to each kind of tumulus, whether it be the solid structure dedicated to the Supreme Being, or the massive mound erected over the relics of Buddha, or of one of his eminent followers.

From several passages in the Pali Buddhistical Annals, it would appear that stūpas were in existence prior to the advent of Buddha; and that these were objects of much reverence to the people. Buddha himself particularly inculcated the maintenance of these ancient tombs, and the continuance of the accustomed offerings of worship. But this was in all probability only a politic accommodation of his own doctrines to the existing belief of the people, adopted for the purpose of ensuring a more ready assent to his own views. Buddha acknowledged the noly "Munnis Kakutsanda" (or Krakuchanda), "Kanaka," and "Kāsyapa," as his immediate predecessors. They were probably heroes or saints, who had obtained the respect of their fellow-countrymen during life, and their reverence after death. Stūpas had been erected over their relics in the neighbourhood of Kapila and of Benares, and their worship was too firmly established to be attacked with any chance of success. Buddha therefore artfully engrafted them into his own system as the "Buddhas of a former age." It appears also that stūpas had been erected over the remains of Supreme Monarchs prior to Buddha's advent for Buddha himself particularly informs his disciple Ananda that, over the remains of a "Chakravarti Raja, they built the stūpa at a spot where four principal roads meet." It is clear therefore, that the stūpa or tumulus was the common form of tomb at that period. In fact the tope or stūpa, as the name implies, is nothing more or less than a regularly-built, dome-shaped pile of masonry, which was undoubtedly the oldest form of funeral memento. But, although the original object of the stūpa was to cover the remains of the Great, or to enshrine the relics of the holy, yet, in a short time, other stūpas, or memorial monuments were erected on spots rendered famous by the leading events of Buddha's life. These holy places rapidly increased in number, until there was scarcely a large city in India, from Kabul to Orissa, and from Nepal to Ceylon which did not possess a monument illustrative of some act of the Great Teacher. For this end, the doctrine of transmigration was highly accommodating; for although the mortal pilgrimage of Buddha was confined to the valley of the Ganges, yet there was no part of India which he might not have visited in some former existence; and in this manner, indeed, he is said to have been in Ceylon. Thus there were three kinds of Buddhist stūpas:—

- (1) The "Dedicatory", which were consecrated to the Supreme Being.
- (2) The strictly "Funeral", which contained the ashes of the dead.
- (3) The "Memorial", which were erected upon celebrated spots.

It is improbable that any deposit would have been placed in the "Dedicatory Stūpas" which were probably consecrated to the Supreme Being, the invisible "Adi-Buddha". In the stūpas dedicated to the celestial "Buddha", the invisible Being who pervaded all space, no deposit was made, but the Divine Spirit, who is "Light" was supposed to occupy the interior, and was sometimes typified on the outside by a pair of eyes, placed on each of the four sides either of the base, or the crown of the edifice. Such is the great stūpa of Shambu Nāth near Katmandu in Nepal dedicated to the "Self-Existent" or Supreme Being, in which the eyes are placed on the four sides of the "tee" or upper portion of the building as may be seen in Plate VI.

The earliest stūpas were very low in proportion to their diameter. Thus the oldest known example, the brick stūpa or relic mound at Piprahwa, on the Nepal frontier, which was explored seventeen years ago, and has, with probability, been assigned to 450 B.C., stands only about 22 feet high, with a diameter at the base of 116 feet. As

* See Plate IV Fig. (b).

† See illustrated report on the excavation of certain cairns in the Kurnool district in Part II of Annual Report, Southern Circle, for 1914-15.

time went on the relative height increased. Thus the great stūpa at Sanchi in Central India, erected some 200 years later, is 54 feet high, while the basal diameter of the dome is 106 feet. The proportional height here is just about half, while at Piprahwa, it is less than one-fifth. In other words, the stūpa shows a tendency in course of time to assume the shape of a dome-shaped tower. On top of the dome was a box-like structure surmounted by one or more umbrellas (the Indian emblem of sovereignty). This structure is usually called the "*tee*" (a Burmese word). The *tee* has disappeared from all the Indian stūpas, but its form can be seen from the stūpas surviving in Ceylon and Nepal,* as well as from stone models and sculptural representations preserved in great numbers in India.

The stūpa became to the early Buddhist "*the*" religious edifice. In the earliest sculptures we constantly find representations of it being adored by men, celestial beings and even animals. It was also the sacred object always set up for worship in all the temples of early Buddhism in India.

When Buddhist pilgrims visited any of the famous sites connected with the life of their great teacher, it was their invariable custom to make some offering, no matter how poor, to the shrine, and at the same time set up some memorial of their visit. These offerings consisted of money, precious stones, vessels and costly cloths by the rich, and of fruit and flowers by the poor. The memorials generally took the form of stūpas, and temples of all sizes by the wealthy, and of small model stūpas, or inscribed tablets by the poor.

There is a great variety in the shape of these votive stūpas, from the low and almost bare hemisphere of the time of Asoka to the tall ornamental spire surmounting the mediæval dome with its elaborately carved basement. A striking change in the mediæval stūpa, is the introduction of figure sculpture. Only ordinary mortals are sculptured in the earlier stūpas, while Buddha never appears. Now he is even the object of worship, his image being placed in a niche in front of the stūpa itself. This is well exemplified in Plate VI, where a great number of mediæval votive stūpas are shown in the foreground of the photograph and their resemblance to the "*stūpi*" of the so-called Dravidian Hindu temple may be observed.

The Buddhists were the first builders and carvers of stone in India, beginning in the reign of Asoka, the great Emperor (264-227 B.C.), whose rule extended practically over the whole peninsula. Originally an adherent of the Brahman religion, he became a convert to the doctrine of Buddha and devoted himself to promoting its interests, during the remainder of his life. It is only on Buddhist monuments that we find the earliest representations of Hindu deities. Thus Lakshmi, the Hindu goddess of Fortune, worshipped by two elephants pouring water over her, appears on Buddhist sculptures from the second century B.C. onwards. But the oldest remains of independent Hindu art, either sculptural or architectural, only date from several centuries after the beginning of our era. These considerations in themselves justify the presumption that Hindu architecture is derived from the older art of the Buddhists. This presumption is borne out by the fact that the earliest extant Hindu examples are, practically identical in form and on plan with the latest Buddhist specimens differing from the latter only in having the image of a Hindu deity, instead of one of Buddha, placed in the shrine.

The whole surface of India is covered with Hindu temples, the vast majority of which are quite modern or comparatively so. The number of ancient temples is small, chiefly, perhaps in consequence of the destructive religious fury of the Muhammadans, who invaded India from 1000 A.D. onwards. The oldest examples date from the 7th century of our era, and the best specimens are to be met with between that date and the 15th century. In surveying these ancient monuments we can clearly distinguish two styles, each of which shows a definite type from the beginning. The Northern or Indo-Aryan style of Hindu architecture is found only north of the tropic of Cancer, excepting only the eastern and western extremities of its territory, which come down to the 20th degree. The Southern or so-called Dravidian style, on the other hand, is found only within the tropics, or south of the 23rd degree of the northern latitude. The Indo-Aryan Hindu temple is a development of the Buddhist temple.† The origin of the typical Southern style of Hindu temple is not quite so clear. It would appear however, that the usual dome-shaped brick and plaster ornament set up over the roof of the shrine chamber of South Indian village temples, known as the "*stūpi*" is nothing more or less than a conventionalised model of a mediæval Buddhist stūpa, erected purely as an architectural ornament denoting the position of the image enshrined within the building. It should be remembered that the "*stūpi*" is purely ornamental, as it serves no useful purpose in admitting light or ventilation into the shrine chamber below which is provided with a flat roof, usually composed of massive slabs of granite, like the roof over a dolmen or a

* (See Plate VI).

† This fact was clearly demonstrated by Professor A. A. Macdonell, in his paper on "Buddhist and Hindu architecture", read before the Royal Society of Arts in 1909. It is also fully explained and illustrated in my own monograph on "The Influence of the Umbrella on Indian Architecture" published as No. 122, April 1913 of "the Journal of Indian Art and Industry."

cell-tomb. There is no communication between the interior of the shrine chamber and the "stūpi" above. The only light which finds its way into the interior of the shrine chamber, is by means of the front entrance, consequently, the interior is generally as dark and gloomy as the interior of a cell-tomb.

The Buddhist stūpa was generally surrounded by a massive stone railing, with gates on four sides, enclosing a procession path for circumambulation. Provision of a similar closed procession path or passage around the shrine chamber, is quite a common feature in Hindu temples in Southern India. The two temples shown in Plate V, Figures (a) and (b), are both provided with circumambulatory passages around their shrine chambers. These passages cannot be seen from outside as they are hidden by the outer walls of the building and the flat roof over the passage itself. Owing to the lack of windows in the outer wall, it is needless to say, that the interior of the passage is in utter darkness. I venture to think, that this feature too, is an idea borrowed from the procession path of the Buddhist stūpa.

Like the Mediæval Buddhist stūpa, the Hindu "stūpi" is usually built of brick and plaster, sometimes as a solid mass of brickwork, but generally the domed portion is hollow or partly hollow, in order to save unnecessary expenditure on brickwork and to relieve the weight on the flat roof below.

In Plate VII, Figure (a), we have a typical specimen of a stone model of a late Buddhist stūpa discovered on the north-western frontier of India, anciently known as Gandhāra. The best productions of the Gandhāra Indo-Hellenistic school may be dated from the first three centuries of the Christian era. The material of the sculptured model is a blue clay-slate, also described as hornblende schist. The stone was finished with a coating of fine plaster, like the rock-cut sculptures of Ajantā and many other localities in India and Ceylon, and the effect was usually heightened by the free use of colour and gilding, traces of which are still occasionally discernible. Traces of plaster may be discerned in the example shown here now under consideration. It will be noted that the dome-shaped drum rests on a square basement of two storeys, each with a boldly cut projecting cornice of Corinthian appearance supported on the under side with a row of modillions. The four corners of the lower basement together with the plinth of each face of the structure, is ornamented with figures of conventional lions and elephants. Above the plinth are panels containing bas-relief sculpture illustrating scenes from the life history of Buddha. The circular dome-shaped drum, was originally decorated on each of its four sides, with a small carved plaque surmounted by a trefoil arch containing a little panel filled with bas-relief figures representing Buddha in one of his conventional attitudes, or else figures of Buddhist Saints. The crown of the dome is ornamented with a pretty lotus-petal design. Above this is the *tee*, no longer a square box-like structure as we find in the earlier stūpas, but an umbrella-like ornament decorated on the underside with a lotus-petal design supported on a sturdy circular necking. This again, is crowned by four superimposed honour-conferring umbrellas. This beautiful model of a late Buddhist stūpa is now in the Archæological Section of the Calcutta Museum.

Now let us compare this Buddhist stūpa with a typical specimen of a Hindu "stūpi". The mediæval example shown in Plate VII, Figure (b) will serve our purpose. This is a small Siva temple dedicated to Siva's consort Parvatī, and stands alongside of a larger temple dedicated to that deity at Kambaduru, at a short distance from the dolmen temples described above and illustrated in Plate III. The plan of the building is similar to that of the dolmen temple shown in Plate IV, Figure (b) as may be seen by a comparison with the plan given in Plate VIII. The building consists of a shrine chamber six feet square, enshrining a carved stone image of Parvatī, and is provided with a small hall or mandapa in front and faces the east. The entire building is covered with a flat roof composed of massive granite slabs like the roof over the dolmen temple shown in Plate III (b). Like the latter, the interior is quite dark, the only access for light being through the front entrance. Above the flat roof over the sanctum is the usual brick and plaster "stūpi" as may be seen in Plate VII (b). Like the Buddhist stūpa just described and illustrated in Figure (a) of the same Plate, the circular, dome-shaped drum of the Hindu "stūpi" rests on a square basement of two storeys, each having a boldly projecting cornice. The upper cornice, and the circular cornice around the lower portion of the dome, are both ornamented with a row of modillions, similar to those appearing in the Buddhist stūpa. Instead of lions and elephants, the four corners of the two storeys of the square basement, are ornamented with figures of the sacred bull Nandi, the *vāhānam* or vehicle of Siva. Like the dome of the stūpa, the dome of the Hindu "stūpi", is provided with four little horseshoe-shaped plaques, one on each face of the dome. They are too small to contain bas-relief figures, so a stucco image is placed immediately below them. In this case, the crown of the dome is plain, but this is sometimes decorated with a lotus petal design similar to that appearing on the dome of the mediæval stūpa. Here the design of the superimposed umbrellas is represented by a lofty finial or kalasa as a crowning ornament. The front face of the lower basement of the "stūpi" is provided with a large niche for the reception of an image of Parvatī. The arch over this niche is no longer

trefoil as in the stūpa, but has become cinquefoil. In later times this simple trefoil arch of the Buddhists, became in the hands of the Muhammadan builders an elaborate multi-foil arch of many cusps or points, and formed one of the most striking features of Saracenic architecture.

The brickwork of the "stūpi" is always plastered and usually coloured, and the kalasa is gilded, or painted yellow in imitation of gold. In later time, the Buddhists decorated their stūpas with bas-relief sculpture, or painted stucco figures, representing Buddha in all his various attitudes, or with groups of figures illustrative of some important event in the life of their great teacher. In this manner, these sculptured scenes played an important part in religious instruction. The Hindus were not slow in adopting the same custom, with the result that in the course of a few centuries, the "stūpi" became so smothered in religious ornament that very little trace of the original design of a late Buddhist stūpa was left, as may be seen in the two comparatively modern examples illustrated in Plate IX, Figs. (a) and (b). Stripped of its ornaments, a ruined Hindu "stūpi" presents the same appearance as a ruined mediæval Buddhist stūpa or temple. This is shown in Plate V (a). Here we have a ruined Vaishnava temple dedicated to Narasimha, the man-lion incarnation of Vishnu, situated at Peddamudiyam in the Cuddapah district. The entire building is covered by a flat stone roof of the usual type of construction. It possesses a procession path around the shrine chamber and a pillared hall in front of the shrine. The "stūpi" over the sanctum, takes the usual form of a dome-shaped brick drum resting on a two storeyed basement with a modillion cornice. It is a hollow-structure, erected purely as an ornament on top of the flat roof over the sanctum. As the building possesses no windows, the interior is in almost total darkness. From the style of the carved pillars supporting the roof over the hall or mandapa, the building appears to have been built during the Vijayanagar period, and in all probability belongs to about the 15th century A.D. In Fig. (b) of the same Plate, we have another example of the same type of South Indian village temple as that just described, only in this case, the building is more ornamental and in a far better state of preservation. It is a Siva temple situated at Penukonda in the Anantapur district and belongs to the 16th century A.D. and was built during the Vijayanagar period.

It seems reasonable to presume that the primitive dolmen temples illustrated in Plate III, are earlier than the Parvati shrine shown in Plate VII (b). All four temples are situated in the same village, and the question naturally arises as to whether the Parvati shrine is a development of the dolmen temples illustrated in Plates III and IV. On plan, and also in roof construction, both temples are practically identical. I venture to think that the presence of the "stūpi" over the shrine chamber of the Parvati temple has been satisfactorily explained above. This ornament may be briefly described as an architectural feature representing a conventionalised model of a late Buddhist stūpa which the Hindus adopted on the decline of Buddhism in the seventh century A.D. Its purpose in Hindu temples has already been explained above. One of the most striking features about ordinary village temples of the type shown in Plate V, is the lack of proportion in the general design, which gives the body of the building with its extraordinary amount of flat roof space, the appearance of a tomb rather than a temple. Although the "stūpi" was no doubt added partly with a view to breaking up the monotony of this long flat roof line of temples in this style it still has a detached appearance, as though it had been added as an afterthought, in fact as an additional ornament that has no real connection with the general design and planning of the building.

It is probable that the Hindu "stūpi" did not exist prior to the seventh century A.D. and the question arises as to whether any other types of temples or shrines, other than Buddhist or Jaina, existed before that date, and if so, what were they like? We know that from the reign of Asoka (264-227 B.C.) down to the seventh century A.D., Buddhism was the prevailing religion of the country, but it is possible, and extremely probable, that certain tribes and castes who were not converted to Buddhism retained their own religious belief and erected primitive shrines and memorials in honour of their own special deities. Ancestor worship, phallic-worship, and Tree and Serpent worship, have survived from the earliest times down to the present day. From existing remains, preserved in great numbers throughout the Deccan and Southern India, we know that the ancient Dravidians built cell-tombs and dolmens in connection with the cult of the dead. Also that carved stone images of Nāgas or serpents, set up by those who were believers in Tree and Serpent worship, abound throughout the Deccan and Southern India and testify to the former popularity of this form of belief.* Therefore there appears to be no reason why the followers of the phallic cult should not have erected primitive little linga shrines like those illustrated in Plate III, prior to the advent of Hinduism in the seventh century, or for that matter, prior to the advent of Buddhism.

If the Parvati type of village temple described above is not a development of the dolmen shrines illustrated in Plate III, then the latter must have been copied from the former in comparatively recent times. It seems incredible, that having attained to the art of constructing a building like the Parvati temple, that any builders should revert to such

* See Annual Report for Southern Circle for 1914-15.

primitive means of construction as those shown in the dolmen shrines. Moreover, if the dolmen temples had been copied from the Parvati shrine then surely, some attempt would have been made to reproduce in brick and plaster, so striking a feature as the ornamental “*stūpi*”? The walls of ordinary modern village shrines are usually built of rubble masonry set in mud mortar, with a flat roof over the building composed of granite slabs, the entire building being plastered over and whitewashed, and some attempt is invariably made to reproduce the ornamental “*stūpi*” on top of the flat roof over the sanctum.

The only other explanation that can be put forward to account for these dolmen shrines is that they are not temples in the usual sense of that term, but in reality, tombs set up over the ashes of some saint or person of importance, to be accounted for in the following manner:—Among the Hindus, the Brahmans always cremate their dead, except in the case of those who have taken *Samnyāst* (who have resigned the world). On the second day after cremation they perform a ceremony called *Asthisanchayana*. This consists as the name indicates, “the gathering together of bones” from among the ashes and preserving them in new pots sealed with clay. After the final ceremonies, which extend to ten days, are over, the bones are thrown either into a sacred river, or into a large tank or well not much used by the public. The pot or urn containing the bones during the period of obsequial ceremonies is buried underground in a marshy place close to the river or tank where such ceremonies are usually performed. On the day on which the bones are finally disposed of, they are removed from the pot and consecrated by the Vedic *mantras* and bathed and worshipped as *pitṛidēvas* and then thrown away in the manner related above. In the case of *Samnyāsins*, whose bodies are not cremated but buried in a sitting posture, a raised masonry platform is sometimes, set up over the place of burial on which a tulsi plant is grown, or a stone *linga* is set up as though to proclaim to the world that the body buried below has assumed the sacred form of *Siva-linga*.* If the tomb is richly endowed and regular festivals are held so as to attract large crowds of pilgrims to the spot, the tomb in course of time develops into a flourishing temple with its numerous devotees and mythical associations. Mr. Krishna Sastri, the Epigraphical Assistant Superintendent to the Government of Madras, informs me that in fact, many great temples in Southern India (those of Palni, Tirumala, etc.) are thus believed to be connected with the tombs (*samādhi*) of celebrated sages. At Sringeri, the seat of the great Brahman Pontiff of Southern India, the tombs of past teachers of that line are located within the premises of the institute and are still worshipped regularly. The same obtains with Madhva saints who are of a different creed to the Sringeri *gurus*. The Sri-Vaishnavas, however, do not appear to follow any such custom of worshipping tombs of their religious teachers.

The Lingayats whose creed appears to be a revolt against orthodox Hinduism, regularly have their religious institutions built over the graves of their spiritual preceptors who are buried in a sitting posture, and when it is possible to do so, they still bury high personages in the same premises.

This practice of burying or cremating the dead and preserving their relics, sometimes in temples and sometimes in religious institutions, has taken in this land of many religions, a special spiritual turn that has influenced its mythology. Thus Siva is known as the lord of burial grounds, and wears garlands of skulls and bones instead of jewelled necklaces and ornaments like the other great deities. Mr. Krishna Sastri informs me that the word *Smasānēśvara* (or in Tamil *Mayānathi-Mahadeva*) as a name for Siva temples, is often met with in Southern India, and such temples are either actually situated near graveyards or must have been so associated with them in past ages. Consequently, it is not surprising that Siva temples and human graveyards being so closely associated with one another from times immemorial, that skulls and human bones should sometimes come to light in the premises of these temples. The Nattukkottai Chettis of Southern India, who are renovating Siva temples of Purāṇic fame on a very large scale, have often found human bones and ashes at some depth below the floor on which the sacred image stands, thus indicating that the original shrine was erected over the relics of some saint or important personage. Mr. Krishna Sastri also informs me that, epigraphical evidences as to Siva temples being actually erected on the very spot where important personages were buried are not wanting in South Indian inscriptions. He states that, there is a record of the 9th century A.D., at Solapuram in the North Arcot district, recording that the Ganga King *Rājāditya*, “caused to be built a temple to Isvara (Siva) on the spot where his father had been buried”†. Another inscription records that at Tondamanād in the Chittoor district was built a shrine over or near the burial ground (*pallippadai*) of the Chola king *Aditya I*. A third inscription found in the Cholesvara temple at Melpadi states that *Rājārāja I* at the end of the 10th century A.D., “had been pleased to build the temple of *Arinjisvara* as a *pallippadai* for the lord who died at Arrur.”‡ Thus we have sufficient evidence to show that it was not unusual in early times for Siva temples to be set up as memorials over tombs of important personages.

* See Annual Report on Epigraphy. S. Circle, for 1914, p. 107, para. 47.

† See Ep. Ind., Vol. VII., p. 192.

‡ No. 17 of S.I. Inscriptions, Vol. III, Part I, pp. 26-27.

• The fact that even at the present day, after the cremation of the body, Brahmans collect the charred bones and place them in an earthenware pot sealed with clay and bury them in the ground for some days (in a recognised burial-ground) before they are finally cast away on the waters of a sacred river, or tank, seems to indicate that at some remote period the remains of dead were usually buried and that the custom of casting the remains into a sacred tank or river is a later idea which has crept in with priestly intercession for the welfare of the dead.

The vast number of cell-tombs or kistvaens which abound throughout the Deccan and Southern India, show that in early times, the better class people disposed of their dead by collecting the bones and placing them in pots or urns, usually sealed with clay or pottery lids, which were placed in particularly massive tombs composed of large granite slabs, like those discovered at Gajjalakonda in the Kurnool district, described and illustrated in Part II of the Annual Report for this Circle for 1914-15. It was also the custom at that period, to provide the dead with the metal implements and weapons, jewellery and ornaments, and domestic utensils enjoyed during life. Thus the construction of these elaborate tombs, which sometimes took the form of a family vault containing the remains of half a dozen different people, and the provision of the implements and gear of the departed must have proved a somewhat costly undertaking for the surviving relatives, especially in times of famine or distress. Therefore, it is not surprising that, if in later times the Brahmans introduced a new and more sensible form of burial, which did away with the construction of costly tombs, and did not entail the sacrifice of household goods and chattels, that the people should be ready and willing to accept it without question.

That the practice of constructing megalithic tombs and sepulchral memorials dates back to a period anterior to the advent of Buddhism in Southern India has already been shown above. Unfortunately, nothing has been discovered in these cell-tombs or kistvaens to indicate the exact nature of the religion of the people who built them. It is possible that the dolmens may have once contained wooden or pottery images which have since decayed, as they appear to have been erected mainly as shrines of some kind, and they undoubtedly belong to the same period as the cell-tombs.

The earliest Hindu temples in Southern India are those at Mahabalipuram in the Chingleput district and which are generally known as the "Seven Pagodas." The inscriptions on these temples record that they were hewn out of the living rock by the Pallavas in the 7th century A.D., and the style of their architecture clearly shows that they are stone models of former Buddhist buildings which have been adapted to suit the requirements of Hinduism. Although some of these temples are very large and profusely sculptured outside, the shrine chamber is invariably a small tomb-like cell with a low flat roof free from all ornament and dark and gloomy within. Since we know for certain, that in Southern India, tombs have in course of time become transformed into temples, and that Siva temples were also set up over tombs as memorials to important personages in the past, it would appear that the cell-like proportions of the shrine chamber of a typical South Indian Hindu temple may be traced to the Dravidian cell-tomb or dolmen. We know that the North Indian style of temple is a development of a Buddhist stūpa or tomb, and there is no reason why the typical South Indian type of temple too, may not also be a development of a tomb, but in this case, not necessarily a Buddhist tomb, since so many older Dravidian tombs exist to serve as prototypes for the plan of such temples. Apart from the plan however, there can be no shadow of doubt that the external design and ornamentation of temples in this style, like all other types of South Indian temples, owe their origin to the older art of the Buddhists.

THE MAHENDRAGIRI TEMPLES IN THE GANJAM DISTRICT.

The Mahendragiri temples are situated on the upper portion of the famous Mahendragiri hill at a distance of 19 miles north-west of Mandasa Road railway station on the main line between Madras and Calcutta. The mountain is 4,923 feet above the sea level and is included in the Mandasa Zamindari of the Ganjam district. Originally, there were four temples but now only three are left standing, the plinth and stone doorjambs of the fourth temple alone remain. Two of these temples possess important historical inscriptions and these were copied by the Epigraphical branch of this department in the year 1896 when they were registered as Nos. 394 to 397 of the stone inscriptions collected in that year.* However, no action was taken at the time for the preservation of these temples or even for their inclusion in the Standard List of Ancient Monuments. Thanks are due to Mr. G. H. Welchman, Special Forest Officer, Parlākimedi Maliahs, for again bringing their notice to this department and suggesting their proper conservation. So in G.O. No. 321, Public, dated the 14th March 1914, these three temples were permanently included in the Standard List and I personally inspected them in January last.

All three temples are built in the same style and appear to belong approximately to the same period. The style is that of Northern India, which Fergusson calls the Indo-Aryan, the period in all probability, is about the 10th century A.D. Mr. Krishna Sastri, the

* Vide Epigraphical Report for 1896, page 25.

Assistant Superintendent for Epigraphy. informs me that Mahendragiri has always occupied an important place among the sacred mountains of India from very early times, and he states that the epics *Kāmāyana* and the *Mahābhārata* * all the *purāṇas* and the *Kāvya*-literature make reference to it. The *Vishnu Purana*† mentions it among the *kulapārvatas*, i.e., the chief mountains of Bharata Varsha (India). The Sanskrit poet Kalidāsa mentions it in the course of his narrative of the victorious conquests of the Solar king Raghu‡.

Within historic times we find the mountain referred to in an inscription, at Nasik, of the Andhr king Vāsishthiputra Pulumāyi (II) (A.D. 135-163§), where he is stated to have been the lord of this and other mountains. Later, during the time of Gupta rule, the mountain and the country around it were included in that empire as we learn from the Mandasor inscription of Yasōdharman (about 589 A.D.¶). The Chinese pilgrim Hiouen Tsang states that on the summit of a high mountain in the north of Kieling-kia (Kalinga) there was a stūpa of about 100 feet in height. It has been suggested that the Mahendragiri might be the spot referred to by him¶. General Cunningham thinks that, according to the pilgrim's account in the early years of the 7th century A.D., Ganjām lay in the dominions of Harshavardhana of Kanouj**. During the 10th, 11th and 12th centuries Mahendragiri becomes celebrated as the seat of the God Gōkarnēśvara, the tutelary deity of the Ganga kings of Kalinga††. Inscriptions found on or near the temples on the hill are not many. None of them, so far noticed, in the Epigraphical reports makes any reference to the early connections of the kings of Kalinga to the shrine of Gōkarnēśvara, its origin or growth. From two of the inscriptions, we learn that "a general of Rajendra Chōla named in Tamil Rajēndrasōla-pallavaraiyan Rājarājamārāyan overcame the Kulūta king named Vimalāditya and set up a pillar of victory.‡‡ Who these Kulutas were whose lord was Vimalāditya, has yet to be determined. But the fact that the Chōla dominions in the 11th century extended so far north as Mahendragiri is noteworthy. From other historical introductions to his inscriptions we know that Rajendra-Chōla's conquests extended even into the Gangetic valley.

During the 12th and 13th centuries Mahendragiri with Ganjām shared common rule with the Andhra country. Gonka II, a chief of the Velanadu line who was in power about A.D. 1133 claims to have been the lord of the entire Andhra country extending from Kalahasti (Chittoor district) in the south to the Mahendragiri in the north§§.

Of these temples, the little shrine on the summit of the mountain known as Bhima's temple is in all probability, the earliest of the three. It is a small building standing only about 22 feet in height and about 10 feet square on plan but the size of the huge blocks of stone used in its construction is very remarkable. It contains a small shrine chamber and a particularly small entrance which faces the east. It appears to have been erected as a Siva temple but the building was never completed. The structure is crowned with a huge umbrella stone carved out of a single block of stone resting on a second rounded stone forming the circular shaft or necking for the superimposed umbrella ornament. The latter is provided with two stone rings, one on each side, to serve as socket holders for prayer flags or additional votive umbrellas. The building has obviously been struck by lightning, perhaps at the time when it was being built which would account for it being left in its present unfinished state. From the simplicity of its style and its position on the summit of the mountain it was in all probability the first temple set up here. It contains no inscriptions, sculptures or images but on purely architectural grounds, so far as it is possible to judge from such an unfinished building, it would appear to belong to about the 9th century A.D. Although of no real architectural value, this little shrine is interesting as it shows us how such temples were constructed in early times. The huge monolithic blocks used in its construction were first quarried and then roughly shaped into huge oblong blocks, dressed only on three sides, the fourth side forming the outer face of the block was left in the rough and not dressed until all the stones had been set in position, and this was done without the use of cement or mortar between the joints of the masonry. The stones were kept in position by their own weight and the accuracy of their dressing and fitting. The nature of construction was much the same as that employed by a child when playing with a box of toy bricks. When all the stones were got into position, the builders started to carve the exterior surface of the structure into the form required, just as though the entire building had been a monolith or natural rock. This peculiar treatment of the building seems to indicate that its builders knew far more about the art of hewing temples out of the living rock than they did about the principles of ordinary stone construction. The big blocks of stone were no doubt got into position by being dragged and pulled up.

* See Ep. Ind., Vol. III, page 20, foot-note 5.

† Wilson's Translation, pages 176 and 177.

‡ Ind. Ant., Vol. VIII, page 6.

§ Arch. Surv. of W. India, Vol. IV, pages 107 to 109.

¶ Fleet's Gupta Inscriptions, page 7.

¶ Reals Buddhist records of the Western World, Vol. II, page 209, and note 67 thereon.

** Sewell's List of Antiquities, Vol. I, page 2; Fleet's Gupta Inscriptions, page 231.

†† See (a) Ep. Ind., Vol. III, pages 20, 133, 183 and 221; (b) Ep. Ind., Vol. IV, pages 185, 186 and 199; (c) Ind. Ant., Vol. XII, pages 12, 123 and 273.

‡‡ See Archaeological Survey of India for 1911-12, page 171.

§§ Ep. Ind., Vol. IV, page 36 F., and Annual Report on Epigraphy for 1912, page 85, paragraph 65.

an inclined plane or ramp composed of earth and stones and in all probability, wooden rollers were used under the stone blocks to facilitate the work. Even with modern appliances, the handling of such huge blocks of stone for building purposes would prove no easy task. The fact that all carving and ornamentation to the structure was done after the blocks had been set in position, clearly shows that the primitive method of hoisting the blocks into position suggested above, was undoubtedly the means employed. Had the blocks been carved before they were set in position, there would have been the risk of the carved portions getting damaged in the process of building. The only portions of the building which were completed are the plinth mouldings and the umbrella ornament as may be seen in Plate X Fig. (a).

At a short distance from Bhima's temple, on the eastern slope of the hill, is the Yudhisthira temple. It is built in the same style as the last mentioned shrine, only that the Yudhisthira temple is much larger and far more ornamental. It has the same conventionalised umbrella ornament and similar mouldings around its basement as those found in Bhima's temple described above. The umbrella ornament was originally surmounted by a stone finial or kalasa. This ornament is now lying on the ground on the south side of the temple and appears in the photograph given in Plate XI (a). It seems that it was the custom when fixing the kalasa to the summit of a temple in early times, to place a few precious stones or gold coins as a votive offering to the deity enshrined below, in the socket hole, before fixing the kalasa securely in position. The Zamindar of Mandasa informed me that this particular kalasa was thrown down by treasure-seekers some years ago. Perhaps the custom of placing votive offerings under the kalasa of a Hindu temple was copied from the Buddhist custom of placing valuable offerings in the *tee* of their stūpas, above which they always placed one or more honour-conferring umbrellas, the Indian emblem of sovereignty and which in those days, also represented the highest honour possible that could be conferred on God or man. In form, this kalasa or finial belonging to the Yudhisthira temple is similar to those usually found crowning the mediaeval Buddhist temples and votive stūpas found at Bōdh Gaya and in Nepal. The simple mouldings of the plinth too, are identical with some of those found in the earlier buildings of the Buddhists. On each face of the curvilinear tower over the shrine chamber is a carved representation of a large horseshoe-shaped window similar in form to those found in Buddhist buildings and which are known as chaitya windows. Here, these representations of windows are purely ornamental as they do not admit light or air into the interior of the building. Like the Bhima temple described above, the external ornamentation of the Yudhisthira temple was executed after the structure was built. This is particularly obvious on the northern side of the temple, here, the fluted ornament around the umbrella stone has been left unfinished. Part of the ramp too, still exists on this side and several blocks of cut-stone are lying on the slopes of the hill, midway between the place where they were quarried and the artificial ramp of earth and stones leading up to the north side of the temple. So in this case, there can be no shadow of doubt as to how these colossal blocks of stone were placed in position in the building and the size of some of the stones is most remarkable. For instance, the ornamental umbrella stone measures 9 feet 3 inches in diameter and is 2 feet 6 inches in thickness. The stone below it, forming the shaft or necking of the umbrella is 7 feet in diameter and 1 foot in thickness. The next stone below the last forms the top covering slab for the tower and like those above it is cut out of a single stone measuring 11 feet 4 inches square and is 2 feet in thickness. A reference to the plan and section given in Plates XII and XIII, gives one a far better idea of the construction of the building than a written description conveys. Like all early temples, there is no porch or mandapa in front of the entrance, the entire building consists of only a tomb-like cella 9 feet square surrounded by massive walls 4 feet in thickness. Since the floor of the shrine is below the level of the ground outside, the small entrance doorway is provided with three steps leading down to the object of worship which is a small stone linga of the usual kind. The entrance faces due west. Above the doorway, securely fixed in the stone lintel, are two forged iron girders about 3 inches in thickness and placed horizontally across the entrance in order to give additional support to the stone lintel above. The position of these iron supports is shown in the Section (Plate XIII) and are represented there by two little white squares imbedded in the under surface of the lintel. The position of the innermost girder, clearly shows that it was inserted at the time when the structure was built and is not a later addition. I remember finding similar iron girders only much larger than these, at the Sūrya temple at Konārak near Puri, generally known as the Black Pagoda. The walls of the cella rise to a height of twelve feet four inches when the curvilinear tower begins. It will be noticed that the dome-shaped tower is not a *true* dome, but merely composed of a number of courses of masonry projecting one above the other after the manner of corbels. In this way, the span of the tower is reduced as the height increases, until the top of the interior of the tower is reached when the corbels nearly meet. The opening here, is closed by a single huge roof slab (see Plate XIII). Around the upper portion of the walls of the cella are some faintly engraved inscriptions that have not yet been deciphered. The characters are so faintly engraved that it is not possible to take rubbings or estampages from them. But they are sufficiently clear and legible to be read by any one who understands the language in which they are written. I tried a flash-light

photograph but it proved a failure and a proper wooden platform would have to be set up inside the temple before the inscriptions could be photographed as they are situated at about ten feet above the floor level and are very difficult to get at and owing to the very small doorway the interior is particularly dark and gloomy. This peculiar method of cobbling the courses of masonry so as to produce a dome-like appearance within the building goes back to very early times. The dome-shaped roofs of the interiors of the beehive-shaped tombs of Mycenæ were treated in the same way, only the sharp angles of the corbels were cut off so as to produce a curved appearance to the surface of the stone walls. On the exterior surface of the stone lintel over the small entrance into the temple, is engraved in Sanskrit-Telugu characters, an inscription recording the conquest of Kālinga by the great Tanjore king Rājendra Chōla I in the 11th century A.D. At the termination of the inscription is engraved a sitting tiger and three fish before it, the royal emblems of Chola Sovereignty. This is the *jayastambha* or pillar of victory recorded in the inscription cited above. The name pillar of victory is misleading as the so-called pillar is really the stone lintel over the temple doorway.

In front of the temple is a small courtyard or enclosure but like the temple itself, it was left unfinished. The size of some of the blocks of stone forming the walls of this enclosure are truly marvellous and their weight must be colossal. On the north side of the temple is a small well but this does not hold water all the year round and it is therefore of very little use to pilgrims and others who visit this interesting old monument. Surrounding the temple on the south and west sides, are a number of primitive little linga shrines built of rubble masonry. They cannot be of any great antiquity and were no doubt set up by pious pilgrims as memorials of their visit to the Yudhisthira temple. From the summit of Mahendragiri one gets a number of delightful views of the surrounding country and the sea is clearly visible for many miles along the east coast. The view given in Figure (b) of Plate XI, is only one of many picturesque views obtainable from the top of the mountain.

Fergusson in his "History of Indian and Eastern Architecture," does not explain the origin and development of the North Indian or Indo-Aryan temple as exemplified in the Yudhisthira temple. Those readers of this report who desire to know the origin of this type of Hindu temple, will find the subject explained and illustrated in my monograph on "The Influence of the Umbrella on Indian Architecture" published by Messrs. W. Griggs & Sons, London, as No. 122 of the Journal of Indian Art.

At a short distance further down the eastern slope of the mountain, picturesquely situated in thick forest, is the Kunti temple illustrated in Plate XIV. It is built of stone and in the same style as the Yudhisthira temple but it is obviously of a much later period. We know that the Yudhisthira temple was standing in the 11th century by the information recorded in the Chōla inscription over its doorway and the simplicity of the style of the building shows that it was built in all probability, at least a century before that date. The style of the Kunti temple on the other hand, is more elaborate and complicated. The latter is provided with a small porch in front of the entrance which faces the west. On each external face of the body of the building we have a large ornamental niche for the display of sculptured images. Above these niches and also over the porch, half way up the tower, is a projecting stone block on each face of the temple. On these blocks carved stone images were originally fixed. The plan of the temple is no longer a simple square cella as we find in the earlier example, but here, the interior walls of the cella are provided with large shallow niches five inches deep while the external angles of the shrine chamber are doubly recessed giving the building a star-like (or perhaps lotus-like) appearance on plan as may be seen in Plate XV.

The carved representations of Buddhist windows have disappeared and the simple plinth mouldings of the Yudhisthira temple are replaced in the Kunti temple by deeply cut boldly projecting mouldings connected together at intervals by vertical bands (see Figure b, Plate XIV). The difficulty of transporting huge blocks of stone for building purposes has been overcome here, by using small stones of convenient size. Even the umbrella ornament is no longer a single monolith but is composed of a number of small stones. Over the entrance of the porch is a carved representation of the Navagraha or Nine Planets, and over the entrance into the cella, in the centre of the lintel, is a carved seated figure with two arms, the hands of which hold lotus buds. This figure appeared to me to be intended for a female figure and if so, it may be meant to represent Lakshmi. As a rule, Lakshmi is usually depicted by two elephants worshipping her by pouring water over her from pots which they hold in their trunks. If the figure is a male figure, then in all probability, it is intended for Sūrya the Sun God. Lying in the courtyard of the Yudhisthira temple I found a broken portion of a red sandstone image representing the legs and feet of Sūrya with the seven horses below the feet. The size of this broken image indicated that in all probability, it originally stood in one of the side niches adorning the exterior walls of the Kunti temple. A similar red sandstone image of a female figure unfortunately, too decayed for identification, still exists in the niche on the north side of the Kunti temple. The niches on the south and east sides have been filled with modern granite images of Ganesa and Subramania respectively, and a stone linga and yoni stand were placed in the cella two years ago by the Zamindar of Mandasa.

Another indication that the Kunti temple was originally a Vaishnava shrine, is the red sandstone chakram shown in Figure b, Plate X. This emblem of Vishnu, I found lying on a heap of stones by the side of the Kunti temple. It is possible that this ornament originally crowned the umbrella stone or it may have been fixed to the projecting block of stone above the porch of the Kunti temple.

Standing in front of the Kunti temple and facing the east is a small ruined shrine containing inscriptions on its doorjambs. The latter and the plinth mouldings of the original shrine alone remain. The rest of the structure represents modern repairs executed by order of the Zamindar of Mandasa. These inscriptions were copied and registered in the Epigraphical Report for 1896, and their purport is mentioned in Mr. Krishna Sastri's Note on the history of these temples from the inscriptions quoted above. Inside this little shrine is one large and one small image of Vishnu. It is obvious that the large image at least, does not belong to this little shrine and that it has been placed here at some later date. The smaller image of Vishnu is carved in similar red sandstone to those mentioned above, and its size seems to indicate that it has been removed from one of the exterior niches belonging to the Kunti temple. It is possible that this little temple may represent the remains of the old Gokarnēśvara temple mentioned in the inscriptions. The Savaras, the local jungle tribe who inhabit the forests covering the slopes of these mountains in this part of the Ganjām district, call the Kunti temple by that name, but the Zamindar of Mandasa calls the Kunti temple the Gōkarnēśvara temple. The Kunti temple contains no inscriptions to guide one as to whether it was originally dedicated to Siva, Vishnu, or Sūrya. Kunti also pronounced Kointa by the Savaras, cannot mean anything else than the Puranic name of the mother of the five Pandavas. No doubt the name Kunti, as the correct name for this particular temple, has been known to the Savaras from the time when it was first built, which in all probability, would be about the 12th century A.D. The Savaras certainly occupied these forests long before the temple in question was built and it is unlikely that they have forgotten its correct name or at least the name they originally gave it, when they first came in contact with it. So far as I am aware, there is no evidence whatever, that the temple in question was originally dedicated to Siva or that it was ever known as the Gōkarnēśvara temple. The linga, the images of Ganesa and Subramania, together with the small stone bull set up in front of the entrance to the Kunti temple, all represent modern additions which have no connection whatever with the original temple. For the present, and until some evidence to the contrary is forthcoming, I am inclined to think that the Kunti temple was originally a Vaishnava shrine dedicated to Vishnu or Sūrya and that the small ruined shrine facing it with the inscribed doorjambs, was originally a Siva temple known as the Gōkarnēśvara temple.

CONSERVATION NOTES

Gingee Fort, South Arcot district.—The history of Gingee Fort and a brief description of the chief buildings it contains is given in the South Arcot District Gazetteer, pages 347 to 362. It stands on three high hills, connected together by massive fortifications arranged in the form of a triangle. The triangular space enclosed is about three miles round and forms the lower fort, and the three hills are the citadels. The lower fort was originally entered by two gates, one on the north, called the Arcot (or Vellore) gate, and another on the east, known as the Pondicherry gate.

Up each of the three citadels leads, from the lower fort, a steep flight of steps of hewn granite built with much skill on and among the great boulders with which the hill sides are strewn. The citadel on the north is called Krishnagiri, that on the south, Chandrāyan Drug, and that on the west, the highest and most inaccessible of the three, is named Rājagiri.

Rājagiri was the chief citadel of the fortress and the portion of the triangular lower fort which lies below it is occupied by an inner fort surrounded by a high wall protected by bastions fitted for guns and a deep moat, and the only path to Rājagiri leads through this and up the ridge.

The most interesting buildings are situated in the two citadels on Rājagiri and Krishnagiri, respectively, and also in the centre of the inner portion of the lower fort. The ruined citadel on Chandrāyan Drug contains no buildings of any architectural importance and I do not consider any steps are necessary to conserve this portion of the fort. It is impossible to preserve the entire fort, neither is such a course necessary. It will be sufficient if we select, for conservation, those portions of the fort which contain the best buildings and which are of most historical value. These may be briefly described as follows:—

1. *Rājagiri.*—On top of this hill is a fairly level space covered with rough hill-grass, on which are situated a temple to Ranganātha, a mandapa, two big granaries, a masonry flag-staff, a building of unusual design which is supposed to have been an Audience Hall, and another with a roofless tower and a chamber under its floor which is called "the Treasury". A little lower down the hill in a small mandapa on its southern side, is a large cannon. These seven buildings, together with the old mandapa containing the cannon, should be preserved from further decay. This can best be done by plastering the

exposed tops of ruined walls with rough plaster, and patch repairs to the roofs where necessary. All rank vegetation should be removed and proper drainage provided. The tops of the ruined parapet walls of the fortifications should be repaired where necessary to prevent accident to visitors. The large building generally known as the Audience Hall and recently repaired should be plastered and white washed inside from roof to floor. It should be provided with an iron gate-way which should be kept locked and the key should be in the custody of the Public Works Department Overseer stationed at Gingee.

2. *Krishnagiri*.—On the top of this hill are two stone-built granaries, two mandapas, a deserted temple to Ranganātha, and a brick and plaster building with a domed roof known as the Audience Chamber. All these buildings should be preserved from further decay in the manner stated in detail in my printed Inspection notes dated the 31st August 1915. The parapet walls of the fort at this point should also be repaired where necessary to prevent accident. The buildings require cleaning out and provision for proper drainage should be made where necessary. At present the main approach to the citadel runs up the middle of the hill. This is in a very bad state of repair owing to so many of the stone steps having got out of place. A better and more convenient approach could be made by repairing the long flight of steps leading up from the line of ramparts which connects Krishnagiri with Chandrāyan Drug. These steps lead straight up to the walls of the citadel where they abruptly stop. At this point, a new entrance should be made through the wall of the citadel and, henceforth, this should constitute the main approach for visitors entering the citadel from below. The steps are in fair order and most of the parapet wall on this side is in good condition. Where necessary, this wall should be repaired in order to prevent accident. All the existing portions of these ramparts from Krishnagiri to Chandrāyan Drug should be saved from further decay. All rank vegetation should be removed, the ground cleared of all rubbish, levelled, and sloped for drainage. The same remarks apply to the terrace below these ramparts along the margin of the moat from hill to hill. Care should be taken to retain all existing portions of the brick and plaster loop-holed parapet wall which originally served as battlements to the ramparts. All the curious little brick and plaster sentry boxes along the ramparts on this side should be preserved from further decay.

3. The road from Tindivanam to Tiruvannāmalai has been led straight through the lower fort by two gaps made in the walls. These two gaps should be roughly repaired by stepping up the broken walls with granite blocks and dressing and sloping the earthen ramparts to prevent scouring in the rains and to improve their present unsightly appearance.

4. The historical Arcot (or Vellore) gate, the Pondicherry gate and the Royal Battery constructed by the French, have all been selected for conservation and their repair is in progress.

5. *Sādat Ulla Khan's Gate*.—This forms the inner gateway to the Pondicherry gate, and is sometimes called the "Jail." It contains an inscription in Persian commemorating Sādat Ulla's victory over the Hindus and his capture of the fort, and giving the date as Hijra 1125, which began on January 17, 1713 A.D. Vegetation has been removed, the missing parapet wall around the flat roof over the cells is being repaired and a proper roadway fit for motor traffic will be made to Sādat Ulla's mosque.

6. *Sādat Ulla's Mosque*.—The Persian inscriptions over the gateway of this mosque and on the adjoining water tower, record that these were built by Sādat Ulla in 1717-18 A.D. The mosque is of no architectural value, but it is worth saving from further decay on account of its historical interest.

7. *Venkataramana temple*.—Architecturally, there is nothing remarkable about this structure, but it is of sufficient historical interest to justify prevention from decay and it is also a picturesque old ruin. The lofty gopuram or tower over the east gateway of the temple requires the removal of all signs of vegetation from the masonry. The top of the roof and numerous cornices should be replastered after the removal of all vegetation. Stone lintels should be provided to all the ruined window openings where the old teakwood lintels are missing.

These repairs are now in progress and will be completed shortly.

8. *Pattābhi Rama temple*.—The main shrines are too decayed to justify any repairs, other than the removal of rank vegetation. The tower over the eastern gateway should be provided with a new roof and saved from further decay in the same manner as that proposed for the tower over the eastern gateway to the Venkataramana temple described above. The handsome twelve-pillared mandapa in front of the temple and the smaller four-pillared mandapas on each side of it should be saved from further decay by patch repairs where necessary and the provision of proper drainage around their basements. At least 20 feet of ground should be acquired all round the big twelve-pillared mandapa, and this area should be marked out with boundary stones firmly planted in the ground to prevent encroachment by the ryots.

9. Repairs to the large granary, the Venugōpala temple, the west gateway of the Inner Fort, the Kalyāna Mahāl and Barrack Square, and the Gymnasium are now being undertaken by the Public Works Department.

10. *Pristner's well*.—On top of the ridge above the Chakkrakulam tank is a prominent boulder about 20 feet high surrounded at the top by a circular brick parapet wall. It has a natural hollow passing through it like a well, and the bottom having been blocked up with masonry and the sides smoothed with plaster a natural dry well was formed into which prisoners are said to have been thrown and left to die of starvation. The top of the boulder can only be reached by means of a ladder. The brick parapet should be inspected and repaired if necessary.

11. *Hanumān image*.—Between the Chettikulam and Chakkrakulam tanks is a large image of Hanumān carved in bas-relief on a natural slab of rock. Originally, a four-pillared mandapa was erected over it. This has now fallen and the villagers propose to rebuild this mandapa at their own expense as they still worship the image in question. The image is of no archaeological or artistic value and I see no objection to their proposal to rebuild the mandapa. There is plenty of stone available at the site for this purpose. The work should be executed under the supervision of the Local Public Works Department Overseer.

12. *General remarks*.—It is impossible to refer in detail to all the numerous bastions, temples, mandapas and other ruined buildings which are scattered all over this great area. Many of the temples have been seriously damaged by treasure seekers and parts of others have been carried away to decorate neighbouring shrines. In my opinion, it will be quite sufficient if we conserve those portions of the fort and buildings enumerated above and described in detail in my inspection notes already submitted to Government.

13. *Arcot Fort, North Arcot district*.—At the suggestion of Mr. F. J. Richards, I.C.S., Collector of the North Arcot district, I inspected the old ruined fort at Arcot with a view to submitting proposals for its future preservation.

It is recorded in the Manual of the North Arcot district, Volume II, pages 306 to 307, that the old city of Arcot was surrounded by a high rampart nearly 5 miles in circumference, 24 feet broad at the base and 12 feet at the top, and faced with a thick masonry wall. This was called the Shāhārpāna or “defender of the city,” and had five gates, the chief of which was the Delhi Gate, which led out upon the bed of the Pālār. The northern wall followed the course of that river, and in parts had a moat, with strong bastions at intervals embrasured for guns. The whole is now in complete ruin, having evidently at some time been blown up, for enormous masses of masonry lie in confusion about its foundations. In 1811 a flood in the river undermined some portions of the northern wall and still further completed its ruin; but the Delhi Gate still stands, thanks to the care bestowed upon it by Government. Within the city walls, and about half a mile from the river, are the ruins of the citadel, or inner fort, so gallantly defended by Lord Clive in 1751. It was a rectangular fortress of considerable size, surrounded by a shallow moat, probably fed from the Pālār. Like the Shāhārpāna, its walls have been utterly destroyed with the exception of a large but ruined bastion which originally defended the north-eastern angle of the citadel. Its enclosure, as well as the moat, are now under cultivation and the only buildings which survive within are a small mosque and two ornamental tanks, together with an old iron cannon, all of which are situated close together on the south-western side of the fort. Within a few yards of these structures, on the northern side of them, is a large mound of earth which appears to indicate the site of another old bastion. In order to preserve what remains of these interesting historical ruins, the following buildings have been selected by Government for conservation:—

The Delhi Gate, the north-eastern portion of the Shāhārpāna, the north-eastern bastion of the citadel, the mosque in the citadel together with the two ornamental tanks and the old iron cannon situated in front of the small mosque which is said to have been used by the late Nawab of Arcot as a place of worship.

14. *Sampalli temple, Chittoor district*.—The village of Sompalli is situated at a distance of four miles to the east of Mulakalacheruvu railway station in the Madanapalle taluk of the Chittoor district. It contains a handsome little Vishnu temple known as the Chennakēsava temple. Considerable repairs have been carried out to this temple by the Public Works Department and the building is now in good condition.

15. *The Mōtupalle temple, Guntūr district*.—Situated in the small village of Mōtupalle in the Bāpatla taluk of the Guntūr district is a small Chola temple bearing ancient inscriptions of considerable historical interest. These were copied by the Assistant Archaeological Superintendent for Epigraphy and published in 1909-10, and registered as 600 to 603 of Appendix B in the report on Epigraphy for that year. Paragraphs 45 and 61 of Part II of the same report give a detailed account of the purport of the inscriptions in question which is as follows:—

The Mōtupalle record is interesting as being a charter granted by Ganapatidēva Mahārājā to merchants trading on sea, whose vessels used to call at or start from the seaport of Mōtupalle, otherwise called Dēsiyuyakkondapattana. These vessels are stated to have been trading with islands and coast towns in distant countries. The necessity for the charter was that kings of old used to confiscate by force all the cargo of any vessel driven by unfavourable weather on to shore. “Seeing that protection (of my subjects) is

far more important (to me) than my life," says Ganapati, "we have remitted out of compassion all (taxes) except *kupasulka* on these enterprising (merchants) trading on the sea in order to secure fame and to maintain the principles of a righteous Government." The details of *kupasulka* tax, which somewhat resembles our custom-house duties, are recurred in the Mōtupalle inscriptions. They comprise fees on sandal wood, country (?) camphor, china-camphor, pearls, rose-water, ivory, civet, camphor-oil, copper, zinc, resin, lead, silk-thread, coral, perfumes, pepper and areca-nuts. This long list of cargo shipped by the merchant vessels at Mōtupalle corroborates the glowing account given by the famous traveller Marco Polo on the prosperous trade carried on at the sea-port town of Mutfili (Mōtupalle), when he visited it during the reign of the Kākatiya Queen Rudramadēvi, about the end of the thirteenth century.

In G.O. No. 1551, Public, dated the 29th October 1915 orders were passed by Government to safeguard this interesting monument from further decay as it had been neglected by those in charge of it. Henceforth, the temple will be maintained in good repair by the Public Works Department if the trustees are not in a position to look after it properly themselves.

16. *Conjeeveram temples, Chingleput district.*—Owing to the inferior nature of the sandstone used in the construction of the Conjeeveram temples, their preservation has proved a difficult matter for the Public Works Department. Even when first quarried, the sandstone appears to have been full of holes, cracks and fissures which were filled up with brick and mortar where necessary, at the time of construction (second half of the seventh century). In order to hide these defects the temples were thickly plastered and white-washed and the ornamentation was mainly stucco work. Considering the age of the temples and their faulty construction, it is not surprising to find that much of the plaster work has decayed and fallen exposing the brick and stone work below. In order to preserve the buildings thoroughly, it would be necessary to replaster them from top to bottom and reproduce all the old stucco ornament at the same time. Such a course would of course give these ancient buildings a brand new appearance and utterly ruin them from an artistic point of view. In the circumstances, the repairs will have to be restricted to grouting and pointing open joints, cracks and holes with specially prepared mortar or cement, coloured to match the old work. There is no necessity to restore or attempt to reproduce any of the stucco figures or decorative features in the buildings. The cement used should match the colour of the masonry and should be confined strictly to the joints, holes, cracks, etc., and in no case should it appear on the surface of the adjacent masonry. In order to guard against this in future, all new pointing, filling up of cracks, holes, etc., should be recessed one-eighth of an inch.

17. *Shermadevi temple, Tinnevely district.*—On account of the historical value of the inscriptions and the handsome stone carvings on the outer walls of its shrine chamber, the Bakthavatsala temple at Shermadevi was included in the Standard List of Ancient Monuments for the Madras Presidency, in G.O. No. 276, Public, dated the 29th February 1912.

A sum of Rs. 340 was spent by Government during 1914, in relaying the terrace roof over the main shrine and part of the roof over the verandah of the inner enclosure, constructing a drainage outlet pipe to drain the courtyard round the sanctum and pointing the pavement of the courtyard and relaying disturbed flagstones.

I inspected the temple in question on the 17th September 1915 and found the repairs mentioned above had been neatly carried out.

18. *Kodandarama temple at Vontimitta, Cuddapah district.*—The iron girders and supports for the cracked stone beams and roof slabs of the lofty gateway of the temple on the east side have now been fixed and this gateway is no longer in danger of falling.

19. *Siddhavattam Fort.*—When I inspected this picturesque old monument in September last, I discovered a clear and legible inscription engraved on the outer wall of the east gateway which I brought to the notice of the Assistant Archaeological Superintendent for Epigraphy for copying and decipherment. He informs me that the inscription in question is a record of the 17th century, dated 1605-06 A.D., and relates in Telugu verse that the chief Anantha Rājā of the Matla family, who was a subordinate of the Karnata King Vira-Venkatāya (i.e. Venkata I) constructed a tank at Siddhavattam and either built or improved the fort at that place. Anantha Rājā's conquests and his literary composition called *Kākusthavijayamu*, are also referred to. His father Yellamarāju is stated to have subdued a certain Kondrāju Tirupattirāju and captured from him the town of Siddhavattam.

The fort is included in the Standard List as item No. 167, and it has been repaired at Government expense by the Public Works Department in the past. The only portions of the fort to be kept in a thorough state of good repair are—the gateways on the east and west sides respectively, the mosque known as the Purkota Masjid and the tomb along side of it known as Bismilla Shavali Gummaz.

20. The removal of sand from the groups of buried temples at Joti on the north bank of the river Pennar close to Siddhavattam, reveals that these temples are of no architectural value and that they are not worth repairing at Government expense. The

following sculptures unearthed however, should be packed in wooden cases and despatched to the Government Museum, Madras:—The two stone images of Sūrya, the large image of a worshipper now in the little shrine half-buried in sand, and the female Nāga or Nāgi image. There is also an uncommon stone linga which has carved on its upper portion four faces of Siva. These four sculptures and the linga in question, I pointed out to the Public Works Department Overseer on the spot and asked him to arrange to have them carefully packed and despatched to Madras.

21. Near the main gateway of the enclosure walls around the half-buried shrines at Joti, I found a large stone slab set up vertically in the ground and bearing ancient inscriptions. This I reported to the Assistant Archæological Superintendent for Epigraphy for decipherment. That officer has since informed that the inscription in question is dated Saka 1169 Plavanga (1247-48 A.D.) and belongs to the reign of a certain Rayidēva Mahārāja, surnamed Rakkasa Gangarasa. Chenti Rāma Nāyaka, a servant of this king and a devotee of Jōtinātha (i.e. lord of Joti) built the surrounding enclosure walls and the gopuram or gateway for that temple. He also built a temple for Irugulāsāmi at the village of Takaprōlu (now the modern Takkōlam) close to Joti, dug two tanks at Chettūru, built a temple there and granted a village to Brahmans. Mr. Krishna Sastri informs me that he has not met with the name of this king before so the record is of interest and value. In order to safeguard this old record from further decay I would suggest that it be removed to the Taluk office at Siddhavattam for safe custody. Should there be any local objection to its removal from the temple enclosure, it should be set up inside the temple gateway where it would escape exposure to sun and rain.

22. *Pushpagiri*.—The repairs to the attendant temples and the roof over the gateway of the Vaidyanatha temple at Pushpagiri have been completed and they are now in good order. However, it will be necessary to excavate the ground down to the plinth line of the buildings and slope and dress the ground all round to ensure proper drainage. All loose stone and rubbish in the temple courtyard should be removed and the ground levelled and made tidy after proper drainage has been provided. The temple authorities desire to remove the ruined shrine near the entrance gateway and use the stone for repairing the compound walls in order to prevent cattle trespass. There is no objection to this as the ruined shrine in question is of no archæological interest. The repairs to the compound walls should be carried out by the Public Works Department as the temple authorities have no funds for the purpose.

23. *Kesava temple*.—This temple is situated on the north bank of the river and faces the village of Pushpagiri. No repairs are required at Government expense.

24. *Srisailam, Kurnool district*.—At the suggestion of Mr. H. A. B. Vernon, I.C.S., late Collector of the Kurnool district, an estimate amounting to Rs. 6,700 was framed by the Public Works Department for repairing the ruined attendant shrines, mandapas, verandahs and gateways belonging to the famous Mallikārjuna (Siva) temple at Srisailam, a place of great sanctity to Saiva Hindus, situated in the forests covering the Nallamalai Hills on the southern bank of the Krishna river in the Nandikotkur taluk of the Kurnool district. The temple is under the management of the Brahman pontiff Samkarāchāryasvāmin of the Pushpagiri-Matha in the Cuddapah district and this gentleman ought to feel thoroughly ashamed of himself for the disgraceful manner in which he has allowed this interesting group of buildings to fall into a serious state of disrepair. If the funds collected annually at the Sivarātri festival had been utilised properly and honestly in maintaining these buildings in good order, the temple would never have got into such a bad state of repair. The cause of its ruin is entirely due to gross neglect on the part of those in charge of its management. It is of course, quite unnecessary to carry out any repairs at Government expense and it is to be hoped that the Brahman community itself will see that in future, the funds collected from the pilgrims are not misappropriated by those in charge of the management of this famous religious institution. At some future date, when time permits, I hope to include in my Annual Report, an illustrated article on this wonderful old temple. To attempt to describe it without the aid of illustrations would be a waste of time and prove very uninteresting reading, so I must let the matter stand over for the present. Mr. Krishna Sastri has published a very interesting account of the epigraphs secured from this temple last year, in his Annual Report on Epigraphy for 1915, pages 91 to 93. During my inspection, I had a site plan of the buildings prepared and photographs taken of everything there of any historic or artistic interest. A list of these photographs is given in Appendix A.

25. *Ahōbalam*.—In February last, I inspected the Vaishnavite temples at Upper and Lower Ahōbalam respectively. The Ahōbalam temples are to the followers of Vishnu what the Srisailam temple is to the Saiva Hindus of this district. These temples are situated about 32 miles to the south of Nandyal railway station. The lower or Diguva (sometimes called Chinna) Ahōbalam is at the foot of a small range of wooded hills. Upper, or Pedda-Ahōbalam is situated in a rocky bed of a small stream with a number of smaller shrines built all round on the neighbouring peaks. Architecturally these temples are not particularly remarkable but they contain a few historical inscriptions. These have been published on pages 94 to 96 of the Annual Report for Epigraphy for 1915. They belong

to the Vijayanagar period following that of the great Krishnadeva Rāya and deal with provision made for offerings to the God, construction of tanks and feeding houses, the planting of groves and gardens, etc. On his way to his victorious campaign against Kalinga, Krishna Rāya visited Ahōbalam and presented to the God Narasimha a gold necklace with a pendant set with an emerald and diamonds, wristlets set with rubies, a gold plate and one thousand pieces of gold. A curious story in connection with Ahōbalam is the supposed marriage of the God Narasimha with a Chenchu woman of the Nallamalai forest. The event is seriously believed by the pious devotees of the temple and forms the theme of the Sanskrit drama *Vāsantikāparinaya*. Images of Lākshmi, the consort of Narasimha and his Chenchu wife Chenchu-Lakshmi or Chenchu-Tāyar not only figure in the bas-relief sculptures adorning the western side of the inner gateway and on some of the pillars of the unfinished Ranga Mandapa of the temple but also metal idols of them are worshipped in the central shrine. At Upper Ahōbalam, the God is represented by a figure of ten-armed Narasimha standing in a natural cavern in the rock. Near it, in the verandah is the Chenchu bride of the God, on whose account the Chenchus became the votaries of Vishnu and enjoy certain fees at the festival; near to this is a deserted room of Vishnu's lawful wife, Lakshmi, who, being offended at her husband's faithlessness, is said to have gone up the hill and taken up her abode on the top of the Momukonda peak. Here, upon one of the precipitous sides of a deep ravine, is an iron pillar which barren women solicitous for children circumambulate and adore. The shrine is alleged to have been first established by Pratāpa Rudra, the supposed founder of the town of Rudravaram in the fourteenth century. The earliest inscription discovered by Mr. Krishna Sastri at the two Ahōbalams, belongs to the time of the Reddi king Kātama-Reddi Vemā-Reddi of the early part of the 15th century A.D. and records the gift of a village to the God Ahōbalēsvara. Mr. Krishna Sastri states that the many huge inscribed copper-plates stored in the underground cellars in the temple at Upper Ahōbalam are of the same type as those found in the Tālapākamvari-kottu on the famous Tirupati hill* and do actually belong to that temple and not to Ahōbalam. These temples have now been permanently included in the Standard List of Ancient Monuments.

26. *Kurnool Town*.—The repairs to the handsome tomb of Abdul-Wahab-Khan have been completed, this monument is now in good repair. It was in the beginning of the 17th century, when Abdul-Wahab was deputed by the King of Bijapur, with a powerful army, to take the fort of Kurnool. He arrived before Kurnool and besieged the town, which was then ruled by the last of the Hindu rulers, Gōpala Rājā, a grandson of Rāma Rājā of Tālikōta. Gōpala Rājā stoutly defended the town, which was strongly fortified. He was assisted, it is said, by a force sent by Venkatapati of Penukonda. Gōpala Rājā, however was eventually obliged to yield, and he is said to have fled from the town through the northern gateway of the fort still known as Gōpal Darwaza. The remains of Gōpala Rājā's palace still exist in the town and at the suggestion of Mr. H. G. Stokes, I.C.S., the present Collector of Kurnool, I inspected these remains with him in February last and I agree with him that they are worth saving from further decay and should henceforth be properly conserved. The palace is built in the Indo-Saracenic style of architecture and the ruined facade contains some excellent stucco ornament and uncommon window screens of great beauty. The appearance of the facade of the building has been spoilt by the later addition of a lofty wall with arched openings which was set up by the Muhammadans to enclose a small burial ground located between the ruined palace and the road in front of it. The town of Kurnool contains many very picturesque old buildings and portions of the ruined fort, but I do not think they are of sufficient historic or architectural value to justify any subvention by Government on their behalf. The tomb of Abdul-Wahab-Khan and the ruined palace of the last Hindu ruler, Gōpala Raja, are the most interesting buildings in the town both architecturally and historically and these will henceforth be maintained in good repair as ancient monuments. Abdul-Wahab is said to have been an Abyssinian and a very bigotted Muhammadan. He governed Kurnool as a deputy for about sixteen years and gradually took possession of the neighbouring towns and taluks. He died in 1618 A.D. and was buried in a large and handsome tomb which he had built on the banks of the Handri and which has just been successfully repaired by the Public Works Department.

27. *Malkapuram Inscription, Guntur District*.—In the Annual Report of this Department for 1914-15, page 4, paragraph 16, a description is given of a very interesting and valuable inscribed marble pillar which I discovered at Ipuru, a village 13 miles to the north of Vinukonda in the Guntūr district. This year, we are indebted to Mr. J. Ramayya Pantulu Garu, Deputy Collector in the Guntur district, for the discovery of another inscription, relating to the same early period and to the same dynasty. Mr. Ramayya Pantulu Garu's report on his valuable discovery is embodied in a note printed in G.O. No. 934, Public, dated the 15th June 1915, and is as follows:— "In the village of Malkapuram in the Guntūr taluk, there is an old Saiva temple dedicated to Visvesvaraswami. The temple is now in a ruined condition and the idol is said to have been removed to Amaravati many years ago.

* See Annual Report on Epigraphy for 1913, Part I, page 5, para. 5.

In front of this temple is a huge slab of stone containing a Sanskrit inscription on three sides. The slab measures $14' 7'' \times 2' 10'' \times 2' 8''$ and is one of the largest inscribed stones found in Southern India. The inscription is of the time of Kakatiya King Ganapati Deva of Warangal, and shows that along with the temple there were established in the village (which was then called Visvesvarapuram) a Sanskrit College, a Student's hostel and also a Maternity Hospital—a rare thing for those times.

The inscription also contributes to the solution of a controversial point in connection with the history of the Kakatiya dynasty, viz., whether Queen Rudramma was the widow or the daughter of her predecessor Ganapati. The Italian traveller, Marco Polo, who landed at Motupalli during the reign of Rudramma is responsible for the statement that Rudramma was the widow of Ganapati. On the other hand, in the Sanskrit book *Pratapa Rudriyam*, which was dedicated to Rudramma's grandson and successor, Pratapa Rudra, Rudramma is said to be Ganapati's daughter. The Malkapuram inscription supports Pratapa Rudriyam and being the original record which came into existence during the lifetime of Ganapati and Rudramma, it is of the highest evidential value on the point. The inscription is thus of great historical importance and I beg to suggest that Government may be moved through the Superintendent of Archaeology, to include the slab in the list of ancient monuments to be conserved in this district. The slab lies flat on one side, so that the inscription can be read only on two sides. It requires to be set up on a pedestal which can only be done by the employment of a large number of persons under skilled supervision."

Orders have been issued by Government for setting up the slab on a masonry pedestal so as to make all the inscriptions easily visible and it is now included in the Standard List of Ancient Monuments.

28. *Madras City*.—At the suggestion of Mr. H. A. Shore of the Public Works Department, the historical tomb of Messrs Elihu Yale and Joseph Hymnens, situated in the compound of the Law College in Madras, was permanently included in the Standard List of Ancient Monuments, in G.O. No. 730, Public, dated the 10th May 1915. Elihu Yale and Joseph Hymnens were both historical personages having both acted as Governors of old Fort St. George. Their careers are set forth in detail in Colonel Love's "*Vestiges of Old Madras*". It is the only tomb left from the old European Cemetery that once occupied the present site of the Law College.

29. *Tanjore Palace*.—The Palace is a peculiar structure with a bewildering series of large and rambling buildings. No definite plan appears to have been followed and a particular whim or requirement seems to have been the idea adopted. The result is a curious mass, in which beauty plays a secondary part. It is said to have been built about 1550 A.D., but many of the buildings appear to belong to a much later period and exhibit a considerable amount of European influence in their style and ornamentation and the result is anything but pleasing. Entrance is secured by way of a large quadrangle courtyard planted with trees, the enclosure walls being pierced by large gateways. After passing through a second quadrangle, a third is entered, on the south side of which is a lofty eight-storeyed building designed like a temple gopuram or pyramidal tower usually erected over temple gateways. This building was once the Armoury. It is an ill-designed and clumsy structure built on very poor foundations with the result that a considerable amount of settlement has taken place. In order to prevent any further settlement and thus save the tower from falling, the walls of the ground floor have been strengthened by the Public Works Department by introducing a number of additional brick arches, cross walls and buttresses and proper drainage to prevent water accumulating along the plinth line of the building has been provided.

On the east side of the inner quadrangle is the Telegu Durbar Hall of the Nayakkar Kings. This building is also called the Statue Hall on account of the fine marble statue of Sarabhoji the last Raja, but one, which it contains. On the walls are hung a number of badly painted portraits of some of the old Rajas and standing on a kitchen table placed against one of the side walls, I noticed a fine bronze bust of Lord Nelson, presented to the Raja by the Hon'ble Anne Seymour Damer, whose work it is. This curious building is of some historic interest but architecturally it is a failure as may be seen in Plate XVI. The European pillars and the balustrade above the cornice, the Muhammadan arches and the Hindu stucco ornament along the cornice and in the spandrels of the arches, gives the building a painfully vulgar appearance. The illustration given in plate XVI Fig. (a), shows the condition of the building when I first saw it. I was told that the unsightly matting provided for the upper portion of the arched openings between the front row of pillars and the dilapidated verandah also covered with grass matting, set up in front of the facade were necessary in order to protect the interior and the pictures contained within from the effect of the sun and rain. In order to do this and at the same time remove the matting and the unsightly shed in front, I requested the Public Works Department to fix glazed fanlights in the arches and provide the under side of the fanlights with hooks and chicks which could be raised or lowered as required. Figure (b) of the same plate, shows the appearance of the building now that these improvements have been carried out. The bronze

bust of Nelson will be set up on a masonry pedestal and the dilapidated railings in front of the hall will be repaired so as to give the front of the building a neat and tidy appearance.

Architecturally, the large hall known as the Sangita Mahāl is by far the most interesting of all the numerous buildings belonging to Tanjore Palace. It is said to be a miniature of the surviving court of Tirumala Nayak's Palace at Madura. It has been kept in good repair by the Public Works Department for some time past and this year sanction has been accorded to convert this building into office quarters for the Tanjore District Board. No doubt, some people will look upon this step as an act of vandalism. Personally, I look upon it as an act of common sense as it seems to me that it is better that a large building like this which has been in the past utterly useless and its maintenance costly to the Government, should be adapted to modern requirements and used for some useful purpose. The modern improvements now required have not seriously injured its original character or spoilt its architectural beauty and its historic value remains the same as before. Now that the building is in use as an office also insures its being maintained in a thorough state of good repair in the future.

30. *Vellore Fort*.—The old fort of Vellore is perhaps the most beautiful specimen of military architecture in Southern India and, fortunately, it is in a very good state of preservation. A brief description of its main features and history will be found on pages 417 and 418, Volume II of the North Arcot District Gazetteer. Within the fort is a large Siva temple no longer used for worship and maintained in good repair as an ancient monument by the Public Works Department. The most remarkable portion of this temple is the truly magnificent pillared hall known as the Kalyana Mandapa situated in the south-west corner of the first enclosure around the temple. Although very much smaller than many of the famous pillared halls found at Madura, Vijayanagar and elsewhere, it is in my humble opinion, the most beautiful building of its kind in Southern India. I obtained a number of photographs both of this temple and the picturesque fort during my inspection of these two interesting and beautiful monuments in March last and a list of these is included in Appendix A.

31. *Hampi Ruins*.—In 1912, I was of opinion that the extensive repairs proposed by me for the future preservation of the ancient remains of the Royal City of Vijayanagar, popularly known as Hampi Ruins, would take four years to complete and I requested the Government to appoint a special overseer for this work in order that the repairs might be carried out according to my conservation proposals set forth in Part II of the Annual Report of this Circle for 1912-13. This estimate of time has proved correct and all the monuments of paramount importance have since been successfully repaired and these buildings are now in good order. Further improvements will be carried out and some of the minor monuments still require attention and the proposed road to the famous Vittala temple has yet to be completed. Owing to the vast number of buildings to be conserved, the roads and pathways to be maintained, extensive annual repairs will always continue to be necessary. But the really important and expensive repairs may now be regarded as having been completed and I consider that the officers of the Public Works Department concerned, are to be congratulated on the excellent results achieved as some of the repairs were of a very difficult nature. The picturesque old tower over the eastern gateway of the Pattabi Rama temple which is a landmark for miles round, was a mere empty shell in immediate danger of falling when we first took it in hand. Although gateways of this type are common enough in Southern India, it seemed a pity to let this one collapse without attempting to save it. All the teakwood landings of the six storeys and the wooden lintels supporting the window openings on each side of the tower had vanished leaving only an empty shell of brickwork without any cross supports. The windows have been repaired with new brickwork and the holes in the barrel-vaulted roof closed with brick and plaster, and brick supports have been provided inside the tower to give additional support where necessary. As the main entrance to this temple is now on the north side facing the high road, this entrance on the east side has been closed by a dwarf wall as it is no longer required and goats and cattle used to foul the interior of this gateway. Plate XVII (A) shows the condition of this tower before it was repaired, Figure (b) of the same Plate shows the structure after repairs.

All the chief monuments at Vijayanagar are referred to in detail in Part II of my Annual Report for 1912-13 and there is no necessity to refer to them again here. It is sufficient and pleasant to be able to relate in this report that these interesting and valuable remains are now in a good state of preservation and visitors to Hampi will find better accommodation at the Travellers' Resthouse at Kamalapur and better roads and pathways to the monuments than ever existed prior to 1912. It is to be hoped that the amount of care and money bestowed on these national monuments by the Government will be appreciated by the educated public and that the number of visitors to Hampi Ruins will increase each year.

PLATE I (a)



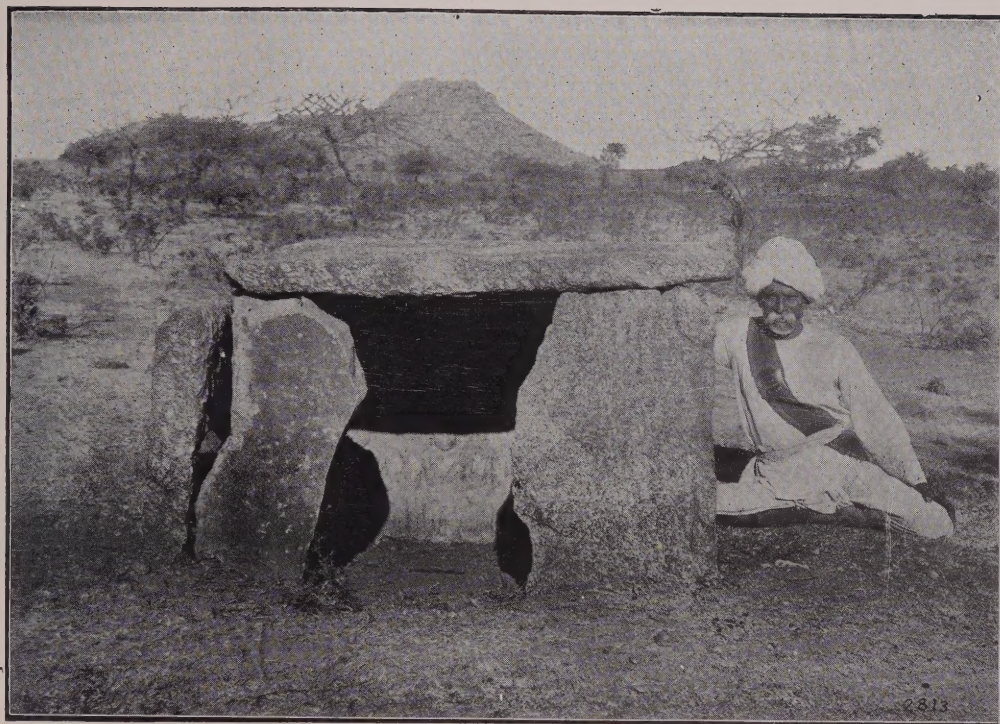
Large Dolmen at Kalyandrug, Anantapur district.

PLATE I (b)



Hero-shrine at Kalyandrug, Anantapur district.

PLATE II (a)



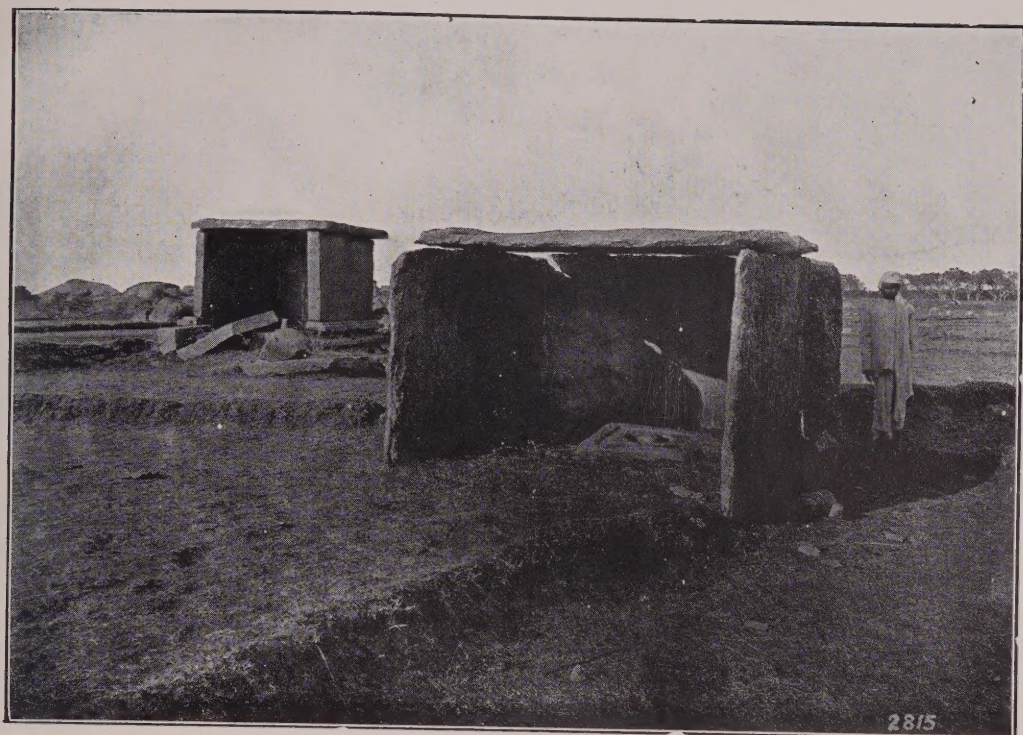
Hero-shrine near Mudigallu, Anantapur district.;

PLATE II (b)



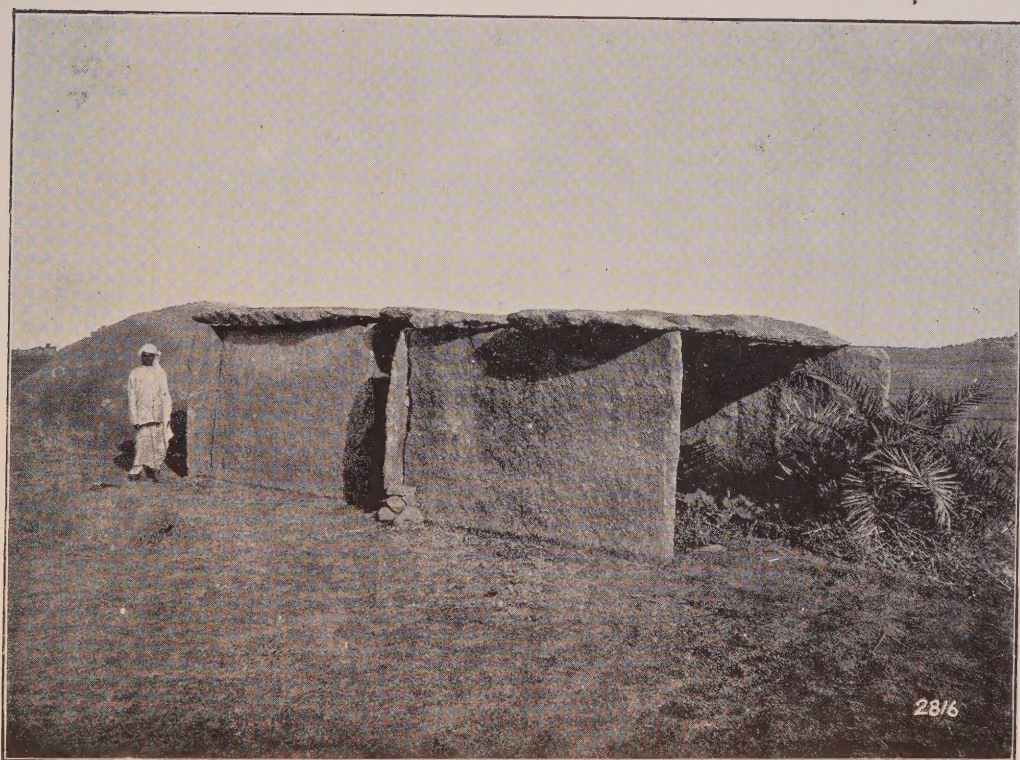
Hero-shrine at Rayadrug, Bellary district.

PLATE III (a)



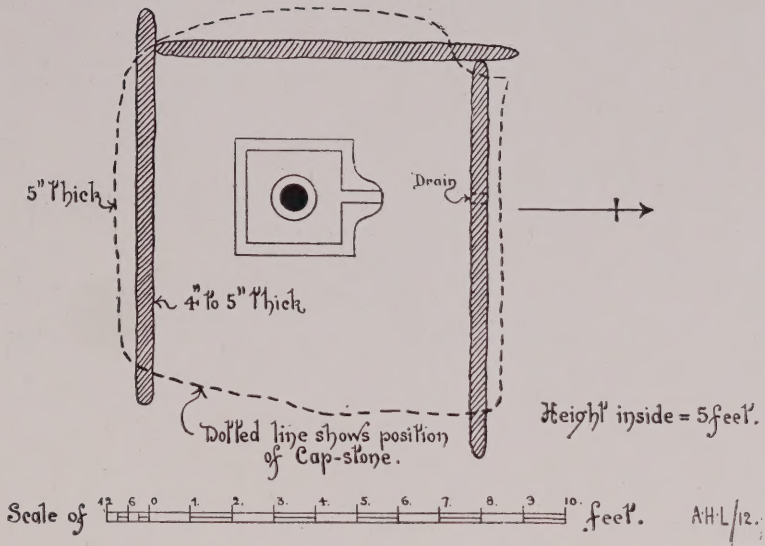
Dolmen Siva temples at Kambaduru, Anantapur district.

PLATE III (b)



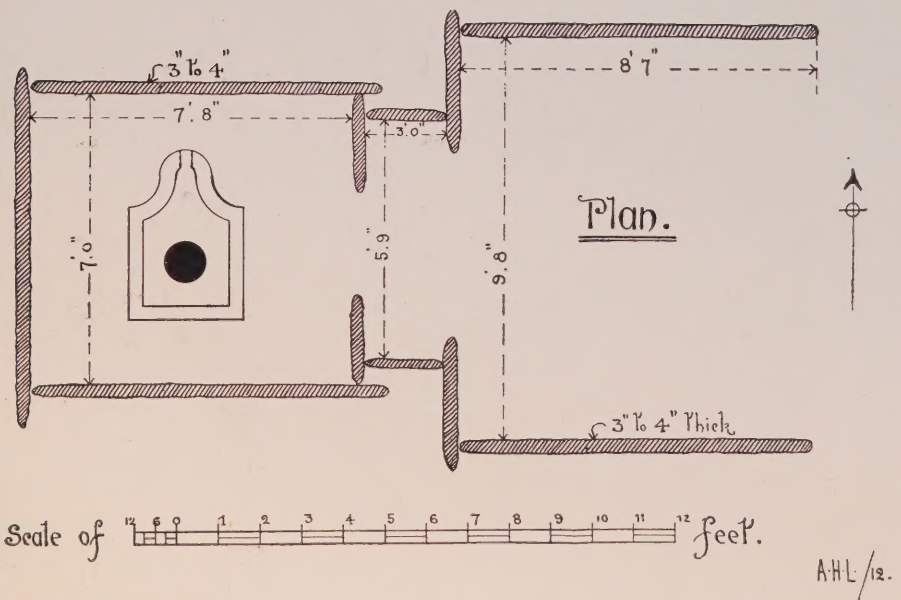
Large Dolmen Siva temple at Kambaduru, Anantapur district.

PLATE IV (a)



Plan of a Dolmen at Kambaduru, Anantapur district.

PLATE IV (b)



Plan of an old Siva temple at Kambaduru, Anantapur district.

PLATE V (a)



Narasimha temple at Peddamudiyam, Cuddapah district.

PLATE V (b)



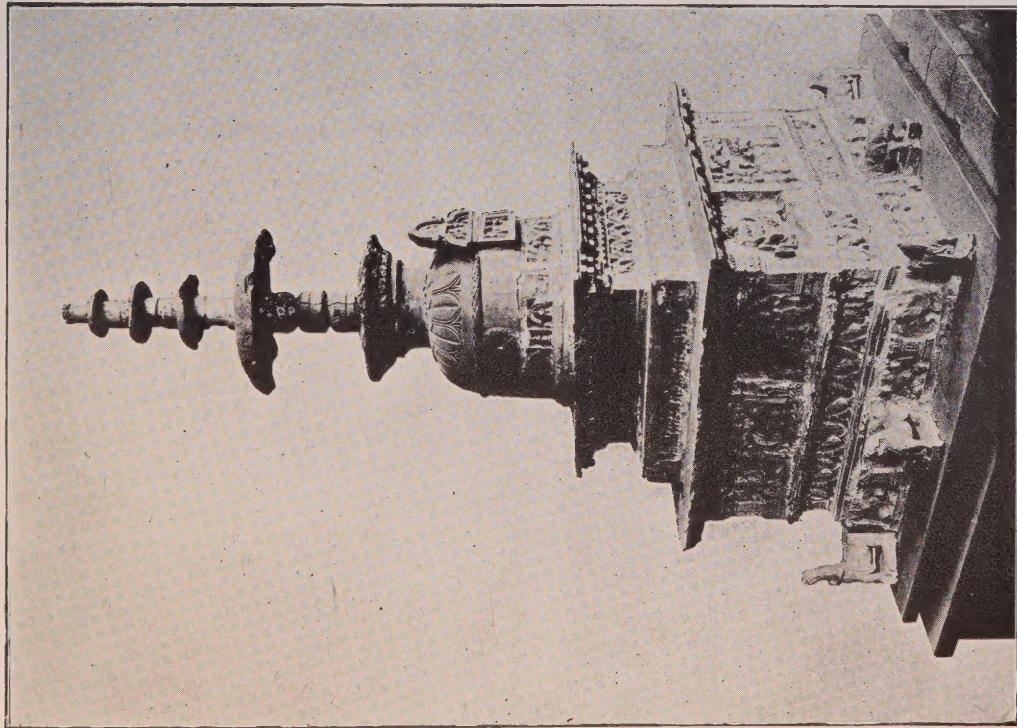
Siva temple at Penukonda, Anantapur district.

PLATE VI



The Great Shambu-Nāth Stūpa near Katmandu in Nepal.

PLATE VII (a)



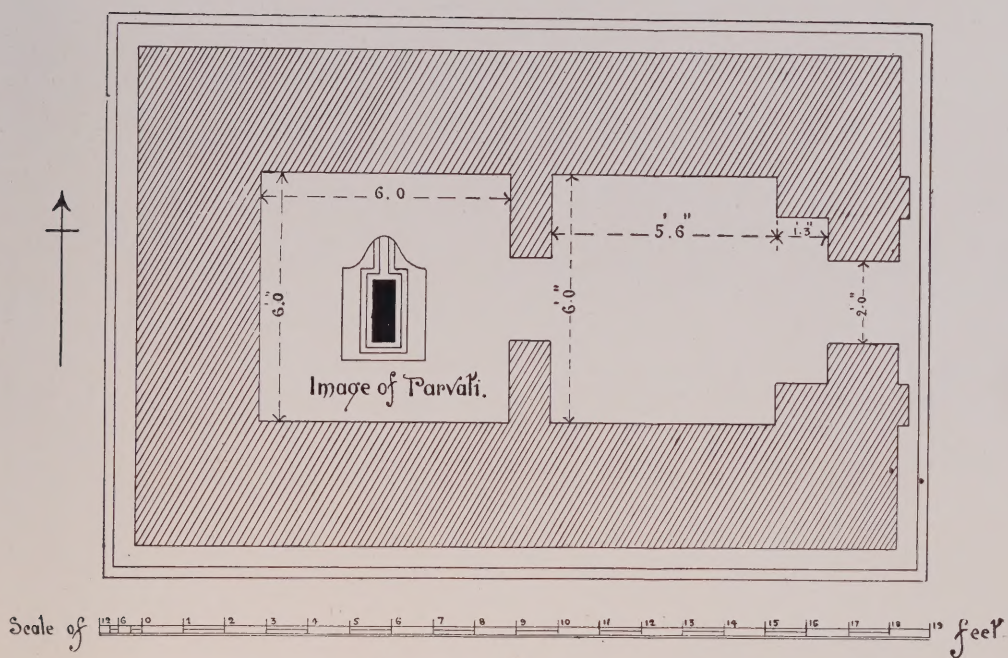
Stone model of a votive stūpa from Gandhāra.

PLATE VII (b)



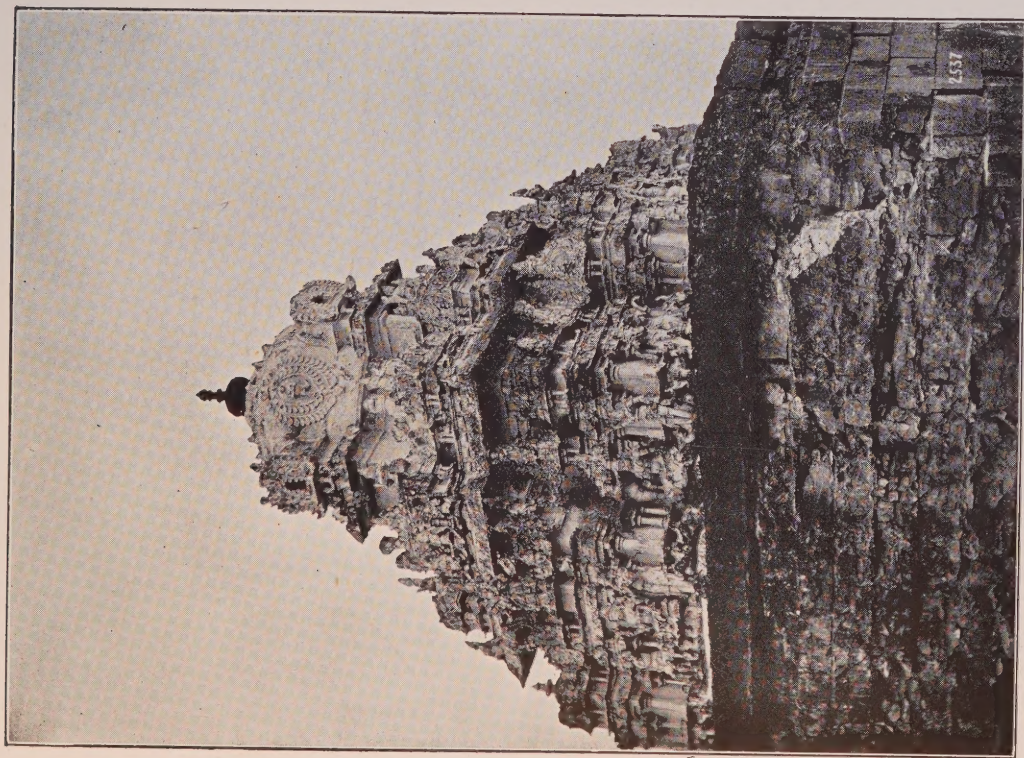
Parvāti temple at Kambaduru, Anantapur district.

PLATE VIII



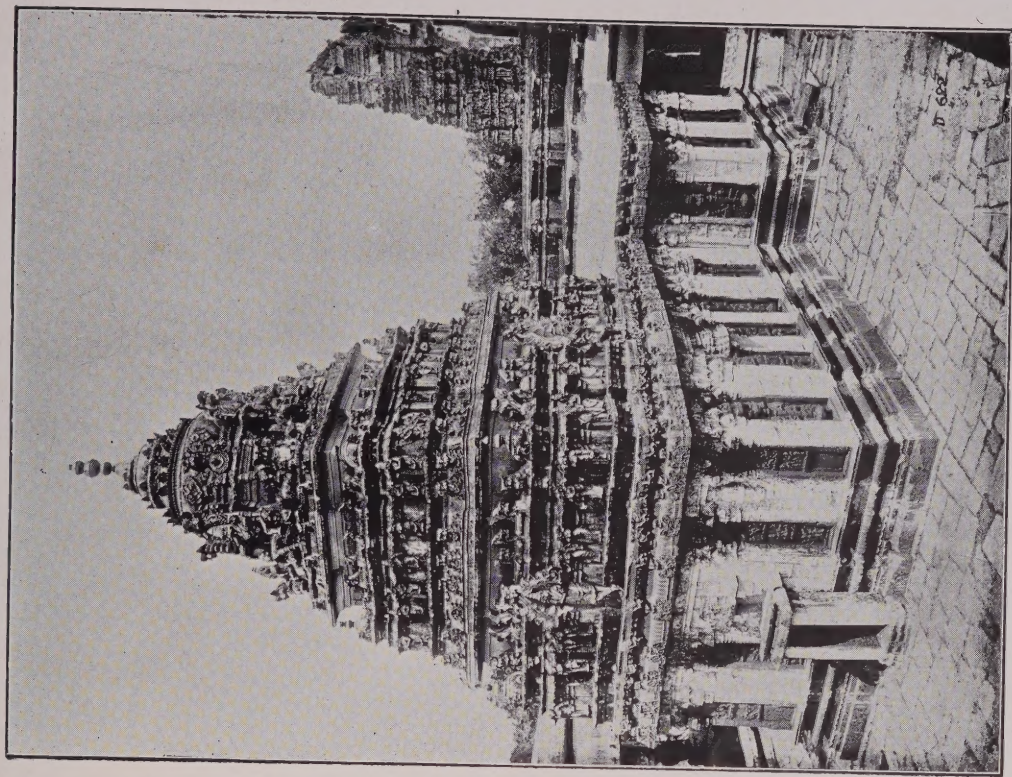
Plan of a Parvati shrine at Kambaduru, Anantapur district.

PLATE IX (a)



The stūpi over the Bakthavatsalar temple at Shermadevi, Tinnevely district.

PLATE IX (b)



The stūpi over the Chintalaraya temple at Tadpatri, Anantapur district.

PLATE X (a)



Bhima's temple, Mahendragiri.

PLATE X (b)



Stone chakram found near the Kunti temple, Mahendragiri.

PLATE XI (a)



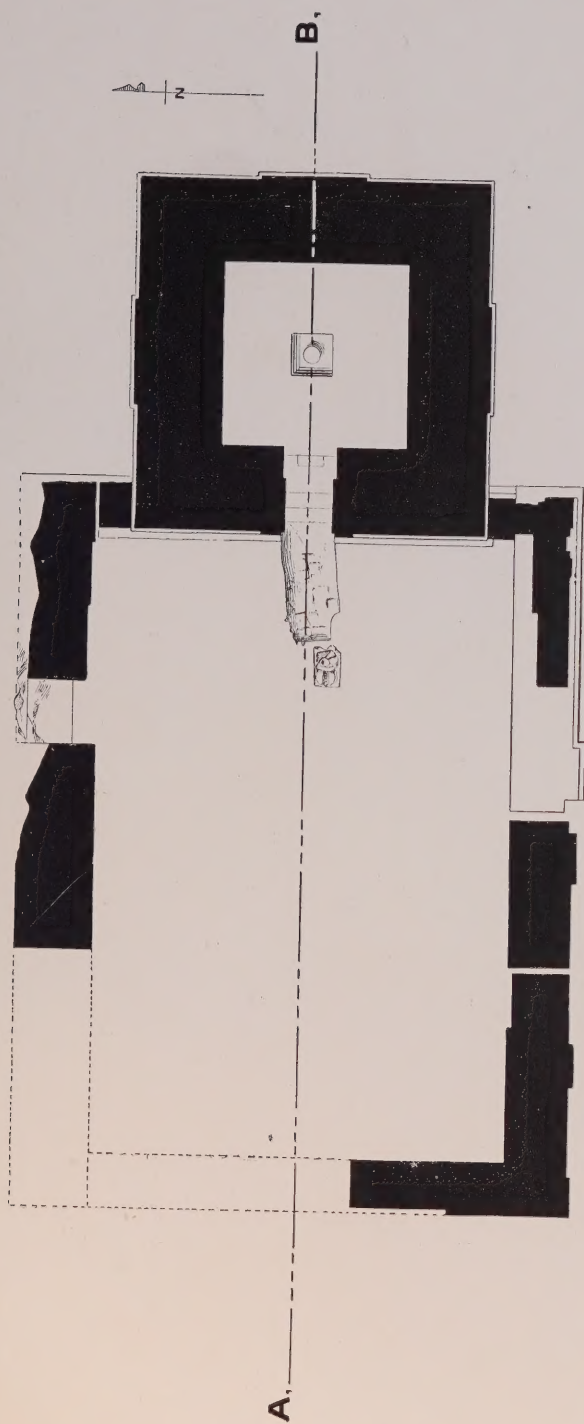
The Yudhisthira temple, Mahendragiri.

PLATE XI (b)



View from Mahendragiri (Facing North).

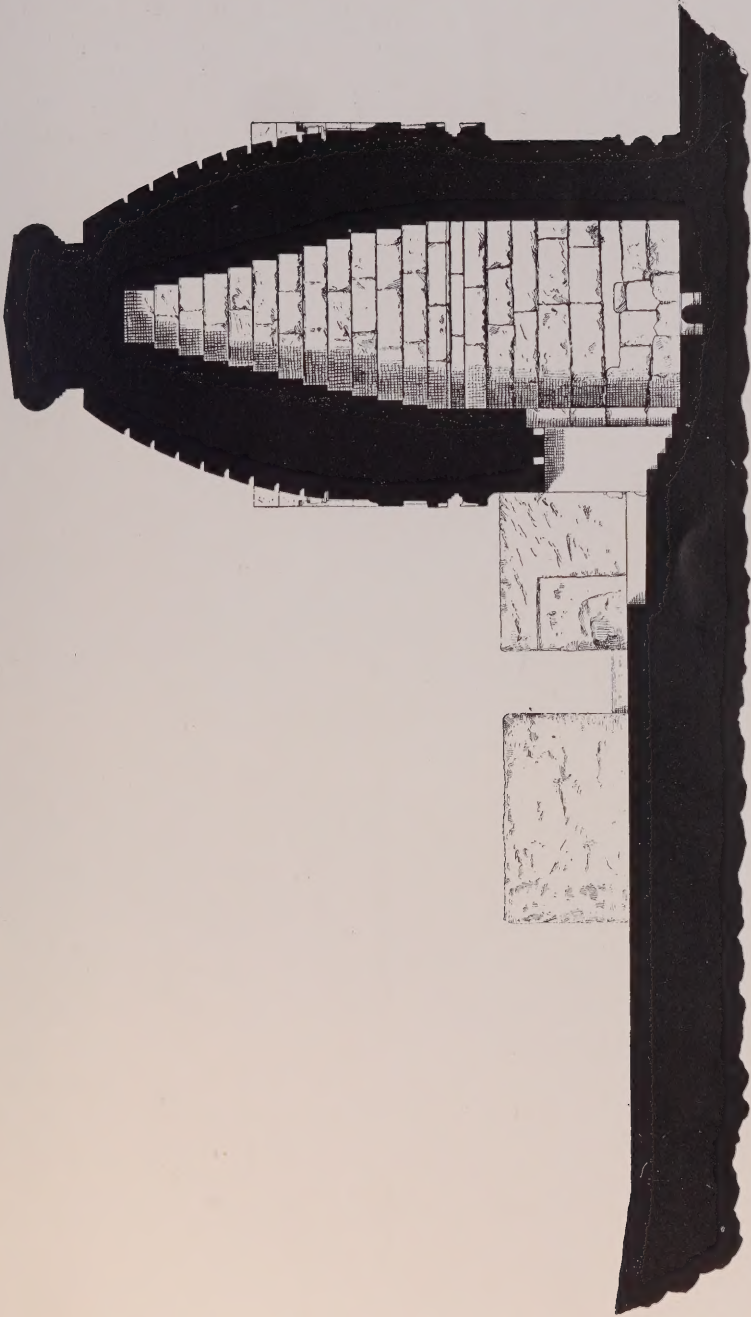
PLATE XII



PLAN

Scale of 5 10 15 20 Feet.

Plan of Yudhisthira temple, Mahendragiri.

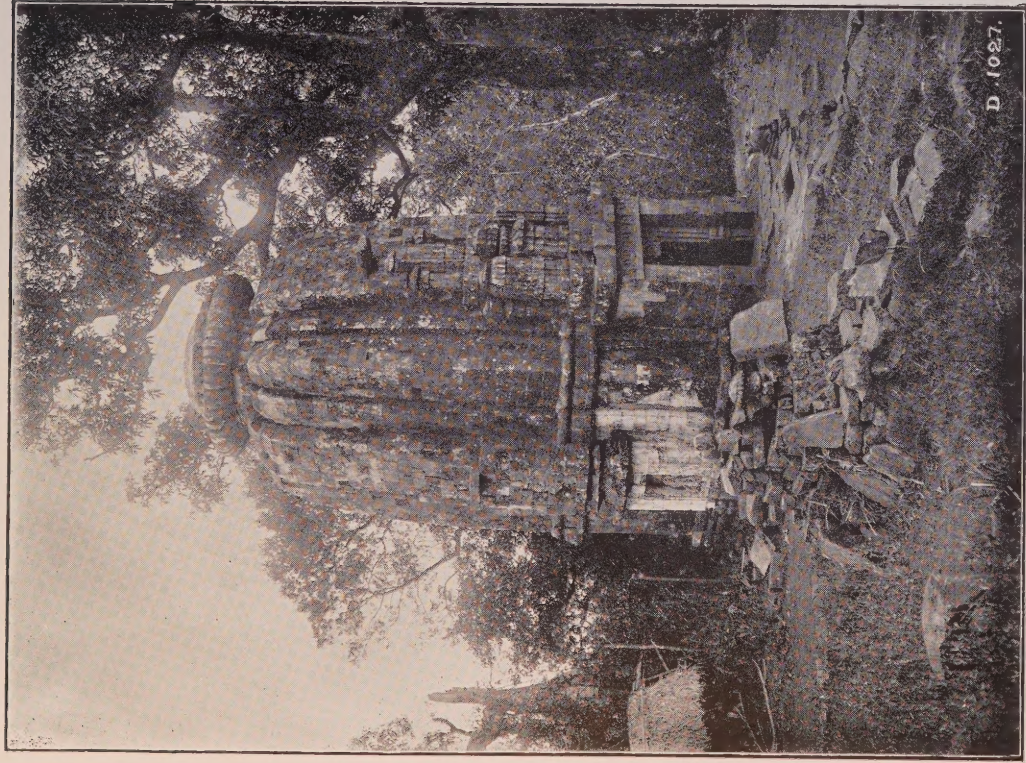


SECTION ON LINE A.B.

Scale of 5 0 5 10 15 20Feet.

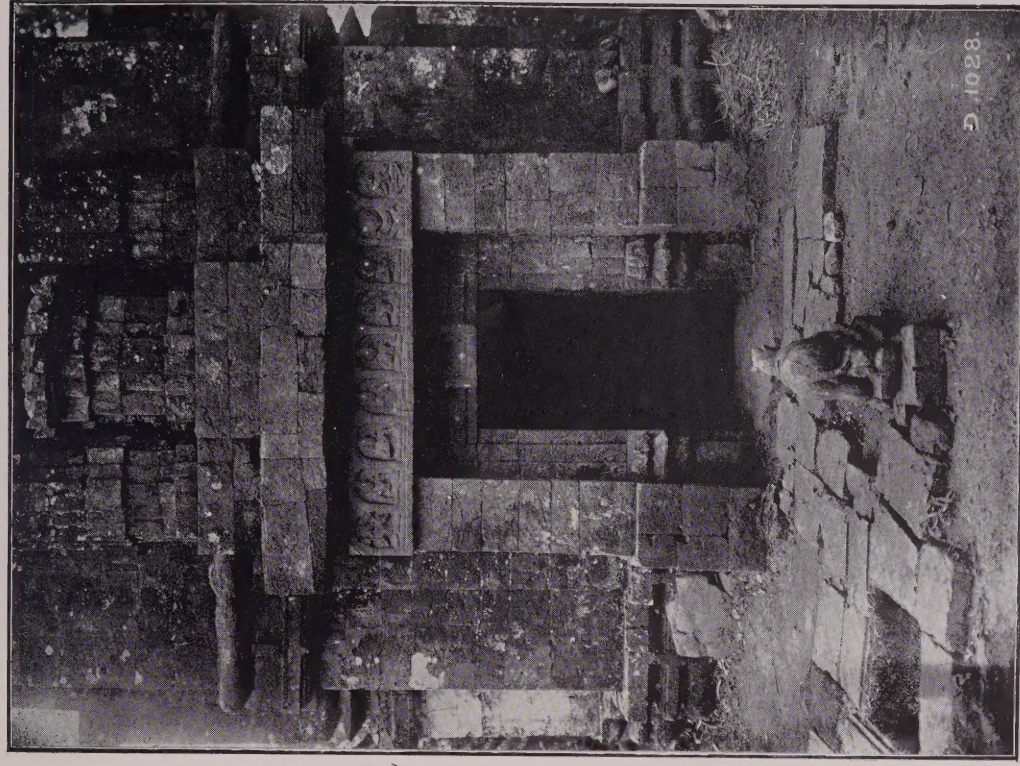
Section of Yudhisthira temple, Mahendragiri.

PLATE XIV (a)



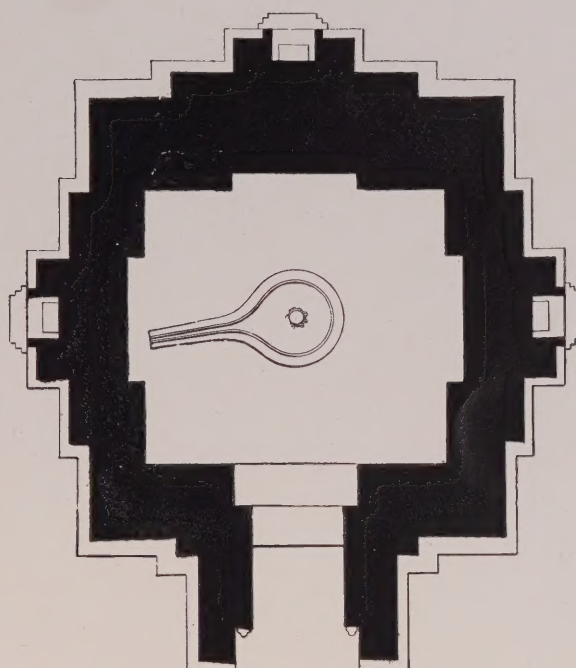
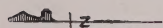
General view of the Kunti temple, Mahendragiri.

PLATE XIV (b)



Kunti temple, detail of doorway, Mahendragiri.

PLATE XV



PLAN

Scale of 5 0 10 Feet.

Plan of Kunti temple, Mahendragiri.

PLATE XVI (a)



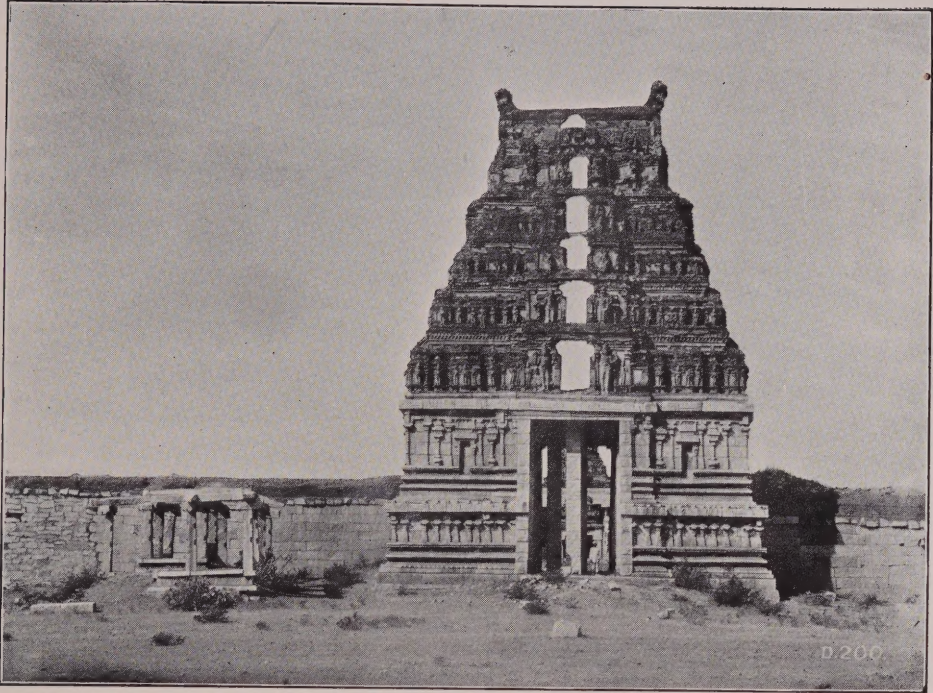
The Nayak's Durbar Hall, Tanjore Palace.
(Before Repairs.)

PLATE XVI (b)



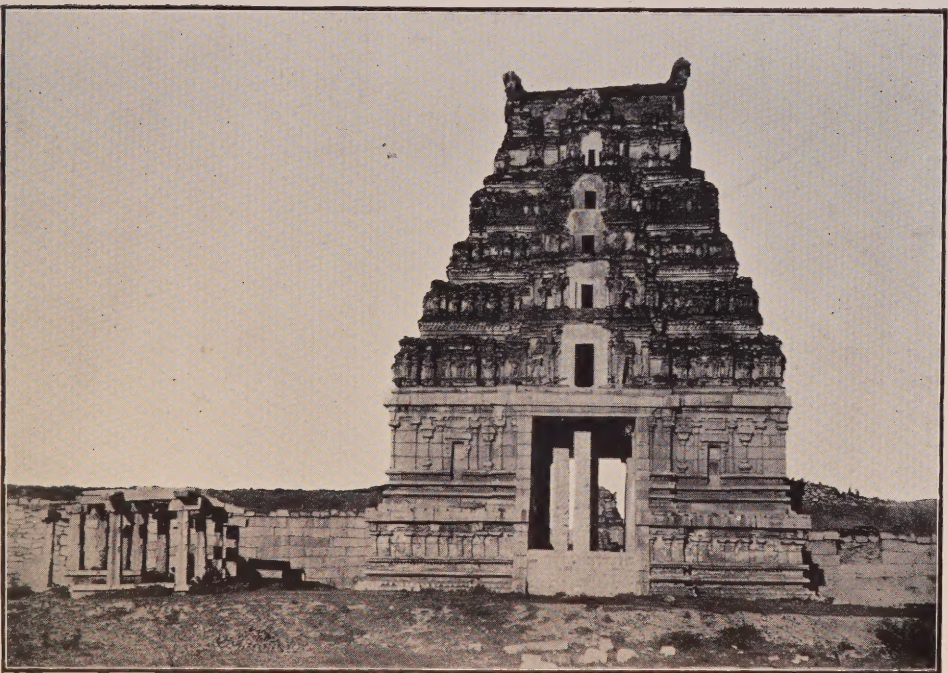
The Nayak's Durbar Hall, Tanjore Palace.
(After Repairs.)

PLATE XVII (a)



East Gateway of the Pattabi Rāma Temple, Vijayanagar, Bellary District.
(Before repairs.)

PLATE XVII (b)



East Gateway of the Pattabi Rāma Temple, Vijayanagar, Bellary District.
(After repairs.)

GOVERNMENT OF MADRAS
HOME DEPARTMENT

(Miscellaneous)

READ—the following paper :—

Letter—from A. H. LONGHURST, Esq., Superintendent, Archæological Survey,
Southern Circle, Madras.
To—the Secretary to Government, Public Department.
Dated—(Camp) Kotagiri, the 15th July 1916.
No.—460.

I have the honour to submit herewith in duplicate the annual progress report of this department for the year 1915-16.

2. The two sets of photographs taken during the year are submitted separately.
3. The reports on the condition of ancient monuments as far as they are received from the Superintending Engineers of I to VII Circles are submitted separately in type-written copy. The Superintending Engineer, VII Circle, states that further reports on certain ancient monuments in his circle are awaited and they will be submitted to Government as soon as they are received.

Order—No. 109, Home (Miscellaneous), dated the 5th September 1916.

Recorded.

2. The report is on the whole an improvement of its predecessor and the account given of the conservation work carried out during the year is less inadequate. The conservation notes would, however, have been more useful if the Superintendent had given a concise and intelligible account of the more important works of repair done during the year and had omitted irrelevant matter copied from district gazetteers.

3. The expenditure on conservation was less than in either of the two previous years, and though the amount which was allowed to lapse was smaller, it was still excessive, being equal to 15 per cent of the budget allotment. The Superintendent should endeavour to see that the budget allotment is fully expended within the year.

4. Only six drawings were prepared during the year. The Government are inclined to think that the Superintendent might with advantage devote his time to the preparation of monographs on the chief architectural works in Southern India rather than to the production of essays on archæological problems such as that which is included in Part II of this report and its predecessor.

5. Copies of the report and of the photographs referred to in Appendix A will be forwarded to the Right Honourable the Secretary of State for India.

(True Extract)

P. RAJAGOPALA ACHARIYAR,
Secretary to Government.

To the Superintendent, Archæological Survey, Madras.
„ the Assistant Archæological Superintendent for Epigraphy.
„ the Superintendent, Government Museum.
„ the do. do. Press.
„ all Collectors.
„ the Public Works Department.
„ the Government of India, Department of Education (with C.L.).
„ the Chief Commissioner of Coorg (with C.L.).
„ the Director-General of Archæology (with C.L.).
Editors' Table.

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ANNUAL PROGRESS REPORT

OF THE

ARCHÆOLOGICAL SURVEY DEPARTMENT

SOUTHERN CIRCLE, MADRAS

FOR THE YEAR 1916-1917

PART I—ADMINISTRATIVE

Work at Headquarters

The only change in the establishment of this department during the year under report is that, owing to failing health, C. V. Perumal Raju, the second photographer, retired from service on the 6th April 1916. The office Manager M.R.Ry. P. V. Jagadisa Ayyar was granted leave on private affairs for a period of six months and returned to duty on the 19th August 1916.

2. The plan, section and details of pillars in the Krishna temple at Udayagiri, and two of the Guntupalle drawings appearing in Part II of this report, were prepared this year, the latter were redrawn from old drawings prepared some years ago under Mr. Rea's direction. During the rest of his time the head draftsman has been employed on photographic work as no more drawings were required this year. Preparation of drawings.

3. Eleven applications for photographs were received from the public and 147 photo-prints were supplied at a total cost of Rs. 69-13-0 which has since been received and paid into the Bank of Madras to the credit of the Government. Besides these, the usual two sets of photographs accompanying this report were prepared. A descriptive list of these photographs will be found in Appendix A. Photography.

4. A new "Standard List of Ancient Monuments in the Madras Presidency," revised up to December 1916, and a Handbook on "Hampi Ruins" have been published this year. Publications.

5. As no grant for excavation works was made in the budget for 1916-17, this branch of archæology was allowed to stand over. Excavation.

6. The following is a list of the treasure-trove cases brought to the notice of this department for an opinion as to whether any portion of the treasure should be acquired on behalf of the Government for museum purposes :— Treasure trove.

Serial number.	District.	Taluk.	Village.	Description of finds.	Whether worth acquiring for Government.
1	Tanjore	Pattukkōttai ..	Rajamadam ..	Stone image of Vasudevamurti and mutilated image of Amman.	Not worth acquiring.
2	Do.	Tirutturaipendi.	Turaikkadupatnam.	1. Mahishasuramardani with its Tiruvasi. 2. Viramabali. 3. Kali.	Recommended for acquisition.
3	Coimbatore ..	Dharapuram ..	Kongūr	Twenty three miscellaneous utensils.	A portion of them recommended for acquisition.
4	Nellore	Nellore	Nellore	Bronze idol of Venkatesvaralu Perumal. Bronze idol of Amma- vara and Nitya Utsava vighramam.	Not worth acquiring.
5	Madras	Madras	Madras harbour ..	A bronze figure of Buddha and a bronze Burmese bell.	Recommended to be kept in Port Museum.
6	South Arcot ..	Chidambaram ..	Mel Bhuvanagiri ..	Bronze image of Ganesa.	Not worth acquiring.
7	Tinnevely ..	Tiruchendūr ..	Tenkarai	A fair sized image of Buddha.	Do.

Tours.

7. As per the orders of Government contained in G.O. No. 1452, Public, dated the 28th November 1912, a monthly statement giving the dates and other particulars of all tours undertaken each month has already been submitted to Government, so it will suffice here to mention that altogether 117 days have been spent in camp and the following districts were visited: Coorg, Bellary, Vizagapatam, Anantapur, Chingleput, North Arcot, South Kanara, Kistna and Nellore.

Tour
programme
for 1917-18.

8. A list of the archæological works proposed to be undertaken during the year 1917-18 is given in Appendix B. I shall endeavour to inspect as many of these works as possible and, if time permits, to complete some of the excavation works already sanctioned as a sum of Rs. 1,000 has been allotted in the budget grant for 1917-18 for this purpose. From information received by this department concerning certain antiquities in the Ganjām and Vizagapatam districts, it seems desirable that these two districts should be visited as early as possible, as both districts are practically unexplored so far as this department is concerned.

Mr. F. G. Butler, I.C.S., Special Assistant Agent at Koraput in Vizagapatam district, has very kindly supplied this department with a description and photographs of some very interesting discoveries he made at Chotua in the Padwa taluk and Kondakamberu in the Malkanagiri taluk. At Chotua, a village on the road from Padwa to Aruku, ten miles from the former place and situated on a hillock to the west of the village, he found a small ruined stone-built Jaina temple containing three well-executed Jaina sculptures. These are set up on a carved pedestal in a roofless shrine. The central image appears from the photograph to be a well-executed sculpture of the Jaina Tirthankara Rishabhānātha. The saint is shown seated in the usual cross legged conventional attitude under the shade of a large triple-canopied umbrella with numerous small attendant figures on either side. An unusual feature about this image is the tall ornamental headgear similar to that worn by the great Hindu deities. On the left is a small detached sculpture representing apparently the same saint in the ordinary seated posture carved in the usual style of Jaina images and without the tall head dress. To the right is a third sculpture representing a man, woman and child seated under a tree. The subject is unusual and the figures do not appear to represent saints or deities, but ordinary mortals who perhaps made some handsome gift to the shrine on the occasion of the birth of a son.

At a distance of a mile to the north-east of Kondakamberu in the Malkanagiri taluk, Mr. Butler found an interesting old stone Śiva temple built in a very uncommon style of Hindu architecture resembling a stepped tomb rather than a temple. The building contains two inscribed stones one on each side of the entrance to the inner shrine. I sent the photographs of these to Mr. Krishna Sastri, who has kindly supplied me with the following information concerning them:—

“Of the two inscriptions, the one on the left-hand side of the entrance is in Sanskrit verse and gives the date as the 28th September 1379 A.D., and records that on this date, the wife of a certain Pandava-Singarāya, named Ambika, presented to the deity Nilakantha, a jewelled crown or head dress, dancing girls, gold vessels for food-offerings, a flower-garden, chauris (fly-whisks) and a serpent ornament”. The other inscription on the right side of the entrance is a Telugu record that is much damaged, so much so, that Mr. Krishna Sastri was unable to decipher it. He states, however, that it refers to the Nilakantha temple and appears to belong to the same period as the Sanskrit record.

There are also a group of interesting old sati memorials at Kondakamberu. A photograph of one of these, supplied by Mr. Butler, shows a stone slab with a pointed head-piece bearing a raised arm and hand flanked by the Sun and Moon in low-relief, below is a bas-relief panel depicting the man and his wife who committed sati, seated together on a pedestal. The woman's left arm is raised in the manner shown in the large sculptural representation of a woman's arm and hand, with fingers erect, depicted on the upper portion of the memorial. This is what is alluded to in the old inscriptions where women are said to have “given arm and hand”; an expression which does not appear to have been satisfactorily explained by our learned pandits and scholars. The carved representation of the Sun and Moon merely denotes that the testimony of the stone will last for ever.

An archæological survey of the Vizagapatam district has never been undertaken as it was generally assumed that the district in question did not contain many remains of antiquarian interest; but Mr. Butler's recent discoveries however, show that there is every reason to believe that a survey of the district might bring to light many antiquities of interest and value which at present are unknown. The well executed sculptures in the ruined shrine at Chotua and the old Śiva temple and carved sati memorials at Kondakamberu mentioned above, indicate that in the 13th or 14th century, this part of the Presidency was occupied by a highly civilised race of people whose art and culture was far above that possessed by the present inhabitants of the district.

9. Detailed "Conservation Notes" on all important repairs proposed during the year under report have already been separately submitted to Government, the Director-General of Archæology and all other officers concerned; so it will serve no useful purpose to repeat this information here. A list of the archæological works to be undertaken during 1917-18 is shown in Appendix B, and a concise statement of all conservation works completed during the year under report is given in Appendix C. The sum of Rs. 27,000 was sanctioned in the budget grant, out of which a total sum of Rs. 23,794 was spent up to the 31st March 1917. The sum of Rs. 3,206 was surrendered at the discretion of the Superintending Engineers concerned. A glance at Appendix C shows that the main items of expenditure relate to "ordinary or annual" repairs. This means that all such monuments no longer require any "important" repairs as they are now in thorough good order. It should be remembered that once a building has been put into a good state of preservation, no other repairs, other than "ordinary or annual" should be required for the next twenty years or more, and for the same reason, Conservation Notes on such buildings are no longer required. In this manner, the annual expenditure on conservation works should decrease every year. The only way in which such expenditure can possibly increase, is by the discovery of fresh groups of ancient monuments worthy of preservation at Government expense. Now that the monuments of paramount importance are in good repair, I have been trying to improve the appearance of their compounds, courtyards, and the roads, and pathways connected with them. The latter is an expensive item, but in my opinion it is of little use carrying out expensive structural repairs to an ancient building if no provision is made for proper roads so that visitors and students can approach such monuments easily and comfortably. With the exception of the famous temples at Madura, Tanjore, Ramesvaram and other important places of pilgrimage which are provided with railways and good roads, some of the most interesting and valuable ancient monuments in this Presidency are located in remote districts difficult to get at owing to their distance from the nearest railway station. The only means of making such places popular with the educated public is to provide better means of communication and comfortable Rest-houses for the accommodation of visitors. Unless this is done, it is useless to expect the public to take an interest in India's historical and architectural monuments or to spend money in visiting them. All students and visitors to Southern India, who are interested in Indian history, art and architecture visit such places as Madura, Tanjore, Trichinopoly and Ramesvaram, not because they believe these are the only places of interest worth seeing, but because they are easy to get at and are provided with good accommodation for visitors. The roads and pathways to the monuments at Hampi in the Bellary district, and also at the Seven Pagodas have recently been greatly improved with this object in view. The Government have also been pleased to consider favourably my proposal to build a new Resthouse at Hampi for the benefit of visitors, after the war.

Conservation.

10. During the last two years, there has been a very satisfactory increase in the number of motor-bus services running between some of the larger up-country towns and the railway, but I fear that many of these praiseworthy private efforts to improve local communications are doomed to failure owing to the unsatisfactory state of some of the district roads. In cases of this kind, where the Local Fund or District Board have not sufficient funds to maintain their roads in a fit state for motor traffic, especially when such roads are the only means of communication between the railway and towns containing important historical or architectural monuments, more liberal grants might be given with advantage so as to encourage the educated public to visit

such places of historic interest. It is certainly a fact, that the average educated Indian knows far more about the history and architecture of Greece and Rome than he does about that of his own country, and this is surely not as it should be? especially if in the future, he desires to take a more active part in the administration of the country. Architecture has been described very truly as the printing press of all ages, and it is to be hoped that in these days of enlightenment the study of architectural history will soon take its proper places as part of a liberal education.

11. During the year under report, thirty-eight additional ancient monuments have been permanently included in the Standard List of Ancient Monuments. Two of the most important places visited this year, are Udayagiri in the Nellore district and Guntapalle in the Kistna district, a full account of these two interesting places will be found in Part II of this report. At the request of the Commissioner of Coorg, I visited that Province with a view to preparing a list of Ancient Monuments worthy of preservation at Government expense; a report on the subject is given in Part II.

12. The expenditure of this department during the year under report has been as follows :—

	RS.	A.	P.
Salary of the Superintendent	8,100	0	0
Travelling allowance of the Superintendent	2,266	12	2
Pay of establishment	3,790	8	3
Travelling allowance of establishment	650	3	4
Contract contingent grant—			
Supplies and services	1,198	0	3
Contingencies	957	15	2
Non-contract contingent grant—			
Supplies and services	382	9	6
Contingencies	1,854	11	0
Personal allowance to establishment in lieu of compensation for dearness of food.	66	0	0

Total . . 19,266 11 8

MADRAS,
31st March 1917.

A. H. LONGHURST,
Superintendent, Archaeological Survey.

Annual
Expendi-
ture.

APPENDIX A.

LIST OF PHOTO-NEGATIVES PREPARED DURING 1916-17.

CLASS A.

Primitive Stone Monuments and Antiquities.

Serial number.	Size.	Subject.	Locality.	District.
A. 521	Full	Large circular Barrow	Perambair	Chingleput.
A. 522	Do.	Virakal near the Jain temple	Hampi	Bellary.

CLASS B.

Buddhist Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
B. 132	Full	Details of carvings of Amaravati sculptures in the Government Central Museum.	Madras	Madras
B. 133	Do.	Do. do.	Do.	Do.
B. 134	Do.	Do. do.	Do.	Do.
B. 135	Do.	Do. do.	Do.	Do.
B. 136	Do.	Do. do.	Do.	Do.
B. 137	Do.	Do. do.	Do.	Do.
B. 138	Do.	Do. do.	Do.	Do.
B. 139	Do.	Do. do.	Do.	Do.
B. 140	Do.	Do. do.	Do.	Do.
B. 141	Do.	Do. do.	Do.	Do.
B. 142	Do.	Do. do.	Do.	Do.
B. 143	Do.	Do. do.	Do.	Do.
B. 144	Do.	Do. do.	Do.	Do.
B. 145	Do.	Do. do.	Do.	Do.
B. 146	Do.	Do. do.	Do.	Do.
B. 147	Do.	Do. do.	Do.	Do.
B. 148	Do.	Do. do.	Do.	Do.
B. 149	Do.	Do. do.	Do.	Do.
B. 150	Do.	Do. do.	Do.	Do.
B. 151	Do.	Do. do.	Do.	Do.
B. 152	Do.	Do. do.	Do.	Do.
B. 153	Do.	Do. do.	Do.	Do.
B. 154	Do.	Do. do.	Do.	Do.
B. 155	Do.	Do. do.	Do.	Do.
B. 156	Do.	Do. do.	Do.	Do.
B. 157	Do.	Do. do.	Do.	Do.
B. 158	Do.	Do. do.	Do.	Do.
B. 159	Do.	Do. do.	Do.	Do.
B. 160	Do.	Do. do.	Do.	Do.
B. 161	Do.	Do. do.	Do.	Do.
B. 162	Do.	Do. do.	Do.	Do.
B. 163	Do.	Do. do.	Do.	Do.
B. 164	Do.	Do. do.	Do.	Do.
B. 165	Do.	Do. do.	Do.	Do.
B. 166	Do.	Rock-cut Chaitya, front view	Guntapalle	Kistna.
B. 167	Do.	Do. do.	Do.	Do.
B. 168	Do.	Do. side view	Do.	Do.
B. 169	Do.	Buddhist viharā, general view	Do.	Do.
B. 170	Do.	Do. side view	Do.	Do.
B. 171	Do.	Do. (duplicate)	Do.	Do.
B. 172	Do.	Unfinished viharā	Do.	Do.
B. 173	Do.	Ruined mandapa	Do.	Do.
B. 174	Do.	Buddhist Stupa	Do.	Do.
B. 175	Do.	Trisula carved on a stone block	Do.	Do.

CLASS C.

Jain Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
C. 98	Full	Jain temple on a rock near the river ..	Hampi	Bellary.
C. 99	Do.	Ganagitti Jain temple	Do.	Do.
C. 100	Do.	Jain figures in the village	Vengunram	North Arcot.
C. 101	Do.	Do.	Do.	Do.
C. 102	Do.	Do.	Do.	Do.
C. 103	Do.	Boulder with Jain figures	Tirakkol	Do.

CLASS D.

Hindu Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
D. 1080	Full	Stone image of Vāsudēva (Vishnu) found in a treasure trove case.	Rajamadam	Tanjore.
D. 1081	Do.	A broken stone image of Amman	Do.	Do.
D. 1082	Do.	Two brass parrots found in a treasure trove case.	Kongur	Coimbatore.
D. 1083	Do.	Two brass cymbals and a broken parrot found in a treasure trove case.	Do.	Do.
D. 1084	Do.	Bronze images of Venkatesvara, Amman and utsava vigraha found in a treasure trove case.	Nellore	Nellore.
D. 1085	Do.	East face of the Kirātārjuna Pillar on the Indrakila hill.	Bezwada	Kistna.
D. 1086	Do.	West face of the Kirātārjuna Pillar on the Indrakila hill.	Do.	Do.
D. 1087	Do.	South face of the Kirātārjuna Pillar on the Indrakila hill.	Do.	Do.
D. 1088	Do.	Inscriptions on the south face of the Kirātārjuna Pillar on the Indrakila hill.	Do.	Do.
D. 1089	Do.	North face of the Kirātārjuna Pillar on the Indrakila hill.	Do.	Do.
D. 1090	Do.	Inscriptions on the north face of the Kirātārjuna Pillar on the Indrakila hill.	Do.	Do.
D. 1091	Do.	Chandrasekara (Siva) image in the Government Central Museum.	Madras	Madras.
D. 1092	Do.	Metal image of Brahma in the Government Central Museum.	Do.	Do.
D. 1093	Do.	Metal image of Narasimha tearing Hiranyakasipu in the Government Central Museum.	Do.	Do.
D. 1094	Do.	Metal image of Varaha with his consort Lakshmi in the Government Central Museum.	Do.	Do.
D. 1095	Do.	East main entrance of Chintalarāya temple.	Tadpatri	Anantapur.
D. 1096	Do.	North-west view of a stone car and a portion of mandapa, Chintalarāya temple.	Do.	Do.
D. 1097	Do.	Details of a sculptured Ganga in the central pillar of the Gopuram, Rama temple.	Do.	Do.
D. 1098	Do.	Details of sculptures in the Gopuram, Rama temple.	Do.	Do.
D. 1099	Do.	Do. do.	Do.	Do.
D. 1100	Do.	Do. do.	Do.	Do.
D. 1101	Do.	General view of Vittala temple from the South.	Hampi	Bellary.
D. 1102	Do.	Interior view of Vittala temple	Do.	Do.
D. 1103	Do.	Do.	Do.	Do.
D. 1104	Do.	Details of southern entrance and porch, Vittala temple.	Do.	Do.
D. 1105	Do.	General view of Kalyana mandapa, Vittala temple.	Do.	Do.
D. 1106	Do.	Details of pillars in Kalyana mandapa, Vittala temple.	Do.	Do.
D. 1107	Do.	East view of Kalyana mandapa showing the buttresses.	Do.	Do.
D. 1108	Do.	Matanga parvatam and Soolai bazaar in front of Achutarāya temple.	Do.	Do.
D. 1109	Do.	Boar crest of the Vijayanagar kings ..	Do.	Do.
D. 1110	Do.	Rock-cut image of Anantasayana near the river.	Do.	Do.
D. 1111	Do.	View of Tungabhadra showing the Pampāpathi temple.	Do.	Do.
D. 1112	Do.	View of the Tungabhadra with submerged shrine.	Do.	Do.
D. 1113	Do.	View of the old bridge	Do.	Do.

CLASS D—cont.

Hindu Art and Architecture—cont.

Serial number.	Size.	Subject.	Locality.	District.
D. 1114	Full	General view of the Pampāpathi temple ..	Hampi	Bellary.
D. 1115	Do.	View from the Hemakūtam showing the Pampāpathi temple.	Do.	Do.
D. 1116	Do.	View from the Hemakūtam showing the Tungāhadra river and the Jain temples.	Do.	Do.
D. 1117	Do.	Old Pallava type of temple	Do.	Do.
D. 1118	Do.	General view of Vishnu foot-print temple and Ganesa temple.	Do.	Do.
D. 1119	Do.	East general view of Sasivikallu temples from the Hemakūtam hill showing Krishna temple, bazaar, etc.	Do.	Do.
D. 1120	Do.	Large linga near Narasimha temple ..	Do.	Do.
D. 1121	Do.	Birds eye-view of the Krishna temple ..	Do.	Do.
D. 1122	Do.	General view of underground temple ..	Do.	Do.
D. 1123	Do.	Group of Naga stones in underground temple.	Do.	Do.
D. 1124	Do.	General view of Elephant Stables ..	Do.	Do.
D. 1125	Do.	General view of the King's Audience Hall.	Do.	Do.
D. 1126	Do.	General view of Lotus Mahal	Do.	Do.
D. 1127	Do.	General view of Chendrasekara temple ..	Do.	Do.
D. 1128	Do.	General view of south entrance Malyavānta Rāgunātha temple.	Do.	Do.
D. 1129	Do.	Birds eye-view of the shrines and buildings in enclosure, Malyavānta Rāgunātha temple.	Do.	Do.
D. 1130	Do.	Rama's Rock	Do.	Do.
D. 1131	Do.	Logging stone	Do.	Do.
D. 1132	Do.	Sculptures representing eclipse in Malyavānta Rāgunātha temple.	Do.	Do.
D. 1133	Do.	Do. do.	Do.	Do.
D. 1134	Do.	Sculptures of Ganesa near the Malyavānta Rāgunātha temple.	Do.	Do.
D. 1135	Do.	Talarigattu gateway	Do.	Do.
D. 1136	Do.	Natural rocks forming an archway in the Hampi road.	Do.	Do.
D. 1137	Do.	General view of Pattabi Rama temple ..	Do.	Do.
D. 1138	Do.	Ruined Nāgi shrine	Kamalapur	Do.
D. 1139	Do.	Anantasayanagudi near Hospet	Hospet	Do.
D. 1140	Do.	East view of the rock-cut Siva temple ..	Siyamangalam	North Arcot.
D. 1141	Do.	North view of the rock-cut Siva temple.	Do.	Do.
D. 1142	Do.	South view of the Rāgunātha temple ..	Tirumalpadi	Do.
D. 1143	Do.	South-east view of the Rāgunātha temple.	Do.	Do.
D. 1144	Do.	General view of the Svayambunātha temple.	Kilpattur	Do.
D. 1145	Do.	General view of the Dirghāchalēsvara temple.	Nedungunnam	Do.
D. 1146	Do.	Figure of Brihaspati, Dirghāchalēsvara temple.	Do.	Do.
D. 1147	Do.	General view of Rama temple	Do.	Do.
D. 1148	Do.	North-east view of Rama temple	Do.	Do.
D. 1149	Do.	General view of the Tādāgapurīsvara temple.	Madam	Do.
D. 1150	Do.	General view of the Mulastānēsvara temple.	Tellar	Do.
D. 1151	Do.	Durga figure in the village	Do.	Do.
D. 1152	Do.	Rāghunāyaka temple, eastern gateway ..	Udayagiri	Nellore.
D. 1153	Do.	Do. details of carving on doorjamb.	Do.	Do.
D. 1154	Do.	Do. southern gateway.	Do.	Do.
D. 1155	Do.	Do. details of carving on doorjamb.	Do.	Do.
D. 1156	Do.	Krishna temple, general view from the south-east.	Do.	Do.
D. 1157	Do.	Krishna temple, detail of figure of Krishna carved over the sanctum entrance.	Do.	Do.
D. 1158	Do.	Krishna temple, detail of a pillar ..	Do.	Do.
D. 1159	Do.	Do. sculptures on the east wall.	Do.	Do.
D. 1159A	Do.	Kistna temple, sculptures (duplicate) ..	Do.	Do.
D. 1160	Do.	Do. south wall	Do.	Do.
D. 1161	Do.	Do. west wall	Do.	Do.
D. 1162	Do.	Krishna tank	Do.	Do.
D. 1163	Do.	Ruined gateway near the Krishna temple.	Do.	Do.
D. 1164	Do.	Kalyāna mandapa near the Krishna temple, east view.	Do.	Do.
D. 1165	Do.	Kalyāna mardapa near the Krishna temple, details of pillars.	Do.	Do.

CLASS E.

Muhammadian Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
E. 53	Full ..	Tombs at Kadirampur	Hampi	Bellary.

CLASS G.

Historical Forts and European Monuments.

Serial number.	Size.	Subject.	Locality.	District.
G. 162	Full ..	The Commissioner's house	Mercara	Coorg.
G. 163	Do. ..	Entrance to the Commissioner's house ..	Do.	Do.
G. 164	Do. ..	Do. do.	Do.	Do.
G. 165	Do. ..	Main entrance to the fort	Do.	Do.
G. 166	Do. ..	Inner gateway to the fort	Do.	Do.
G. 167	Do. ..	The front elevation of the palace ..	Do.	Do.
G. 168	Do. ..	Details of the front elevation of the palace.	Do.	Do.
G. 169	Do. ..	Verandah in the inner court-yard of the palace.	Do.	Do.
G. 170	Do. ..	Verandah in the inner court-yard of the palace showing carved steps.	Do.	Do.
G. 171	Do. ..	Large stone tortoise in the inner court-yard of the palace.	Do.	Do.
G. 172	Do. ..	Brick and plaster elephants in the fort ..	Do.	Do.
G. 173	Do. ..	View of the ramparts of the fort	Do.	Do.
G. 174	Do. ..	Sentry boxes on one of the fort bastions..	Do.	Do.
G. 175	Do. ..	South entrance to the fort	Do.	Do.
G. 176	Do. ..	General view of the remains of the fort!..	Wandiwash	North Arcot.
G. 177	Do. ..	Do. do.	Do.	Do.
G. 178	Do. ..	North view of the remains of the fort ..	Do.	Do.
G. 179	Do. ..	Udayagiri fortress from the east	Udayagiri	Nellore.
G. 179A	Do. ..	Do. do. (duplicate)	Do.	Do.
G. 180	Do. ..	Do. do. The mosque on the hill	Do.	Do.
G. 181	Do. ..	Do. do. The citadel on the hill.	Do.	Do.
G. 181A	Do. ..	Do. do. (duplicate)	Do.	Do.
G. 182	Do. ..	Do. fortifications on the north side of the hill.	Do.	Do.
G. 182A	Do. ..	Do. do. (duplicate)	Do.	Do.
G. 183	Do. ..	Do. bastion on the north side of the hill.	Do.	Do.

CLASS I.

Miscellaneous.

Serial number.	Size.	Subject.	Locality.	District.
I. 42	Full ..	Naga shrine	Perambair	Chingleput.
I. 43	Do. ..	Lambadi women	Hampi	Bellary.

APPENDIX B.

List of Archaeological Works proposed to be undertaken during the year 1917-18.

Serial number.	District.	Locality.	Name of monument and nature of work.	Grant for 1917-18.
<i>First Circle.</i>				
1	Vizagapatam	Sankaram	Annual repairs to Buddhist Monastery ..	Rs. 50
2	Do.	Do.	Pay of watchman for Buddhist Monastery ..	72
3	Do.	Ramatirtham	Annual repairs to Buddhist Monastery ..	50
4	Do.	Do.	Pay of watchman for Buddhist Monastery ..	72
<i>Second Circle.</i>				
5	Kistna	Bezwada	Annual repairs to the caves west of Bezwada hill.	5
6	Do.	Ghantasala	Repairs to Jalakesvara and Visvesvara temples.	20
7	Do.	Bandar	Repairs to Dutch cemetery ..	35
8	Do.	Gudivada	Repairs to mound containing Buddhist remains.	10
9	Do.	Guntapalle	Repairs to Buddhist caves ..	1,000
10	Guntur	Amaravati	Pay of watchman for Buddhist Stupa ..	60
<i>Third Circle.</i>				
11	Anantapur	Ratnagiri	Repairs to large well ..	200
12	Do.	Penukonda	Repairs to Gahana Mahal ..	240
13	Do.	Do.	Repairs to Isvara temple ..	350
14	Do.	Do.	Repairs to small pavilion and a ruined water tower in a field.	20
15	Do.	Do.	Repairs to old gopuram ..	20
16	Do.	Do.	Repairs to Rama's bastion ..	40
17	Do.	Do.	Repairs to Rama temple ..	200
18	Do.	Do.	Repairs to Sethuthirtham well ..	40
19	Do.	Do.	Pay of watchmen for the ancient monuments at Penukonda.	180
20	Do.	Do.	Annual repairs to Sir Thomas Munro's house.	150
21	Anantapur	Gooty	Annual repairs to Rock Fort ..	200
22	Do.	Kambaduru	Repairs to Siva temple ..	100
23	Do.	Tadpatri	Repairs to Rama temple ..	100
24	Do.	Do.	Repairs to Chintalaraya temple ..	150
25	Bellary	Hampi	Repairs to Anantasayana temple on the road to Hospet.	350
26	Do.	Do.	Repairs to Vishnu temple ..	100
27	Do.	Do.	Repairs to large underground temple ..	100
28	Do.	Do.	Repairs to guard house in the Zenana enclosure.	250
29	Do.	Do.	Laying out a road to Vitthala temple ..	1,000
30	Do.	Do.	Repairs to pathways in Hampi Ruins ..	200
31	Do.	Do.	Maintenance of watchmen for the Hampi Ruins.	600
32	Do.	Do.	Repairs to Ganigitti Jaina temple ..	100
33	Do.	Do.	Repairs to Jain temple south of Pampathi temple.	100
34	Do.	Tambrahalli	Repairs to large well ..	250
35	Cuddapah	Pushpagiri	Repairs to temples in Pushpagiri village.	500
36	Do.	Danavalapad	Repairs to Jain temples ..	200
37	Kurnool	Kurnool	Repairs to tomb of Abdullah Wahab Khan.	100
<i>Fourth Circle.</i>				
38	Malabar	Tellicherry	Annual repairs to the Fort ..	100
39	Do.	Palghat	Annual repairs to the Fort ..	500
40	Do.	Sultan's Battery	Repairs to Jain temple ..	20
41	South Kanara	Bekal	Repairs to the Fort ..	1,000
42	Do.	Nada	Repairs to Rock Fort Jamalabad ..	360
43	Nilgiris	Coonoor	Repairs to ruined Fort at Hulikadrug ..	25
44	Do.	Do.	Repairs to group of Sculptured Dolmens at Batlada Acheni.	5
45	Do.	Do.	Repairs to sculptured dolmens at Melkunda.	20
46	Do.	Do.	Repairs to group of large dolmens at Banagudi -hola of Jakkaner.	5

List of Archaeological Works proposed to be undertaken during the year 1917-18—cont.

Serial number.	District.	Locality.	Name of monument and nature of work.	Grant for 1917-18.
<i>Fourth Circle—cont.</i>				Rs.
47	Trichinopoly	Namakkal	Annual repairs to the Hill Fort	100
48	Do.	Do.	Repairs to Narasimha temple	100
49	Do.	Do.	Repairs to Ranganatha temple	100
50	Salem	Sankaridrug	Repairs to the Fort	250
51	Do.	Attur	Repairs to the Fort	100
<i>Fifth Circle.</i>				
52	Madras	Madras	Annual repairs to Old Madras Town Wall.	100
53	Do.	Do.	Annual repairs to the Obelisk standing to the north of the western extremity of the old Madras Town Wall.	10
54	Do.	Do.	Repairs to the Cornwallis Memorial	50
55	Do.	Do.	Repairs to Pillar R.S. No. 1793	10
56	Do.	Do.	Repairs to Pillar R.S. No. 1816	10
57	Do.	Do.	Repairs to Pillar R.S. No. 1764	10
58	Chingleput	Mahabalipuram	Conservation Ancient Monuments at Mahabalipuram.	500
59	Do.	Chingleput	General repairs to Archaeological works in the Chingleput division.	350
60	Do.	Do.	Repairs to "Ther" Mahal	250
61	Do.	Conjeeveram	Repairs to Matangēsvara temple	120
62	Do.	Do.	Repairs to Muktēsvara temple	280
<i>Sixth Circle.</i>				
63	Madura	Vikramangalam	Annual repairs to the temple at Koilpathi.	14
64	Do.	Dindigul	Pay of watchman for the Rock Fort	90
65	Tinnevely	Adichanallur	Pay of watchman for Prehistoric remains.	72
66	Do.	Kottaikarangulam	Repairs to Rajasimhēsvara temple	25
67	Do.	Tinnevely	Repairs to Satyavagisvara temple	300
68	Do.	Tirukarangudi	Repairs to Vishnu temple (Nambirayar temple).	25
69	Do.	Sankaranayanarkoil.	Repairs to Sankaranāyanār temple	500
70	Do.	Virasikamani	Repairs to Rock-cut Caves and Carvings.	150
71	Do.	Manur	Repairs to Rajagōpala temple	400
<i>Seventh Circle.</i>				
72	Chittoor	Chandragiri	Annual repairs to Chendragiri Mahal	300
73	North Arcot	Arcot	Pay of watchman for the Delhi Gate	60
74	Do.	Vellore	Repairs to the Fort	400
75	Do.	Do.	Repairs to the Hindu temple in the Fort	300
76	Do.	Mamandur	Clearing vegetation to the Rock-cut caves and sculptures.	20
77	Do.	Narasamangalam	Clearing vegetation to Rock-cut Caves	20
78	Do.	Tirumalai	Repairs to Jain Rock-cut Caves, sculptures and mandapas.	250
79	Do.	Virinjipuram	Repairs to Mārgasakayēsvara temple	200
80	Do.	Wandiwash	Repairs to the Fort	100
81	Do.	Siyamangalam	Repairs to Rock-cut temple and sculptures.	100
82	Do.	Kilputtur	Repairs to Svayambunatha temple	100
83	Tanjore	Tanjore	Repairs to Krishna Vilas Tank in Tanjore Palace.	50
84	Do.	Do.	Repairs to Arsenal Tower in the Tanjore Palace.	50
85	Do.	Do.	Repairs to Mottai Gopuram in the Tanjore Palace.	10
86	Do.	Do.	Maintenance to Sivaganga Little Fort	150
87	Do.	Negapatam	Repairs to Dutch Cemetery	150
88	Do.	Tranquebar	Repairs to Danesburg Castle	400
89	South Arcot	Gingee	Repairs to the Fort	3,000
90	Do.	Do.	Pay of watchmen for the Fort	360
91	....	....	Excavation works	1,000
92	....	....	Contingency for urgent Archaeological works.	4,725
Total				25,000

APPENDIX C (1). *Statement of expenditure on Conservation work carried out during the year 1916-17.*

11

Serial number.	District.	Taluk.	Place	Name of monument.	Description of repairs done during 1916-17.	Amount sanctioned.	Actual expenditure.	Remarks
						RS.	RS. A. P.	
<i>First Circle.</i>								
1	Ganjam	Berhampur	Jogudi (Pandua Village).	Asoka's inscriptions on the Jogudi hills.	<i>Original minor.</i> —Fencing the compound of Asoka's inscriptions on the Jogudi hills. <i>Ordinary repairs.</i> —Repairing the roof of Asoka's inscriptions.	500	148 0 0	The works are in progress and are expected to be completed soon.
2	Vizagapatam	Anakapalle	Sankaram	Buddhist remains	<i>Annual repairs.</i> —Repairs to Buddhist remains	260	110 0 0	
3	Do.	Do.	Do.	Do.	Pay of watchman	100	83 0 0	
4	Do.	Vizianagaram.	Ramatirtham	Do.	<i>Annual repairs.</i> —Repairs to Buddhist monastery.	72	72 0 0	
5	Do.	Do.	Do.	Do.	Pay of watchman	50	34 0 0	
						72	72 0 0	
<i>Second Circle.</i>								
6	Kistna	Bezavada	Kondapalle	Hill Fort and palace on the hill.	Repairing the notice board at the entrance to the Fort wall.	6	5 0 0	Work completed.
7	Do.	Nandigama	Jaggayyapett	Buddhist remains of a stupa on the hill.	Special repairs to the remains	20	21 0 0	The expenditure represents cost of 84 Andaga battens supplied.
8	Do.	Bezavada	Bezavada	Caves in Bezavada hill.	Ordinary repairs—Filling in cracks with cement and removing bushes.	4	4 0 0	
9	Do.	Do.	Mogahajapuram.	Caves in the hill	Repairs to three notice boards	6	6 0 0	
10	Do.	Gudivada	Gudivada	Langadibba with remains of a Buddhist stupa.	<i>Annual repairs.</i> —Removal of prickly-pears	10	8 9 0	
11	Do.	Bandar	Ghantasala	Jalakessvara temple	<i>Annual repairs.</i> —Plastering of walls and removal of shrubs.	25	21 14 5	
12	Do.	Do.	Do.	Buddhist stupa in mound.	<i>Annual repairs.</i> —Clearing of bushes; digging out ant-hills; filling up rain gullies, etc.	9	7 14 0	
13	Guntur	Guntur	Malkapuram	Inscribed stone slab.	<i>Special repairs.</i> —Conserving the slab	200	176 2 1	
14	Do	Sattenapalli	Amaravati	Mound containing a Buddhist stupa and other remains.	Maintaining a watchtower	60	60 0 0	The watchtower was employed for the whole year.
<i>Third Circle.</i>								
15	Anantapur	Anantapur	Anantapur	Sir Thomas Munro's house.	Whitewashing, plastering here and there including ceiling, replacing rotten joists with new ones, providing doors and windows and sundry repairs to terrace.	130	113 0 9	
16	Do.	Gooty	Gooty	Fort and its buildings including the fortifications at the foot of the hill.	Maintaining the watchmen for the year and sundry repairs such as building rough stone in mortar in fallen portions.	200	200 0 0	

Statement of expenditure on Conservation work carried out during the year 1916-17—cont.

B Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1916-17.	Amount sanctioned.	Actual expenditure.	Remarks.
						RS.	RS. A. P.	
17	Anantapur ..	Tadpatri ..	Tadpatri ..	Ramaswami temple ..	Rebuilding the fallen portions of compound wall, coping in brick in mud, plastering here and there with colour to suit the old work.	100	123 0 0	
18	Do ..	Kalyandrug ..	Kambaduru ..	Siva temple ..	Painting and lettering notice boards.	..	10 0 0	
19	Do. ..	Do. ..	Hulibidu ..	Memorial Pillar ..	An iron strap 2' X $\frac{1}{2}$ " was fixed and a dry stone platform round the pillar was erected.	..	6 0 0	
20	Bellary ..	Harpanahalle.	Bagali ..	Kallevara temple ..	Roofing over front mandapam was made water-tight by laying concrete and plastered. The compound wall was cleared of loose stones. Gravel was spread all round the temple for the drainage of water. A gateway was provided at the eastern entrance.	94	94 0 0	
21	Do. ..	Hadagali ..	Tambrahalli ..	Ancient well ..	The broken beam in front of front porch was supported by the insertion of two pillars and a beam. The work was completed. Silt clearance could not be executed as there was too much water in the well.	70	70 0 0	
22	Do. ..	Hospet ..	Hampi ..	Vittal temple ..	The arches over south and east gopurams were provided with cut stone lintel stones to remove the arched appearance. The interior of south gopuram was plastered.	121	131 0 0	
23	Do. ..	Do. ..	Do. ..	Maintenance of roads in Hampi ruins.	The main drains in the ruins were thoroughly repaired. Side drains were cut. All the culverts were repaired. Vegetation by the side of roads was removed.	130	128 0 0	
24	Do. ..	Do. ..	Do. ..	Laying out a pathway in the Muhammadan enclosure.	A new pathway was laid from Muhammadan Watch Tower to Muhammadan mosque and gravelled.	184	190 0 0	
25	Do. ..	Do. ..	Do. ..	Large ruined temple at Anantasayanagudi.	The parapet all round mandapam and middle porch was plastered with lime mortar, the broken edges and holes having been underpinned with brick in mortar. Ground all round has been sloped for drainage and spread with gravel. Joints were grouted and pointed with cement after the removal of vegetation.	174	174 0 0	
26	Do. ..	Do. ..	Do. ..	Sasivikal temple.	The pedestal over which the statue of Ganesa stands was thoroughly set right and the joints all round were grouted and pointed with cement. A pathway was laid from the Local Fund road to the temple.	46	46 0 0	
27	Do. ..	Do. ..	Do. ..	Muhammadian Durga at Kadriampur.	Joints all round have been grouted and pointed all round with lime mortar after the removal of vegetation. A new pathway was laid. The high ground in front was removed.	103	103 0 0	

Third Circle—cont.

Statement of expenditure on Conservation work carried out during the year 1916-17—cont.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1916-17.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle—cont.</i>								
28	Bellary	Hoepet	Hampi	Group of buildings in the Muhammadan enclosure.	The roof of Muhammadan mosque was made watertight. The portion of wall on the eastern side which had gone out of plumb was removed and repacked to plumb. The earth and debris that were lying on the eastern side were removed. The stone basement to the west of band-tower was cleared of vegetation. A pathway was opened all round and all loose stones were removed far away.	Rs. 338	Rs. A. P. 347 0 0	
29	Do.	Do.	Do.	Hazara Ramachandra temple.	The premises in front of the temple was levelled. All the stones that were lying were stacked far away. The whole ground up to the main road was enclosed by wire-fencing with a turn-style, inserted for entrance. The whole interior was cleared of earth and loose stones and gravelled.	230	230 0 0	
30	Do.	Do.	Do.	Public bath in the Zenana enclosure.	The interior of bath was cleared of earth and debris. Vegetation was removed in front. A pathway connecting with the main road was laid.	43	43 0 0	
31	Do.	Do.	Do.	Employment of watchmen to look after Hampi ruins.	Six watchmen and one head watcher were appointed to remove vegetation periodically from all the preserved ancient monuments and to cut open pathways for all the monuments.	600	561 0 0	
32	Do.	Do.	Do.	Pattabhirama temple.	Portions of wall of outstone on the northern, western and southern sides which had gone out of the plumb were set right and inner bearing of brick in mortar was renewed in those portions. The exterior of the temple all round and front and south mandapam was pointed with cement. The pillar in front mandapam and the displaced door frame stones in the temple of goddess were set in proper position. The broken lintel and beam at the north and south entrances of the main temple were supported by the insertion of rolled-steel beams which were disclosed.	750	774 0 0	
33	Do.	Do.	Do.	Malayavantha Raghunatha temple.	The top of compound wall which was constructed of brick in mortar was thoroughly underpinned with brick in mortar and the surface plastered and toned down. The wide joints in the outstone wall were grouted and pointed with cement. The overhanging roof over the temple of goddess was supported by the insertion of new jarruh joists.	506	559 0 0	

Statement of expenditure on Conservation work carried out during the year 1916-17—cont.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1916-17.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle—cont.</i>								
24	Bellary	Hospet	Hampi	Achutaraya temple ..	A new pathway was laid along the Soolai Bazaar to the temple. The broken edges of roof in front mandapam and gopuram over sanctum and temple of goddesses were plastered with lime mortar. The open joints all round temple were grouted and pointed with cement. The rear entrance was made higher and steps were constructed with beam stones.	RS. 670	RS. A. P. 675 0 0	
35	Do.	Do.	Do.	Vittal temple ..	<i>Special repairs.</i> —The mud mounds on the west and north sides were levelled and a pathway was formed all round temple. Vegetation was removed from the top and the sides all round of main temple. The overhanging parapet over front mandapam was underpinned with brick in mortar.	250	278 0 0	
36	Do.	Do.	Do.	Krishna temple ..	The joints all round of main temple were pointed with cement. The fallen cutstone was replaced at the eastern gopuram. The floor was made up and the joints were grouted and pointed with cement. The whole outside enclosure on the east and south sides was removed of vegetation and loose stones	327	285 0 0	
37	Do.	Do.	Do.	Vishnu temple No. 2.	Joints all round were pointed with lime mortar after removal of vegetation. Loose stones were stacked far. A gateway was laid.	70	76 0 0	
38	Do.	Do.	Do.	Jain temple No. 3 on Hemakutam rock.	Flooring was set right. Joints were pointed. Vegetation was removed all round. Pathway from entrance of gopuram was extended to meet high ground.	100	106 0 0	
39	Do.	Do.	Do.	Maharnavami Dibba.	The portion of the cutstone wall on the eastern side which had gone out of plumb was set right and the top was made watertight. Joints were pointed with cement.	402	411 0 0	
40	Do.	Do.	Do.	Provision of sign boards to ancient monuments at Hampi ruins.	The boards are under preparation in the Public Works Workshops at Madras.	£0	..	
41	Do.	Do.	Do.	Zenana enclosure and octagonal pavilion.	The water tower at north-east corner was thoroughly repaired. The east and west entrances were kept tidy. Ground all round octagonal pavilion cleared and spread with gravel. Two ornamental stones were set up by the side of the audience hall.	138	138 0 0	
42	Do.	Do.	Do.	Fort wall of Thalvri-ghatta gateway.	The portion of fort-wall which had fallen on the eastern side was repacked and the joints grouted and pointed with lime mortar. The top of fort-wall was sloped for drainage of rain water.	100	92 0 0	

Statement of expenditure on Conservation work carried out during the year 1916-17—cont.

15

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1916-17.	Amount sanctioned.	Actual expenditure.	Remarks.
Third Circle—cont.								
43	Bellary	Hospet	..	Bhima's gateway	Vegetation was completely removed from the gateway and a new pathway was laid from Ganagitti Jain temple. The joints in the gateway were grouted and pointed with cement.	Rs. 150	Rs. A. P. 120 0 0	
44	Do.	Do.	..	Vishnu temple west of Soolai Bazaar.	The overgrowth of vegetation all round temple was removed. The interior was cleared and a pathway was opened.	35	29 0 0	
45	Do.	Do.	..	Varaha temple	The growth of vegetation from the interior and side of temple and from gopuram was completely removed. The gopuram was cleared. The front was made tidy.	70	59 0 0	
46	Do.	Hadagalli	..	Suryanarayana temple.	Vegetation was removed from the roof and sides. Roofing was made water-tight. A new gateway was provided.	50	47 0 0	
47	Do.	Do	..	Kallavara temple	The joints all round temple were pointed with lime mortar and roof was made watertight. The broken beam in the temple was supported by a new stone pillar.	310	308 0 0	
48	Anantapur	Madakasira	..	Gateway and two large bastions of hill fort.	Removing vegetation. Rebuilding broken tops, damaged portions of parapet, etc., of bastion No. 3 clearing debris from tops of all bastions, providing a flight of steps to bastion No. 4; providing drainage channels, building side walls wherever necessary; pointing with mortar bastions Nos. 1 and 2.	995	995 0 0	
49	Do.	Hindupur	..	Mabalakehimi temple	Removing and replacing displaced out stones casing in cement mortar, grouting joints and cracks in masonry and pointing wherever necessary. Plastering the tower, etc., one coat in cement, $\frac{3}{8}$ thick. Dismantling the slanting portion of the west compound wall and finishing off the western end of south compound wall. Removing old plaster of top coping and rebuilding fallen portions of ornamented cornice, etc., applying cement plaster. Repairing the brick wall and clearing site.	200	194 0 0	
50	Do.	Penukonda	..	Sethu Thirtham well.	Peak wood gate with bolting and locking arrangements, etc., was provided. A parapet wall was built. Removing vegetation and other rubbish in the well and replacing one broken ear of Basava.	60	96 0 0	The estimate for the work is for Rs. 100 which has been fully worked out.
51	Do.	Do.	..	Two pavilions and watch towers (gopurams).	Masonry repairs to the monuments as noted in the annual report and plastering to the last pavilion to suit the old work have been done. Pointing the pillar in centre, supporting the broken lintel beam at the entrance. Roofing out the banian tree on the south wall and clearing site.	50	78 0 0	The estimate for the two pavilions is for Rs. 70 and the estimate for the gopuram is for Rs. 20. These two estimates have been fully worked out and the savings under lump sum items is the former estimate and contingencies.

Statement of expenditure on Conservation work carried out during the year 1916-17—cont.

Serial number.	District.	Tahuk.	Place.	Name of monument.	Description of repairs done during 1913-17.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle - cont.</i>								
52	Anantapur ..	Penukonda ..	Penukonda ..	Northern gateway of fort wall.	Vegetation removed. The niches have been unpinned and replastered with surki mortar. Repointing the wall in front. The crack in the north-east corner of the entrance has been examined and closed. Removing vegetation and maintaining the monuments and their surroundings in tidy condition.	Rs. 100	Rs. A. P. 64 0 0	The estimate for the work is only Rs. 65 which has been fully worked out.
53	Do. ..	Do. ..	Do. ..	Employment of watchers to look after the ancient monuments.		175	174 0 0	The sanctioned estimate is for Rs. 180. The same has been fully worked out.
54	Do. ..	Do. ..	Do. ..	Kasi Visvanatha temple.	Reflooring the inner prakaram and thorough relaying in the mahamandapam have been done. Pointing with cement at joints at su face has been done.	200	235 0 0	An estimate for Rs. 560 has been sanctioned for this work; only the urgent repairs to the temple have been carried out during the year with reference to the grant allotted for the work.
55	Do. ..	Do. ..	Do. ..	Ramaevami temple ..	Removing vegetation on the roof of the mandapam and all round the main structure. Pointing the joints with cement and wall of the temple and the exterior of the garbhagrham walls.	100	190 0 0	The sanctioned estimate for the work is Rs. 300 only. The urgent repairs have been carried out during the year. The balance of the estimate will be worked out in 1917-18.
56	Do. ..	Do. ..	Do. ..	Rama's bastion ..	Uprooting vegetation. A gateway with bolting and locking arrangements, etc., complete has been provided.	50	32 0 0	An estimate for Rs. 90 has been sanctioned for this work and the balance of the work will be carried out during 1917-18.
57	Do. ..	Do. ..	Do. ..	Gagana mahal ..	Levelling ground all round the building has been done.	50	43 0 0	The estimate for Rs. 245 for the special repairs of the building has been sanctioned. The balance of the estimate will be worked out in 1917-18.
58	Do. ..	Do. ..	Do. ..	Stambha in the Sub-Collector's office compound.	....	15		No repairs were found necessary during the year.
59	Cuddapah ..	Kamalapuram.	Chilankuru ..	Agasteesvara and Vigneesvara temples.	Slab flooring completed	30	42 0 0	Work completed.
60	Do. ..	Cuddapah ..	Pashpagiri ..	Pashpagiri temples ..	Compound wall with coping completed	60	59 0 0	Do.
61	Do. ..	Sihout ..	Joti ..	Ruined Vishnu temple.	The idols were sent to the Madras Museum during the year and the estimate closed.	75	33 0 0	Do.
62	Do. ..	Do. ..	Sihout ..	Fort	Repairs to gateways on the west and east are in progress. Arrangements made for draining the ground in front of the gateway. Work almost completed.	600	599 0 0	
63	Do. ..	Cuddapah ..	Cuddapah ..	Sayid Ahmed Sahib's Masjid.	Patch plastering with cement on the dome of Guumaz done.	50	45 0 0	Work completed.
64	Do. ..	Jamunakamadu-gu.	Gandikota ..	Ancient monuments.	Wire netting provided to the windows of the inspection bungalow and patch plastering done. Plastering of the walls of the cells around Jumma Masjid done.	70	69 0 0	Do.

Statement of expenditure on Conservation work carried out during the year 1916-17—cont.

17

Serial Number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1916-17.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle—cont.</i>								
65	Kurnool	Kurnool	..	Remains of Gopala Raja's Palace.	<i>Special repairs.</i> —The arched openings in the front wall were blocked up to regular heights. The two protruding walls were dismantled and rebuilt. The sills of arches in the middle and back walls were damaged and exposed to further damage by rain. These were built up and the sills were sloped off with 2" concrete and plastered over. Vegetation and prickly-pear on masonry walls were removed. The ground between the above walls was cleared of loose choppers of stones and sloped off towards the front and gravelled 3" thick to permit proper drainage. Earthwork in gravel soil, repairs to stambha, and removing the mound of earth and debris, etc., done.	RS. 135	RS. A. P. 135 0 0	
66	Chittoor	Madanapalli	..	Sompalli temple		90	64 0 0	
<i>Fourth Circle.</i>								
67	Malabar	Kottayam	..	Fort	<i>Annual repairs.</i> —Removing vegetation from ramparts and attending to periodical repairs.	100	103 0 0	Work completed.
68	Do	Palghat	..	Do.	<i>Annual repairs.</i> —Removing vegetation from fort walls and moat all round and pointing with coloured mortar where roots are removed from bastions and walls.	500	500 0 0	Do.
69	Do.	Wynaad	..	Jain temple	<i>Annual repairs.</i> —Clearing jungle grass vegetation and levelling earth on approach roads.	20	20 0 0	Do.
70	South Kanara	Kasargod	..	Fort	<i>Special repairs.</i> —Re-building the collapsed portion of rampart walls and clearance of wild growth on the rampart walls.	1,000	974 0 0	Do.
71	Do.	Uppinangadi	..	Rook fort	<i>Special repairs.</i> —Clearance of wild growth inside the fort and on rampart walls.	700	559 0 0	Work completed. A large saving is due to the vegetation inside the fort having been burnt.
72	Do.	Karkal	..	Chandranath temple.	<i>Special repairs.</i> —Resetting the granite slabs of floor with mortar as the floor was uneven and cut up.	315	293 0 0	Work completed.
73	Salen.	Attur	..	Fort	Removing the bushes, etc., and prickly-pear and vegetation and painting the brick walls, etc.	250	155 0 0	Do.
74	Do.	Tiruchengode	..	Do.	Removing bushes, etc and special repairs to the parapet wall over the 7th rampart wall and to the terrace of the temple.	500	453 0 0	Do.
75	Tiruchinopoly	Namakkal	..	Narasimha temple	<i>Special repairs.</i> to the terrace and floor of the temple ..	200	105 0 0	Do.
76	Do.	Do.	..	Ranganatha temple	Revetment, grouting and painting and other sundry repairs.	200	194 0 0	Do.
77	Do.	Do.	..	Hill fort	Rebuilding the damaged parapet walls and clearing vegetation.	100	101 0 0	Do.
78	Nilgiris	Coonoor	..	Banagudi shola of Jakkaleri, 3 miles south of Kotagiri.	<i>Special repairs.</i> —Earth work cutting and forming road.	520	550 0 0	Do.
..	..	..	....	....	<i>Ordinary repairs.</i> —Clearing jungle, etc.	20	17 0 0	Do.

Statement of expenditure on Conservation work carried out during the year 1916-17—cont.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1916-17.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Fourth Circle—cont.</i>								
79	Nilgiris	Coonoor	Batada Acheni..	Sculptured dolmens ..	Clearing jungle (annual repairs)	5	5 0 0	Work completed.
80	Do.	Do.	Hulikaldrug ..	Do. ..	do.)	25	18 0 0	Do.
81	Do.	Ootacamund ..	Melkundah ..	Sculptured Cromlechs.	No repairs were done ..	5	....	The estimate has not been worked out.
<i>Fifth Circle.</i>								
82	Madras	Madras	Madras ..	Old Madras Town wall	Annual repairs ..	100	88 0 0	Completed.
83	Do.	Do.	Do. ..	Corwallis memorial in front of the Presidency Port office.	Do. ..	60	63 0 0	Do.
84	Nellore	Udayagiri ..	Dasarapalli ..	Dasarapalli Cave ..	Renewing the notice board	55 { 380	28 0 0	Do.
85	Chingleput	Chingleput ..	Mahabalipuram..	Five Rathis ..	Special repairs ..		21 0 0	Do.
86	Do.	Do.	Do. ..	Do. ..	Do. ..	87	378 0 0	Completed. Expenditure incurred on the work to the end of 1915-16 is Rs. 593.
87	Do.	Do.	Do. ..	Shore Temple ..	Watering the casuarina plants during the dry season of 1916.	231	87 0 0	Completed.
88	Do.	Do.	Do. ..	Conservation of ancient monuments.	Repairs to the revetment on either side of the Shore temple.	200	231 0 0	Do.
89	Do.	Do.	Do. ..	Provision of notice boards to all ancient monuments at Mahabalipuram.	Conservation of the monuments for 1916-17 ..	..	182 0 0	Do.
90	Do.	Do.	Chingleput ..	"Tier Mahal" ..	Special repairs.—Provision of notice boards ..	..	17 0 0	In progress.
91	Do.	Conjeevaram ..	Kalattur ..	Munkundmisvara temple.	Annual repairs ..	120	117 0 0	Completed
92	Do.	Saidapet ..	Manimangulam.	Old temple with apsidal gopuram.	Special repairs ..	30	28 0 0	Do.
					Do. ..	206	206 0 0	Do.
<i>Sixth Circle.</i>								
93	Madura	Dindigul ..	Dindigul ..	Rock Fort ..	Maintenance of watchman for the Rock Fort ..	90	84 7 9	Completed.
94	Do.	Tirumangalam.	Kolpatti ..	Kolpatti temple ..	Maintenance of a sweeper ..	14	14 7 0	Further debit of Rs. 6 is awaited from the Treasury officer for adjustment.
95	Tinnevely	Aidhanallur..	Aidhanallur ..	Prehistoric remains ..	The remains were watched by a watchman under the control of the Revenue Department (annual repairs).	78	68 0 0	

Statement of expenditure on Conservation work carried out during the year 1916-17—cont.

Serial number	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1916-17.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Sixth Circle—cont.</i>								
96	Tinnevely ..	Ambasamudram.	Karisalmandalam.	Kanagasabai temple	<i>Special repairs.</i> —Laying concrete to the roof and plastering completed.	Rs. 162	Rs. A. P. 178 0 0	Work completed. The excess of Rs. 16 is due to the payment of final bill. Further expenditure of Rs. 273-12-0 was incurred during the year against contribution.
97	Do. ..	Quilon ..	Anjengo ..	Old Fort ..	Removing vegetation from the fort wall and forming gravelled pathway 3 feet wide.	110	127 0 0	The excess of Rs. 17 is due to cost of scrub eradicator received for the work not provided for in the estimate.
98	Do. ..	Ambasamudram.	Shermadevi ..	Baktavatsala temple.	Terracing with brick jelly concrete in mortar imbedding old bricks in mortar and plastering in surki mortar.	200	200 0 0	Grant fully spent. Work in progress.
99	Trichinopoly..	Trichinopoly ..	Trichinopoly ..	Fort Gateway and Preston's Battery.	<i>Annual repairs.</i> —Filling in the rear battery with sand and earth.	550	515 0 0	Work completed.
100	Do. ..	Perambalur ..	Valikondapuram.	Valisvara temple ..	Replacing the broken covering stone on the roof of the mandapa in front of the temple.	110	94 0 0	Work in progress.
101	Do. ..	Do. ..	Ranjangudi ..	Ranjangudi Fort ..	<i>Annual repairs.</i> —Removing prickly-pears	..	16 0 0	Do.
<i>Seventh Circle.</i>								
102	Chittoor ..	Chandragiri ..	Chandragiri ..	Mahal ..	<i>Annual repairs.</i> —Clearing vegetation, petty repairs such as whitewashing, etc., and maintaining watchman and gardeners.	242	230 0 0	Work completed.
103	North Arcot ..	Vellore ..	Vellore ..	Fort ..	<i>Annual repairs.</i> —Clearing vegetation from rampart walls and petty repairs.	300	307 0 0	Do.
104	Do. ..	Do. ..	Do. ..	Hindu temple in the Fort.	<i>Annual repairs.</i> —Maintaining watchmen and petty repairs to floor and walls, reflooring with concrete and plaster to one corner room and resetting the images as per instructions of the Archaeological Superintendent.	458	412 0 0	The remaining work will be executed from the estimate for 1917-18.
105	Do. ..	Walajapet ..	Arcot ..	Delhi Gate ..	Maintenance of a watchman (annual repairs) ..	60	60 0 0	..
106	Do. ..	Do. ..	Do. ..	Relics to the old Fort.	<i>Special repairs.</i> —Conservation of relics such as cement plastering, cement pointing to floor underpinning, clearing vegetation and forming a roadway.	2,407	2,152 0 0	In progress. Amount required to complete the work approximately Rs. 750. A sum of Rs. 18 is expected to be adjusted in March 1917. Supplement Account for Land compensation. Completed.
107	Do. ..	Do. ..	Mahendravadi ..	Monolithic rock-out temple.	Fitting up an iron gate. <i>Special repairs</i>	93	93 0 0	Completed.
108	Do. ..	Do. ..	Padupadi ..	Baradwajesvara temple.	<i>Ordinary repairs.</i> —Reformation in the cutstone slabs, the flooring in front of the inscriptions all round the outside of the shrine and clearing vegetation.	50	60 0 0	Do.

Statement of expenditure on Conservation work carried out during the year 1916-17—cont.

Serial number	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1916-17.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Seventh Circle—cont.</i>								
109	North Arcot ..	Cheygar	Ukkal ..	Vishnu temple ..	<i>Ordinary repairs.</i> —Removal of the ruined mandapam and clearing vegetation.	Rs. 100	Rs. A. P. 89 0 0	Completed.
110	Do. ..	Wandiwash ..	Wandiwash ..	Fort ..	.....	200	....	Not yet commenced as the estimate was sanctioned only towards the end of March 1917.
111	Tanjore ..	Tanjore ..	Tanjore ..	Schwartz Church ..	<i>Special repairs.</i> —The floor was plastered with chunam. The interior of the building was whitewashed and panel shutters to the existing windows were renewed and painted.	535	538 0 0	Completed. Outlay to end of 1915-16 is Rs. 1,347.
112	Do. ..	Do. ..	Do. ..	Krishna Vilas Tank in the Tanjore Palace.	<i>Special repairs.</i> —Sundry repairs to the steps such as plastering the sides and tops of steps all round; painting the iron railings, etc.	160	166 0 0	Completed. Outlay to the end of 1915-16 is Rs. 94-13-6.
113	Do. ..	Do. ..	Do. ..	Opening out of the arches blocked up portions in the south-west of the Maharaja Sabab.	<i>Special repairs.</i> —The temporary mud walls between the pillars in the cook-room of the Maharaja's Sabha were demolished and the debris thrown into the low ground behind the cook room.	155	155 0 0	Completed.
114	Do. ..	Do. ..	Do. ..	Maintenance of Sivaganga Little Fort.	<i>Annual repairs.</i> —The vegetation from the sides of the walls was removed and the footpath kept in good order.	150	139 0 0	Do.
115	Do. ..	Do. ..	Do. ..	Front tower of the entrance of big temple.	<i>Special repairs.</i> —Plastering with chunam two coats; pointing with cement; removing and refixing the displaced stones in mortar; removing roots and pointing with cement, fixing a door to suit the adjacent opening.	369	213 0 0	These repairs were done from the contribution received Rs. 369. Outlay to end of 1915-16 Rs. 32. Balance, Rs. 337.
116	Do. ..	Mannargudi ..	Nidamangalam ..	Subterranean passage.	Repairing the floor and providing a door ..	31	34 0 0	Completed.
117	Do. ..	Negapatam ..	Negapatam ..	Dutch cemetery ..	<i>Annual repairs.</i> —Cement plastering the tombs and rebuilding the damaged tombs.	168	168 0 0	Do.
118	South Arcot ..	Gingee ..	Gingee ..	Gingee Fort and other monuments.	<i>Special repairs.</i> —Repairs to the following were carried out during the year. Stone steps leading from foot to top of Rajagiri hills and repairs to the Audience hall, Vellore gate, Venkataramana temple, Pettahirama temple and petty repairs to the Unjal mandapa and Queen's Palace in front of Singavaram temple.	1,700	1,584 0 0	In progress. Approximate amount required for finishing the work Rs. 3,000.
119	Do. ..	Do. ..	Do. ..	Maintenance of Gingee Fort.	<i>Annual repairs.</i> —Maintaining four watchmen for clearing vegetation.	150	234 0 0	Completed.
Total ..						..	23,793 5 3	

APPENDIX C (2).
Statement of expenditure on Conservation works carried out in Coorg Circle during the year 1916-17.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1916-17.	Amount sanctioned.	Actual expenditure.	Remarks.
1	Coorg ..	Mercara ..	Mercara ..	Fort and Raja's seat..	<i>Special repairs.—Fort.</i> —Repairing and painting the masonry elephants and horses, clearing rank vegetation; blinding over the roads inside the fort and approaches; road with gravel, cleaning and repairing the well, drains, culverts and latrines, etc. <i>Raja's seat.</i> —Whitewashing and repairs to plasters, etc.	RS. 230	RS. A. P. 207 2 4	Work completed. <i>Annual repairs.</i> —A sweeper has been employed throughout the year to look after the surroundings of the building.
2	Do. ..	Padinalknad ..	Nalknad	Palace ..	<i>Special repairs.</i> —Whitewashing, tarring and painting the doors and windows with linseed-oil, varnishing the furniture, repairs to doors and windows, floor, plaster, pipe line and cistern, etc.	240	235 13 2	Work completed. <i>Annual repairs.</i> —A watchman has been employed throughout the year to look after the building and the furniture.
3	Do. ..	Mercara ..	Mercara ..	Fort ..	<i>Special repairs.</i> —Repairing rampart walls, bastions, doors of sentry boxes, and gateways, pointing cracks with cement including rough plastering.	540	186 8 0	Balance required to complete the work will be allotted during the current year.
Total ..						..	629 7 6	

PART II.

UDAYAGIRI FORT AND TEMPLES, NELLORE DISTRICT.

The Fort.—The little town of Udayagiri, or Kondayapalem as it was anciently called, is located at the foot of the eastern slope of the famous hill known as Udayagiri* in the Nellore district, at a distance of fifty miles from Kavali railway station. The hill rises to a height of three thousand feet above the sea. Its geological formation is gneiss, with an upper deposit of quartzose. The upper portion forms a rugged plateau borne aloft upon immense red and grey cliffs which rise precipitously above the forest clad sloping base of the hill. In the early morning when the sunbeams touch the tops of the cliffs, the general effect of beauty and grandeur produced is most striking; but in the evening, when the shadows lengthen and the lights change, the effect is startlingly different. The hill then stands out with peculiar distinctness in its most forbidding aspect, presenting to the imaginative little but the gloomiest of possibilities in its scarped sides, deep chasms and precipitous ravines. There appears to be little doubt that this beautiful early morning effect accounts for the singular name that has been given to the hill, for "Udayagiri" means "the early morning hill."

The plateau is thickly strewn with the remains of extensive fortifications and ruined buildings in various stages of decay. On most sides, the fortress is quite inaccessible, but it may be reached by a jungle track on the eastern face of the hill, and another and better pathway which winds in and out along the precipitous face of a deep ravine on the northern side. The latter seems to have formed the main approach up the hill in olden times as much of the lower portion of this old pathway is paved with flag stones for a considerable distance and flights of stone steps still exist here and there, thus indicating that it once formed an important thoroughfare. The formation of the hill is such that it forms an almost impregnable fortress without any artificial defences and doubtless it has served as a mountain stronghold from the earliest times, as it possesses a perennial water-supply obtained from a spring on the hill and is well provided with small tanks. The plateau too, affords space for a certain amount of terrace cultivation and is liberally supplied with excellent grass for fodder. Little is known concerning the history of the fort prior to the 16th century of our era, and the existing fortifications and buildings within, appear to have been erected mainly by the Muhammadans who captured and occupied the place in the 17th century. But for their picturesque appearance, the fortifications, gateways and ruined bastions present few points of interest and are not remarkable as specimens of military architecture. Two mosques, an old Hindu granary, a group of Muhammadan buildings in the citadel, the site of which is now occupied by the Forest Rest-house, several picturesque old bastions and a few ruined gateways represent all that remains of this historic fortress. It is recorded in the Nellore District Manual that "the fort had eleven fortresses, eight of which were on the hill and three below. There were eleven bastions, twelve guns, twenty-three gates (eight of which were large), eleven reservoirs, twelve granaries and eight pagodas." Most of these buildings have long since disappeared. Although the existing buildings are not of much architectural value, the fort contains some interesting inscriptions which throw considerable light on the later history of the district. In 1905, the original texts and translations of all the inscriptions discovered at Udayagiri were published in Part III of the "Collection of Inscriptions in the Nellore District" by Messrs. Butterworth and Venugopala Chetti.† With the exception of those inscriptions which refer to the capture of Udayagiri in 1514 by Krishna Deva Raya, the greatest of all the Vijayanagar kings, the remainder are comparatively modern records of the later Vijayanagar period and mostly refer to gifts made to the local temples by pious donors and record little information of historical interest. Three Persian inscriptions within the fort show that the Muhammadans occupied the place in the 17th century, and improved the buildings and fortifications but demolished all the Hindu temples that they found within the fortress and the town below.

The earliest inscriptions at Udayagiri are two records inscribed in Telugu characters on two upright stone slabs now set up at the entrance into the enclosure around the American Mission bungalow on the hill. These are dated 1470-71, and one bears a representation of the sun, moon, linga and bull above the inscription. They both record that a certain Tammarāya built a temple to Śiva and one to Vishnu on the hill and endowed them with certain lands. It is not known who this Tammarāya was or to what dynasty, if any, he belonged. In one inscription he is stated to have "caused the city of Bezvada to be built." The inscriptions copied from the large but ruined temple of Raghunāyaka, or Ranganāyaka, in the town of Udayagiri, belong to the later Vijayanagar period and relate to gifts made to the temple. One inscription on the outer wall of a deserted shrine on the eastern side of the inner courtyard around the Raghunāyaka temple, records that Timmarāju, son of a Ramarāju Konetayya Deva, constructed a gateway, a hall, an enclosure wall around the courtyard, a well, and made other pious gifts to the temple in the latter part of the 16th century. But the most interesting inscriptions at Udayagiri are those recording the capture of the fort by Krishna Deva Raya.

* See Plate I (a).

† Pages 1360 to 1391 (Nos. 20 to 45).

One of these is an old Canarese inscription engraved on a rock on the hill and known locally as Vṛāta gunda, and another in Telugu characters, on a rock near the Lakshmi temple at the foot of the hill, dated 1514-15 records the same achievement. There are also several other inscriptions of Krishna Rāya's reign at other places in the Madras Presidency recording the same historic event.* In addition to these inscriptions, we also have the chronicle of the Portuguese traveller Nuniz, who visited Vijayanagar in the 16th century, which has been made available by Mr. Sewell in his book "A Forgotten Empire." According to Nuniz, Krishna Rāya left his capital at Vijayanagar (Bellary district) in 1513 and took with him an army "numbering thirty-four thousand foot and eight hundred elephants, and arrived with this force at the city of Udayagiri, in which there were ten thousand foot soldiers and four hundred horse; for the fortress had no necessity for more by reason of its great strength, because it could not be taken except by being starved out." At this period, the fortress of Udayagiri belonged to the Gajapati king of Orissa, Pratāparudra, who seems to have been the inveterate foe of the king of Vijayanagar. Nuniz relates that Krishna Rāya laid siege to the fort for a year and a half before he captured it, and in order to do this—"he made many paths across rocky hills breaking up many great boulders in order to make a road for his soldiers to approach the towers of the fortress. The place at this time was so strong that they could not approach it except by one way which was so narrow that men could only pass along it one at a time; and in this place he made a broad road, and many others also, so that he could come close to the fortress."† In all probability, the existing stone-paved path on the northern side of the hill mentioned above, represents the remains of one of Krishna Rāya's roads up the hill. The inscriptions too, also show that the siege of the fort lasted for about a year, and that on its fall, Krishna Rāya pursued Pratāparudra as far as the hill fortress of Kondavidu (Guntūr district), which he also subsequently captured. Numerous other records which relate to Krishna Rāya's conquests in general, begin with his capture of Udayagiri and close the account with his setting up a pillar of victory at Pottunūru, near Simhādri (Simhachalam in the Vizagapatam district). They mention in connection with the conquest of Udayagiri the capture of a certain Tirumala Rantarāya who must have been one of the nobles of Pratāparudra in charge of the fortress when it fell. The records at Udayagiri state that this Tirumala Rantarāya was an uncle of the Gajapati king Pratāparudra. Nuniz also speaks of the capture of an uncle (or aunt) of Pratāparudra at Udayagiri, whose name he does not give.‡ On the occasion of his visit to Udayagiri, Krishna Rāya with his usual liberality appears to have made many gifts to the local temples. Two very interesting inscriptions belonging to the Krishna temple at Vijayanagar (Hampi Ruins), state that on his return from the conquest of Udayagiri in 1514, Krishna Rāya brought with him from Udayagiri, "with great care an image of the god Bālakrishna which he set up in a jewelled hall at Krishnāpuram"§. The details which follow concerning the date of the consecration of the image correspond approximately to the 21st February 1515. The inscriptions further state that on the occasion of this consecration the king presented valuable jewels set with nine different kinds of gems, together with gold and silver vessels, and in addition, bestowed nine villages free of all taxes, for oblations and offerings in the temple.

In September 1916, I had the good fortune to discover this historic image of Bālakrishna lying on the floor of the sanctum of the Krishna temple at Vijayanagar, where doubtless it had been thrown by the Muhammadan soldiers when they sacked the city in 1565. As we are at present concerned with the antiquities at Udayagiri itself, a description of this image and the temple at Vijayanagar which Krishna Rāya appears to have built specially to enshrine it, will be given at the end of this account of Udayagiri.

Of the two mosques on the hill, the larger one is the most interesting and picturesque. It is situated on the highest portion of the southern end of the hill and forms a conspicuous landmark for many miles from the plains below. It is built of rough stone in mortar plastered over, with a large arched opening in front flanked by two towers or minars, one on either side of the entrance. It faces the east, and the back wall is provided with the usual mihrabs, or prayer niches, indicating the position of Mecca. Over the central mihrab is a stone inscription in Persian characters which records that the building was set up by a certain Ghāzi Ali in 1642-43. The Ghāzi Ali alluded to was probably a general of Abdullāh Kutb Shāh, and in the inscription he claims to have "burnt the sweepings of idolatry" before erecting the mosque in question, which we may interpret as meaning that he destroyed all the local Hindu temples that he found within the fort and in the town below. In all probability, the mosque itself, stands on a site formerly occupied by a Hindu temple, because there is an old Hindu granary (or it may be a pillared hall for the shelter of pilgrims), situated close to the north-western side of the mosque, and the worn state of the stone-paved pathway that leads up to the mosque, shows that this pathway was used by pious pilgrims to some shrine on the hill long before the arrival of the Muhammadans at Udayagiri. The smaller mosque is situated towards the northern end of the hill, in that portion of the fort which appears to have once been the citadel and which is now occupied by the Forest Department Rest-house. It is an insignificant little building of no

* A full account of these inscriptions will be found in "The Second Vijayanagar Dynasty" by Mr. Krishna Sastri published in Part II of the Annual Report of the Director-General of Archaeology for 1908-09.

† "A Forgotten Empire," page 316.

‡ "A Forgotten Empire," page 317, and note 1.

§ Krishnāpuram forms part of Vijayanagar, now generally known as Hampi Ruins.

architectural interest but it contains a Persian inscription dated 1660-61, which records that a certain Husain Khān built the mosque as a place of worship for the Muhammadans and destroyed a Hindu temple, and presumably, utilised the material thus acquired in building the mosque. Another Muhammadan inscription on a stone near the Forest Rest-house, inscribed in Persian and Telugu characters,* records that a certain Saiyid Muzaffar laid out a beautiful garden in the fort in 1662. In later times the Muhammadan government appointed Zūpalli Venkata Rāu to be Poligar of Udayagiri, but he became recalcitrant and refused payment of tribute, on which he was attacked by the Nawab of Arcot, who defeated and slew him. Since then the place remained under Mussalman governors till 1839, when it passed into the hands of the English.

Local tradition relates that the lower town of Udayagiri, or Kondāyapālem, was once a vast city containing no less than 360 Hindu temples, all of which were destroyed by the Muhammadans. It is of course quite unlikely that so great a number of temples ever existed at Udayagiri, but the number of ruined shrines, mandapas, wells, and broken images scattered about the site of the old town indicates that it must have been a place of considerable size and importance in olden times. Like all towns of any importance before the advent of British rule in India, it was originally protected by a fort wall, and in all probability, the fortress on the hill was only used as a "hot weather resort", and as a place of refuge in case the lower town was captured. With the exception of the Krishna and Raghunāyaka temples which will be described later, the numerous other ruined buildings in and about the town call for no special remarks. Standing under the shade of a venerable pipal tree, and another under a margosa tree, in the courtyard of the little Hanumān temple in the town, are two ancient and well executed images of Gaṇēsa and a group of *nāgakals* (snake stones). Close to the same shrine, lying on the ground, is a large stone image of Śiva in the form of Virabhadra. All of these sculptures are ancient, well executed and worthy of notice.

Raghunāyaka temple.—This old ruined Vaishnava temple stands in the centre of a large, high-walled enclosure at the western end of the town, the main street of which leads up to the eastern gateway of the temple.† The Muhammadans appear to have done their best to destroy the building and since then, both Hindus and Muhammadans have assisted in the work of destruction by using the site as a public stone quarry. Much of the old material has been removed and utilised in constructing the modern dwellings of the town.

The central shrine faces the south and once contained an image of Vishnu in the form of Raghunāyaka, or Ranganāyaka. Tradition relates that, on the arrival of the Muhammadans, the Hindus for safety removed the idol to Nellore. On each side of the sanctum entrance is a figure of Garuda, the *Vahan* or vehicle of Vishnu on the proper right, and Hanumān, the popular monkey deity on the left. The figures are large and carved in low relief and are poor works of art, but the figure of Garuda is peculiar, as the upper portion of the figure represents the head and bust of a woman and but for the outspread wings, might be mistaken for a representation of a dancing girl. There is an inner and an outer enclosure, or double courtyard around the central shrine. Besides the main shrine, the inner courtyard contains two handsome halls, a well, a lofty gateway of the usual kind, and the small ruined attendant shrine containing the inscriptions referred to above. From these inscriptions it would appear that the southern gateway,‡ the Kalyana Mandapa in the north-western corner of the courtyard, the masonry built well, and the wall around this courtyard, were built by Timmarāju in the latter part of the 16th century, as it seems unlikely that the outer gateway and enclosure wall would have been built or even commenced before the inner one was completed. The inner or southern gateway was completed but the outer or eastern gate was left unfinished.† With the exception of the handsome stone door-frames within the entrances through these two gateways, the sculptural decorations are not remarkable. The bases of the inner and outer parts of the doorjambes of the eastern and southern gateways are decorated with duplicate figures of the river goddess Gaṅgā, standing on the back of a *makara* or conventional crocodile from the mouth of which issues a floriated scroll ornament of semi-classical character which is carried all round the door-frames and forms a pleasing ornament. This particular design of two river goddesses acting as the guardians of the temple entrance, is a common feature in Hindu temples of Northern and Central India and appears there in buildings which date back to the 8th century of our era. But in the Northern temples, the figures always represent Gaṅgā or the Ganges, and Yamunā or the Jumna respectively, the latter goddess being represented as standing on the back of a tortoise. Sculptural representations of Yamunā do not appear to be met with south of the Ganjam district, from thence southwards, her place is taken by a duplicate figure of Gaṅgā. The entrances to both gateways are decorated in the same manner, but the figures in the southern gateway are shown with the hair worn in long simple plaits while those in the eastern entrance are depicted with great chignons like those worn by the women on the West Coast at the present day. The two types of figures are illustrated in Plate III. The design is a common feature of gateways set up during the Vijayanagar period. The inscriptions do not state when the main temple was built, they merely record that certain additions to the shrine were made in the latter part of the 16th century. Architecturally, the main temple does not appear to be earlier than the 16th century.

* "Nellore Inscriptions," Part III, pages 370-71.

† See Plate II (a).

‡ See Plate II (b).

The Krishna temple.—One of the earliest and most interesting Hindu temples at Udayagiri is the little temple of Krishna,* which is situated on a small hillock near the village tank, about a mile to the south-east of the town. It is a stone built structure with a lofty brick stūpi, or tower over its shrine chamber and faces the north. On plan, † the building consists of a small cella, measuring 9 feet 3 inches square and 9 feet in height. This is the sanctum, or holy of holies, and as usual, is low, dark and dingy, with no claim to art or beauty. Its small entrance faces the north and leads into a second little chamber of similar dimensions. This again gives access into the main entrance hall of the temple, a room measuring 22 feet 8 inches square and 9 feet high, and contains four handsome pillars of massive proportions. The sanctum walls are 3 feet 8 inches thick, and are faced with large stone blocks with an inner core of brick in between. The outer surface is carved and decorated with bas-relief sculpture, but the inner surface, forming the interior walls of the cella and the little chamber or passage in front of it, are plain and free from all ornament. The stone blocks are neatly cut and dressed, and are fitted together without mortar between the exterior joints, but the brick core within, is liberally supplied with mortar of excellent quality. Here and there, the walls exhibit traces of plaster and whitewash, indicating that originally, the whole structure was treated in this manner.

Several square-headed cavities in the brickwork immediately above the stone walls of the cella, and a decayed stump embedded in one of them, show that the sanctum once had a flat stone ceiling supported on teakwood joists at a height of 9 feet above the floor level. Above the ceiling, is the hollow, cone-like, corbel vaulted brick tower of the stūpi. The ceiling thus formed a second roof as it were, between the cella and the dome crowning the top of the stūpi. A glance at the *Section* given in Plate VI, explains the nature of the roof construction far better than written description conveys. Both the slabs and the wooden beams have disappeared, as the temple has been regarded as a public stone and brick quarry by the local villagers for many years, with the result that the damage done to the building by man is far greater than that effected by time. The bricks used in the construction of the building are considerably larger than those used at the present day and are excellent in quality. The average size of the larger bricks is, 11" × 8" × 3". In outward appearance, the stūpi takes the form of a three storeyed tower crowned with a small semi-circular brick dome. The three cornices are bold in outline, and were each originally decorated with a row of modillions. The tower is in a very decayed condition, and most of the stucco images and ornaments with which it was once decorated have disappeared. What remains of it is illustrated in Plate IV (a). From the style of the few surviving figures, we may assume that the whole tower was once decorated with numerous stucco images and ornaments of the usual Vaishnava kind, and in all probability, these were picked out in gay colours. The crown of the dome has fallen in, and this portion of the stūpi is little more than a shapeless mass of crumbling brickwork.

Although the walls of the interior of the temple are quite plain, the door-frames, and the pillars in the front hall are handsomely decorated. The small sanctum doorway is decorated in the following manner. The lintel bears a crude representation of a lotus flower in its centre, while the sides of the doorjamb are decorated with the usual scroll ornament and conventional lotus moulding. The base of the doorjamb to the proper right of the entrance, bears a representation of a sacred goose or swan with a floriated tail. The one on the left has a similar figure, only the upper portion of the bird has the head and bust of a woman and the figure is represented as playing on a stringed instrument of the *vinā* type. Between the mouldings, is a pretty bead and reel ornament of classical appearance, and one which first appears in India, carved upon the beautiful Persepolitan capitals of Asoka's reign. The door-frame of the outer entrance into the sanctum is decorated in much the same manner as the one just described so far as the mouldings are concerned, but the carvings on the lintel and bases of the doorjamb are different and more ornamental. Carved upon the dedicatory block in the centre of the lintel, is a well executed sculpture representing Krishna playing on his flute accompanied by his two consorts Rukmini and Satyā on either side. ‡ Two cows are shown in the foreground of the group, while six more, three on either side, are depicted in bas-relief on the horizontal portion of the lintel. The scroll ornament and lotus mouldings which adorn the rest of the doorframe are of the usual character. The entrance is recessed, and thus has two pairs of doorjamb, the four bases of which are each ornamented with a large four armed figure of Vishnu acting as the *dvārapāla* or doorkeeper of the shrine. As the sanctum no longer contains any object of worship, this figure of Krishna over the doorway is interesting, as it informs us that the missing idol was an image of Krishna and that the temple was specially built and dedicated to that particular deity.

It is a somewhat remarkable fact that, although Krishna is one of the most popular deities of modern Hinduism, ancient temples specially built and consecrated to him are exceedingly rare. This seems to show that this form of worship has become popular in comparatively recent times, otherwise, remains of such temples would surely have survived and been discovered before now.

* See Plate IV (a).

† See Plate V.

‡ See Plate IV (b).

In front of this entrance is a little recess or porch the flat stone roof of which is carried by two roughly hewn monolithic pillars with bracket capitals of semi-classical appearance. In these, may be discerned the square abacus, the volutes, and a crude representation of the acanthus leaf ornament of the Corinthian Order.*

Below the bracket is a clumsy bulbous ornament decorated with the Buddhist pipal leaf design. The main entrance hall of the building contains four handsome pillars of massive proportions, which support the cross beams and roof slabs above. The front entrance faces the north, and there is a small side entrance in the south-west corner of the hall. The roof is composed of the usual stone slabs and beams with an outer layer of concrete. The monolithic shafts of the pillars are two feet three inches square on plan, and nine feet in height including the Indo-Corinthian bracket above the capital proper, which is round with a square abacus. Below this, is a heavy wheel-like ornament which forms a kind of huge collar around the necking of the pillar.* The monolithic shaft is divided into two portions by a deep horizontal band which makes this portion of the shaft octagonal on plan. The shaft rests on a small raised plinth which is embedded in the stone-paved floor of the hall. The flat surfaces of the shaft are decorated with bas-relief sculpture representing Vaishnava figures, chief of which are representations of Balakrishna. Krishna as a child tied to a mortar, stealing the butter, dancing, swinging, killing the monster serpent, and the same god playing on his flute, are all depicted in the bas-reliefs adorning these four pillars.

All the stone used in the temple is a coarse-grained granite of a pinkish-grey colour obtained from the local hill and must have proved a somewhat difficult material for the sculptors to work in. The existing plaster on portions of the stonework indicates that the finer details of the bas-reliefs were reproduced in the former material. The stone sculptures appear to have been executed mainly for guidance and as a framework as it were, for the plaster and not as finished stone sculptures. Since the entire building both within and without was plastered and whitewashed when it was completed, it would have made little or no difference so far as outward appearance was concerned, whether the figures and ornaments were executed in stone or plaster. The rough surfaces of the walls, beams and roof slabs, show by their chisel marks, that they were purposely dressed in this manner so as to serve as a key for plaster.

The main entrance into the hall is in ruins, but some of the large blocks of fallen stone lying about outside the entrance, where they have been dragged by the villagers, preparatory to removal for modern building requirements, show that it was once decorated with a handsome stone doorframe, with figures of Vishnu as a *dvārayāla*, carved upon the bases of the side pillars supporting the lintel above. These figures were similar to those adorning the shrine doorway described above, only a trifle larger. Above the plinth mouldings of the walls around this hall, is an ornamental dado decorated with bas-relief figures of elephants, conventional animals and birds.

The most profusely sculptured portions of the building are the outer walls of the sanctum, and like the pillars in the front hall described above, the bas-reliefs are mostly large representations of Balakrishna. The first figure one meets with on the eastern face of the sanctum † is a *gōpi*, or herdsman, churning butter, and Krishna as a chubby child with a ball of butter in his right hand is depicted crawling away with his stolen property. In the centre of the wall is a large ornamental niche containing little figures of Vishnu and his consort Lakshmi seated together. To the left of the niche is Hanumān with his hands raised in the attitude of prayer. The last figure on this side is a little bas-relief of Anantasayana, or Vishnu sleeping on the folds of the serpent Śeṣha. The figures are separated from one another by little ornamental pilasters and thus form a series of panels. Above is the heavy brick and plaster cornice, decorated with a row of modillions, which gives it a semi-classical appearance, and below the bas-reliefs are the simple mouldings of the plinth. The first figure on the south wall is Garuda, then comes Krishna killing the serpent, a little four-armed figure of Vishnu stands in the central niche, Kāma, Sitā and Lakshmana are shown in a group, while the last bas-relief on this side is a little figure or Sitā in the forest. On the western wall, the first figure is a large bas-relief of Balakrishna crawling along on all fours, with a tree in the background. ‡ This figure is connected with the first figure of Balakrishna stealing the butter, portrayed on the eastern wall in the following manner:—As a child he was frolicsome and fond of entering the cottages of the cowherds living at Vrindāvana (Brindāban in the Muttra district), and helping himself to milk and butter. On one occasion Yasōdā punished him for this by tying him up to a heavy stone mortar (used for pounding grain). However, so great was the supernatural strength of the child that he quickly crawled away dragging the heavy burden after him, but in passing two trees standing close together, the mortar caught between and knocked them down, when they suddenly assumed the shape of Kubēra's two sons. The first figure of Balakrishna with the butter ball in his hand, depicted on the eastern wall, represents the beginning of the legend, and the large figure on the western wall with the tree in the background indicates the end of the story. The last figure on the western wall represents Krishna killing the huge serpent Kāliya (the black), a monster that infested a pool in the Yamunā (Jumna) and made the neighbourhood poisonous to all living beings until Krishna killed it, by plunging into the pool, dragging the monster out by its tail, and crushing its many-hooded head with his heel. In the central niche on this side is another little figure of Vishnu.

* See Plate VII.

† See Plate VIII (a).

‡ See Plate VIII (b).

It will be observed that both on the walls and in the sculptures on the four carved pillars of the front hall, the figures representing Bālakrishna are very much larger and more carefully executed than any other figures adorning the temple. For instance, compare the relative size of the figure of Bālakrishna with the image of Vishnu (in the niche) illustrated in Plate VIII (b). Or again, observe the care and finish that has been bestowed upon the figure of Bālakrishna adorning the upper portion of the east face of the pillar standing to the west of the front entrance, illustrated in Plate VII. The importance given to these particular figures alone, without the assistance of the bas-relief of Krishna over the sanctum entrance already referred to, are in themselves conclusive evidence that the temple was originally dedicated to Krishna, and moreover, to that deity in the form of Bālakrishna.

There are no inscriptions to inform or guide us as to when the temple was built, but its style seems to indicate that it was erected about the 15th century, or perhaps even earlier. It is certainly considerably older than the Raghunāyaka temple described above, which in all probability, was erected in the early part of the 16th century, and additions were made to it later as we learn from the inscriptions in this case. However, this much we do know for certain and that is, that the Krishna temple was built before the great Krishna Deva Rāya came to Udayagiri in 1513 A.D. We also know that when Krishna Rāya returned to his capital at Vijayanagar after the capture of Udayagiri in 1514-15, he brought with him from Udayagiri an image of the god Bālakrishna which he set up in a temple at Vijayanagar. There does not appear to be the slightest doubt that the Bālakrishna image in question was the one originally enshrined in the Krishna temple at Udayagiri. The inscriptions do not tell us why Krishna Rāya brought this image with so much care all the way from Udayagiri to Vijayanagar, a distance of over four hundred miles, but they do record that he made many handsome gifts to the Udayagiri temples after the conquest of that place, thus showing that he did not damage or desecrate any of the local shrines during his military occupation of the town. From this we may infer that during his somewhat lengthy stay at Udayagiri he used one or more of the local temples as places of worship. Of these, we may presume that the Krishna temple was his special favourite and perhaps he may have made a vow to Bālakrishna that if he granted him success in his military campaign against Pratāparudra, he would take the god back to his own capital and build him a far handsomer temple there than the one he resided in at Udayagiri. That something of the kind did actually take place is obvious, because he did not remove the image as a war trophy, and if he had specially desired an image of Bālakrishna, he had dozens of the finest stone masons in Southern India in his own capital who could have executed the order. No, the removal of the image must have been a purely personal matter of Krishna Rāya's. He appears to have become so fond of this image that he did not care to leave Udayagiri without it.

The Krishna temple at Udayagiri stands alone on a little hillock as already mentioned above, but close to the east of it is the picturesque little stone built tank illustrated in Plate IX (a). In the centre of the tank is a small four pillared mandapa, or pavilion, used during the annual water carnival, when the god and goddess are taken in procession for the floating festival. Although in ruins, it was once carefully built and is probably as ancient as the Krishna temple itself.

To the south of the tank is a large ruined gopuram, or gateway, a few ruined mandapas in front of it, and a large but unfinished Kalyanamandapa. The gateway, the small mandapas in front and the large Kalyanamandapa at the back of it, all belong to the later Vijayanagar period. There are also remains of an unfinished enclosure wall around the site, but no remains of a temple, except the Krishna temple which is situated at a distance of about one hundred yards to the east. It looks as though these buildings were erected as additions to the Krishna temple at a very much later period and that the project was never carried out. Had the Kalyanamandapa been completed it would certainly have been a very handsome building similar to some of those in Vijayanagar * itself. Both on the stone walls of the gateway, and on the pillars of the Kalyanamandapa, some of the most prominent figures represent Bālakrishna, and thus seem to indicate that, at a later period it was decided to enclose the Krishna temple within a large courtyard having a lofty gateway on the eastern side, a handsome Kalyanamandapa for the annual marriage ceremony between the god and his consort, and the usual attendant buildings for the priests and pilgrims to the festivals held in connection with the temple, but for some reason or other, the work was never completed. In all probability, the arrival of the Muhammadans prevented the completion of the work.

Dasaripalle cave.—On the eastern face of a small hillock at Dasaripalle, a hamlet $2\frac{1}{2}$ miles to the east of Udayagiri, and at a height of about 250 feet above the base of the hill, is a striking group of huge white limestone rocks. The under surface of one of these great boulders has completely weathered away in a very curious manner leaving the upper portion hanging in mid air as it were, which thus forms a kind of projecting verandah, which shelters the entrance into a natural cave below which has been converted into a temple. The entrance leads into a natural cavern, roughly circular on plan, and about 25 feet wide and sufficiently high in the roof for one to be able to stand upright inside. Against the back wall is a rough platform or *pitha* for the accommodation of an image. On the base of this, is a Vijayanagar inscription recording the

* See Plate IX (b).

name of Krishna Deva Raya, but nothing else of interest. The outer walls show signs of having once been plastered and coloured, but the traces of paintings and modern inscriptions which still exist, are of no archæological interest. There appears to have once been a flight of stone steps all round the huge boulder. On the north side of the cave is a small ruined brick building of no particular interest. From the inscription, it would appear that the cave was converted into a shrine during the reign of Krishna Raya, about 1513-14. It is no longer in use as a place of worship.

THE KRISHNA TEMPLE AT VIJAYANAGAR.

The famous ruins of Vijayanagar, * the ancient royal capital of the empire of that name, are situated at a distance of seven miles from Hospet railway station in the Bellary district. The ruins extend over some nine square miles, but the fortifications and outposts of the city originally included a far larger area, and included several suburban towns and villages. Of these, Krishnāpuram, a suburb about 1½ miles to the north-west of the citadel, appears to have been one of the most important in olden times. The Portuguese traveller Domingos Paes who visited Vijayanagar in the 16th century and whose account of that place has been made available by Mr. Robert Sewell in his book "A Forgotten Empire," has left us a brief description of Krishnāpuram as he saw it, he states: "and on the north-west side of Bisnaga (Vijayanagar is another city called Crisnapor connected with Bisnaga, in which are all their pagodas, those in which they most worship, and all the revenue of this city is granted to them; and they say that they have a revenue of a hundred thousand *Pardaos* † of gold. The pagodas are high and have many great buildings with many figures of men and women, all in lascivious attitudes." Krishnāpuram is deserted now, but the numerous remains of temples, mandapas and other ruined buildings, including a very large bazaar with a fine broad car street leading up to the main entrance of the Krishna temple, show that Krishnāpuram was once a large and prosperous suburb of the city, and perhaps, even as wealthy as Paes would have us believe. An excellent view of the place as it stands today, may be obtained from the rocky hill known as Hēmakutam, ‡ a sacred hill which is situated close to the north of the large Krishna temple about to be described.

Of the many rulers of this great empire, Krishna Deva Rāya, did more than any of his predecessors to beautify his capital with noble buildings, most of which he erected on his return from his victorious campaign against Pratāparudra in 1514 A.D. The Krishna temple at Krishnāpuram is only one of the many handsome buildings erected during the reign of this great ruler. The temple stands in a high walled enclosure on rising ground and faces the east. The main shrine is situated in a large stone-paved courtyard surrounded by high walls and lofty gateways of the usual kind on the east, north and south sides respectively. Within the courtyard are a number of small attendant shrines, and ruined cloisters, or pillared verandahs running all round the enclosure. Outside is a second enclosure wall or *prākāram* as they are generally called, and a large granary on the southern side of the enclosure.

An account of the inscriptions contained within the temple has already been given above,§ so it will suffice to mention here, that they record that the temple was built by Krishna Rāya to enshrine an image of Bālakrishna which he brought from Udayagiri after the capture of that place in 1514, and that the consecration of the image took place on the 21st February 1515, when Krishna Rāya presented many valuable gifts to the temple. The inscriptions state that he set up the image "in a jewelled hall" at Krishnāpuram, but the position in which the image of Bālakrishna was recently found in the *garbhagriha*, or holy of holies of the main building, conclusively proves that the temple was specially built to enshrine the image. It is possible, that the shrine chamber was covered with copper-gilt plates set with jewels at the time when the image was installed within, which led the scribe recording the event, to describe the *garbhagriha* as a "jewelled mandapa." We know that the *garbhagriha* of the great Pampāpati temple at Hampi was once decorated in this manner, in fact, some of the old metal work still exists, so there is no reason why the shrine chamber of the Krishna temple too, may not have been so decorated. However, but for the discovery of the image in September 1916, there would always have remained some doubt as to whether Krishna Rāya did actually build the temple to enshrine the image, or whether the temple was already standing and he merely set up the image in a mandapa in the courtyard.

In early times, when laying the foundations of a temple, especially if those about to build it were wealthy, it was the custom to deposit certain valuable offerings beneath the floor of the shrine chamber. It is generally understood that the Nattukkottai Chettis of Southern India, who are renovating Siva temples of purānic fame on an extensive scale, have sometimes discovered considerable treasure beneath the stone floors of such shrines. Immediately after

* See "Hampi Ruins, Described and Illustrated" by A. H. Longhurst, published by the Government Press, Madras, 1917.

† A small gold coin worth about 3½ rupees.

‡ See Plate X.

§ See Article on "Udayagiri Fort and Temples."

the disastrous battle of Talikōṭa in 1565 A.D., and even before the arrival of the victorious Muhammadan army, the city of Vijayanagar was looted by hordes of wandering gipsy tribes—Lambadis and the like. The descendants of some of these people still live outside the ruins, and they have caused a considerable amount of damage to many of the temples by tearing up the floors of the sanctums while seeking for treasure. Other offenders in this direction are the wandering bairāgis from Northern and Central India, who stick at no desecration in their anxiety for gain and have more than once been suspected of offering human sacrifices (the only kind believed to be of any avail) to the goddess who is supposed to guard hidden treasure, in order to induce her to reward their efforts. As recently as July 1902,* the body of an unknown man was found in the inner shrine of one of the smaller temples close to Hampi in circumstances which left little doubt but that he had been thus offered up. His head had been severed from his body and placed above the door of the shrine, he had been eviscerated and otherwise mutilated, and lying on the ground round the trunk were found the usual accompaniments of a sacrifice, namely, holy ashes, flowers, a match-box, which had doubtless been used to light the camphor, and three broken cocoanuts.

Such was the state of things, when the Government decided to preserve these valuable ancient monuments, and although a number of pillars and buttresses had been erected to prevent certain buildings from falling, very little had been done to remove the debris from the interiors when I first visited the ruins in 1911, and in many cases it was then impossible to carry out a proper inspection of some of the small dark and dingy shrine chambers owing to the many obstructions in the shape of flagstones, broken pillars and door-frames which were heaped up inside, or around the entrances, where they had been carelessly thrown by treasure-seekers. In such cases, nothing could be done until the debris had been removed, the floors repaired and the interiors cleaned out, as many of them were also infested with bats, scorpions and cobras. It was while this work was in progress at the Krishna temple, that the historic image of Bālakrishna was recently found lying in the corner of the sanctum where it had been thrown, either by the Muhammadan soldiers or by treasure-seekers. The interior of the sanctum is in total darkness, and this is another reason why it has remained undiscovered for so long. Like most idols found among the ruins, it is grievously mutilated, but it is sufficiently intact to leave no room for doubt as to its identity. It is a large stone image of Krishna in the form of Bālakrishna, and represents that deity as a chubby boy seated on a pedestal with the right foot resting on a lotus flower which serves as a footstool.† The arms are missing but in all probability, the right hand held a butter ball in the usual manner peculiar to images of Bālakrishna. The left arm and hand rested on the left thigh. The image including the pedestal is 3 feet 2 inches in height and carved out of a block of greenish black granite similar to that found at Udayagiri in the Nellore district. The figure is represented in the nude but profusely decorated with jewelled ornaments. The image originally stood on a large detached *pīṭha* or pedestal of the same material. The original pedestal, although broken, is still lying in the sanctum of the Krishna temple at Udayagiri described above.

On plan, the general arrangement and dimensions of the shrine chamber are similar to those of the sanctum of the Krishna temple at Udayagiri illustrated in Plate V, except that the former is provided with a circumambulatory passage around the shrine chamber. This passage is about 4 feet in width and is enclosed by a lofty outer wall with a flat stone roof above, thus making the interior of the passage very dark and gloomy. The sanctum doorway faces the east and is free from ornament, but the outer walls around the shrine chamber are covered with bas-relief sculptures of Krishna and other Vaishnava figures and symbols but owing to the darkness within the passage, these sculptures can only be seen by artificial light. On each side of the sanctum doorway are two small entrances, one on the south and the other on the north side which lead into the circumambulatory passage. In front of the shrine chamber is a large hall enclosed by lofty walls with three handsome doorways. The two doorways on the south and north sides respectively, lead out into the courtyard of the temple and are provided with pillared porches and handsome flights of stone steps. The entrance on the eastern side gives access to the mahamandapa, or great pillared hall in front of the building. The first hall with closed walls, contains four handsome pillars and an ornamental ceiling composed of huge slabs of granite. The second or front hall is much larger and contains 32 monolithic pillars and is open on three sides with two flights of handsome stone steps on the south and north sides respectively. The front or east side of this great hall is provided with a little four-pillared porch or mandapa which faces the sanctum entrance. In front of this mandapa, standing in the stone paved courtyard are the two pedestals for the usual stamba and *bālipīṭha* found in all large temples in Southern India. Both the pillars and the stone ceiling are profusely decorated with sculpture and ornament which was originally plastered and picked out in simple colours. The pillars are all monolithic and richly carved with Vaishnava figures and ornament. The outer pillars are of the elaborate composite variety with little columns or richly carved figures of conventionalised animals attached to them in front [See Plate XIII, figures (a) and (b)]. Standing in the courtyard are five small attendant shrines. Of these, the most interesting is the one illustrated in Plate XII (b). The outer walls of this shrine contain the inscriptions mentioned above recording the capture of Udayagiri and the building of the temple to enshrine the image

* "Bellary District Gazetteer," page 277.

† See Plate XII (a).

of Bālakrishna which Krishna Dēva Rāya brought from Udayagiri. This shrine contains no image and the stone walls are free from ornament. It is crowned with the usual brick and plaster stūpi or tower, above its flat stone roof. In front of this little shrine is a large upright slab of polished stone containing inscriptions regarding gifts to the temple. All round the courtyard is a ruined verandah of the usual kind for the use of pilgrims to the temple. The three gopurams or gateways are unfortunately in ruins. The main gateway faces the east and has a broad terrace in front of it which leads down to a handsome car street below. Very little remains of the lofty brick and plaster tower that once adorned this handsome gateway (See Plate XI (b)). The brickwork was originally decorated with life size stucco figures representing scenes from the legend of Krishna. Some of these figures may still be seen here and there. The enormous stone door-frames of the entrance are richly carved with well-executed figures of Ganga and floriated scroll ornament similar to that mentioned above in the description given of the Raghunāyaka temple at Udayagiri. The historic image of Bālakrishna is now in the Madras Museum.

THE BUDDHIST MONUMENTS AT GUNTUPALLE, KISTNA DISTRICT.

The little Zamindari village of Guntupalle is situated 6 miles to the west of Kamavarapukota in the Ellore taluk of the Kistna district, and 28 miles to the north of Ellore railway station. About a mile to the north of the village is a small sandstone hill running from east to west and covered with scrub jungle. In the centre of this hill, facing the south is a horseshoe-shaped ravine about half a mile in length and 500 yards wide at its entrance. On the western side of this ravine is a circular rock-cut Buddhist temple containing a monolithic model of a stūpa, and a large vihāra or monastery. At the end of the ravine, is a ridge or saddle connecting the two sides of the hill forming the ravine and on this ridge and the hillside immediately to the west of it are the following remains of Buddhist Monuments. A small ruined rock-cut monastery, a ruined brick chaitya or temple, the remains of a large pillared hall or mandapa, a stone-built stūpa, and a large group of ruined stūpas on the ridge. There are also two other rock-cut excavations on this hill but they are unfinished and unimportant, and call for no remarks. Of these remains, the circular Buddhist temple is the most uncommon and interesting. The other antiquities at Guntupalle, though interesting to the archæologist are not remarkable as specimens of Buddhist architecture. The site was first visited by Mr. Rea in 1889, and an interesting account of the stūpas he opened, and the large basement of a brick chaitya he discovered and partly excavated, will be found as an enclosure to the printed orders of the Government of Madras (Public Department) No. 646, dated the 2nd August 1889. The monuments are situated on Zamindari land, and the then owner of the property appears to have objected to Mr. Rea completing his survey of the site, however, Mr. Rea had some carefully executed drawings prepared, before he left the place and these have now been completed and appear as illustrations to this account of the Guntupalle antiquities. This year, the Government of Madras has declared these monuments "protected" under the "Ancient Monuments' Act" and henceforth, they will be properly maintained at Government expense, and if necessary, further excavations will be undertaken with regard to the large number of unopened stūpas.

The Buddhist temple.—This quaint little shrine is hewn out of the living rock and is situated in the western face of the rocky, jungle clad ravine referred to above*. On plan, † the temple is circular and faces south-east, it measures 18 feet in diameter and is 14 feet 9 inches in height. In the centre, occupying about one-half of the entire chamber is a large rock-cut model of a stūpa which thus permits of only a small circumambulatory passage 3 feet 2 inches in width around the stūpa. The drum of the stūpa is 11 feet 8 inches in diameter and rises to a height of 3 feet 9 inches above the floor level. On top of the drum is the hemispherical dome of the stūpa which is 9 feet 2 inches in diameter and 4 feet 9 inches high. The total height of the stūpa from the floor to the top of the dome is thus 8 feet 6 inches. The tee and umbrella with which the dome was no doubt originally crowned, have disappeared, as this portion of the stūpa was structural, whereas, the rest of it is monolithic. There is a socket hole cut into the crown of the dome which is also grooved and flattened in order to take the square tee, and in this hole the villagers have stuck a linga stone and worship the stūpa as the linga emblem of Siva and firmly believe that it really is a Hindu shrine; as there are no longer any Buddhists in the district, nor any local traditions concerning their former occupation of this site to enlighten them to the contrary.

One of the most remarkable features about this unique little shrine is its vaulted roof. This is domed and ribbed in imitation of a wooden structure, the curved stone ribs all meeting in the centre like the framework of a wooden umbrella which no doubt, it mainly simulates, and in all probability, there was once a stone or wooden staff connecting the apex of the roof with the top of the tee which was removed at the time when the shrine was converted into a Siva temple by the villagers.

Another feature of interest, and one which shows the unmistakable wooden origin of this particular feature of Buddhist architecture, is the rock-cut horseshoe-shaped facade of the temple, in which may be noticed the projecting ends of the little rafters which are represented

* See Plate XVII (a) and (b). † See Plate XVIII.

as supporting the curved barge-board of the gable. Needless to say, neither the ribs of the roof nor the wooden forms adorning the facade which have been so laboriously reproduced here in stone, add in any way to the stability of the building. They are purely ornamental and of no constructional value whatever, thus indicating, that the sculptors who executed the work, were ordinarily accustomed to construct such buildings in timber, but owing to the perishable nature of that material, they copied these wooden forms in stone whenever they desired that a sacred building should remain an everlasting memorial to Buddhism.

A section through the building shows that in outward appearance, the roof of such structural temples took the form of a hemispherical dome, apparently covered with thatch, with a horseshoe-gabled porch in front of the shrine. The latter was the usual form of entrance and roof construction of all Buddhist buildings in early times, whether temples, monasteries, palaces or dwellings, and appears to be merely a development of the primitive barrel-vaulted or waggon-headed hut, similar to those erected by the Todas of the Nilgiris, at the present day, a style which culminated in the handsome Buddhist chaityas at Ajanta, Elūrā and elsewhere. Curiously enough, one of the most ancient rock-cut temples ever discovered in India, has an entrance very similar to this Buddhist temple at Guntupalle, and its striking resemblance to the facade of a modern Toda dwelling must be apparent even to the most casual observer. The monument in question, is the famous "Lomas Rishi" rock-cut shrine at Barābar close to Gaya in Bihār.* Not only are the two facades of these shrines strikingly similar, but the "Lomas Rishi" shrine contains a circular shrine chamber of approximately the same dimensions as the Guntupalle temple, and both have the same curved eaves over the doorway, and the semi-circular walls in front. In fact, the only real differences between these two rock-cut shrines, are that the facade of the "Lomas Rishi" temple is a little more ornamental and appears to have been executed by more experienced sculptors, it has a larger porch in front, and the main entrance is in the side wall and not at the front end of the shrine as at Guntupalle. The "Sudāma" shrine which also belongs to the same group and period as the "Lomas Rishi" temple, is similar to the latter, both as to size and general arrangements and General Cunningham has shown that the Barābar group, were hewn out of the rock during Asoka's reign, presumably either by the Jains or the Buddhists, and thus, the similarity between the Barābar shrines and the one at Guntupalle, seems to indicate that the latter must have been executed soon after the former.

We know from the rock-cut inscription at Jaugada in the Ganjam district, that Asoka conquered this part of the Madras Presidency in 250 B.C., and that it was due to the "horrors of war" that he witnessed during this particular campaign, which led him to adopt the Buddhist faith and also to make it the State religion, and that he then sent out Buddhist missionaries with this object in view. In this manner, the striking resemblance between these two groups of rock-cut monuments may be readily accounted for. Another proof of antiquity is the form of the stone model of the stūpa enshrined within the Guntupalle temple. The earliest stūpas were very low in proportion to their diameter, resembling a bare hemisphere standing on a low circular plinth or drum. As time went on the relative height increased, until subsequently the stūpa became transformed into a tall ornamental tower with a domed roof and a lofty plinth, usually adorned with Buddhist images and sculpture. The stūpa in the Guntupalle temple belongs to the former type, and is similar to those which were set up about 200 B.C.

At Kondivte, in Salsette, near Bombay, there is a little rock-cut chaitya containing a circular shrine chamber enshrining a monolithic stūpa similar to that at Guntupalle, only the former is more elongated, is decorated with the Buddhist rail ornament, and the front walls of the circular chamber are provided with two pierced lattice windows, one on each side of the entrance, features which seem to indicate that it is a little later than the Guntupalle example.

In front of the Guntupalle temple, is a small paved terrace, and the remains of a pathway which led up to the monastery situated close to the north-east of the temple. Near this path, standing in the open on the hillside, are the decayed plinths or basements of several small masonry stūpas. Either these represent votive stūpas, set up by pious pilgrims to the temple as memorials of their visit, or else they are the ruined tombs of monks who died at Guntupalle.

In front of the entrance, lying on the terrace are several broken stone slabs which appear to have once formed part of a bench or stone seat set up in the recess to the left of the entrance. Some of these stones have been roughly arranged as a pedestal by the villagers, on which they have placed a stone bull or nandi, the vehicle of Śiva. They have also whitewashed the temple both within and without and daubed the gable front with streaks of red paint. Traces of really ancient plaster may, however, be seen on the walls of the interior and also on the stūpa itself, and there is no doubt that the Buddhists themselves decorated the building in this manner and perhaps, picked out the main features in simple colours.

The left hand side of the entrance is broken, and this portion has been somewhat clumsily repaired with small sandstone blocks, whether by the original builders of the shrine, or since, we do not know. In all probability, it was done at the time when the shrine was transformed into a Śiva temple.

* See General Cunningham's *Archæological Report for 1861-62*, Volume I, pages 40 to 53.

Lying on the hillside, below the terrace in front of the temple, I found a broken block of sandstone measuring one foot square, on the face of which was carved in bas-relief a representation of the *trīśūla* or trident, similar in form to those which appear on the *toranas* or gateways at Sanchi. On the under surface of the stone is a mortise hole showing that the block was once fitted upon a post or pillar, so perhaps, the approach to the temple from the path below was originally led through a *torana*. The stone in question is shown in Plate XVII (b) standing on the floor of the verandah, to the right of the entrance.

The Monastery.—Buddhist chaityas or temples, were invariably provided with vihāras or monasteries for the accommodation of the monks, and such was the case at Guntupalle. At a short distance to the north-east of the temple just described, is a fairly large rock-cut series of cells or quarters for the Buddhist monks who resided at Guntupalle in olden times.* As an example of a vihāra, it is poor indeed and will not bear comparison with the large and handsome specimens found in Western and Central India. However, its archaic features, show that it is a very early type of vihāra and is interesting if only from that point of view. A glance at the plan and section given in Plate XX, shows the somewhat haphazard manner in which the monastery was planned and executed, a manner which seems to indicate that the sculptors were not particularly experienced at this kind of work.

The want of method shown in the planning of the interior seems to show a lack of skill and experience in such matters on the part of those who undertook the work, or perhaps, additional accommodation for the monks was required after the original plan and design had been executed, with the result that extra cells were excavated wherever sufficient space was found available for the purpose. One obstruction to further tunnelling into the face of the central portion of the sandstone cliffs in which the monastery is excavated, was a large natural fissure at the back of the building, which either contained a spring or was once openly connected with the top of the hill above. The somewhat elaborate and deep channel cut into the floor of the cells at this particular spot, shows that the amount of water that once flowed into this large fissure must have been considerable, and must have also made the cells very damp and uncomfortable to live in, particularly during the rainy season.

There was a narrow terrace in front of the monastery and the overhanging rock above was cut away so as to form a verandah, sheltering the face of the building to some extent from the effects of the sun and rain. The facade of the monastery had one main entrance in the centre flanked by two little windows, and two entrances into the side wings. Both doorways and windows are decorated with little horseshoe-shaped gables of the usual early Buddhist type, with simulated wooden fanlights or screens, above the semi-circular door and window frames. The narrow entrances, and the simplicity of design, indicate that the monastery is a very early one. No carvings or sculptural decorations of any kind, other than the carved wooden forms just mentioned, appear on or in the building. Many of the pillars and supporting walls within have crumbled away, and some of the walls have accidentally been cut through, or alarmingly reduced in thickness, by the carelessness or inexperience of the sculptors who excavated the building. A great deal of the work seems to have been left unfinished, and the four small excavations to the right, or north-eastern side of the main building, were abandoned soon after the work was commenced. The monastery does not contain any little niches, or apsidal-ended chapels for the accommodation of Buddhist images as we usually find in later monasteries, which also indicates that the building belongs to the early period of Buddhism, when images of Buddha never appeared. The monastery appears to have been used only for residential purposes and the place of worship for the monks was the circular chaitya or shrine described above, which was connected with the monastery by a pathway. Just below the monastery, on the south side, the face of the hill has been undercut so as to form a kind of sheltered verandah. This spot was probably the place where the monks prepared and cooked their food.

Higher up the hill, to the north of the monastery just described, is a second rock-cut vihāra, similar in style, but smaller than the former, and now alas, hopelessly ruined.† The facade has crumbled away and fallen, but here and there, may be seen the remains of the projecting gables which once, adorned the doors and windows. These are similar to those already described and show that both monasteries belong to the same early period. This smaller monastery contains the remains of five little cells, which are crudely excavated, and some are unfinished.

The Brick Chaitya.—This interesting building was discovered and partly excavated by Mr. Rea in 1889, and his report on the subject is published in the Madras Government Orders quoted above. The chaitya is situated at a short distance to the west of the large group of stūpas on the ridge already mentioned. When Mr. Rea first saw the structure, it was buried in an oval-shaped mound overgrown with vegetation, with a depression in the centre caused by the villagers removing the large bricks of which the mound was chiefly composed. Without excavating the mound, it was impossible to tell whether it contained two or more ruined brick stūpas or the basement of a single large ruined brick building. A group of large rocks abuts on to the western side of the mound, and on the eastern side is a ruined mandapa, so Mr. Rea started to excavate the southern side, and was soon able to ascertain that the mound contained the remains of a single large building which was certainly not a stūpa. Further excavations on this side revealed the main entrance of the building which faced south-west. He then dug

* See Plate XIX (a).

† See Plate XIX (b).

a series of trenches along the side walls in order to determine their length and extent of the building, he cleared part of the interior so as to obtain the internal dimensions, including those of the side walls, and he dug out the end of the structure which proved to be an apse containing a large brick platform having three niches in front. He had not time nor sufficient funds at his disposal, to exhume the entire structure but he exposed sufficient of it, to be able to prepare the drawings illustrating this report. When I visited Guntupalle in 1916, the chaitya was in the same ruined condition as when Mr. Rea left it, only that since then, the mound and crumbling walls had become overgrown with rank jungle and trees of considerable size which completely hid the decayed walls beneath, so that I was unable to take any photographs. However, Mr. Rea's careful drawings are of far more value than photographs, as they show the dimensions of the chaitya, the general plan of the structure, and to some extent, the nature of its construction. Moreover, the chaitya was in a very much better state of preservation in 1889 than it is now. Much of the detail shown in Mr. Rea's drawing of the main entrance for instance, no longer exists. He also made a few interesting discoveries amongst the debris he removed, of which he had drawings prepared, and as these have never appeared before, I have taken the liberty of publishing them in this report, together with Mr. Rea's own description of the finds in question, so that this information may be made available to those interested in such matters.

The plan* of the building shows that it represents the ruins of a typical structural Buddhist chaitya or church, and one of the very few examples of such buildings in existence. It is a long apsidal-ended structure, measuring inside 53 feet 7 inches in length and 14 feet 5 inches in breadth. The side walls are 4 feet 3 inches in thickness, and great care was taken to provide the base of the building with massive footings or foundations. The internal arrangements at the apsidal end of the structure, are peculiar and unlike any yet found elsewhere. A cross wall shuts off the apse from the main building and a flight of steps passes under this wall and follows the curved line of the back wall of the apse, and is carried all round so as to form a circumambulatory passage around the object of worship that was set up in the apse. As a rule, this usually took the form of a stupa, or in later Buddhist chaityas, an image of Buddha. Here, the object of worship appears to have been placed upon a kind of raised brick throne, or platform, the front of which is provided with three large niches for the accommodation of sculptural images of Buddha, or of Buddhist saints. Mr. Rea was unable to excavate this portion of the building thoroughly, but it certainly is provided with a raised platform and a circumambulatory passage passed below and around it, and the three niches in front are still standing, as they are divided by solid brick piers. Between the cross wall containing the niches and the two side walls of the body of the building, are two little passages, one on either side, which give access to the steps leading into the passage at the back of the platform already described.

In 1889, the greater part of one side of the doorway was standing, as may be seen in Plate XXI. But very little of this remains now. Mr. Rea's drawing even shows the springing of the semi-circular brick arch which once spanned the doorway, and from this we may approximately estimate the height of the interior of the building. This would appear to have been about 15 feet. It is probable, that the entrance had a carved wooden doorframe with the usual ornamental fanlight above. The brick doorjambs are semi-octagonal on plan, and are carried up as pilasters to the springing of the arch. On each side of the entrance was a niche containing a stone image of Buddha†. For some reason or other, the front of the building, on either side of the doorway, is carried out in the form of a very massive projecting basement. It is not clear, what useful purpose these basements were intended to serve. They may represent the basements on which a couple of stambhas were once set up, one on each side of the main entrance, or perhaps, the entrance may have had a porch or verandah in front, the main pillars or posts of which rested on these two projecting bases. The plinth mouldings of the front end of the building are particularly massive. They are of the usual heavy curved type and have a broad band, forming a kind of dado, decorated with the Buddhist rail ornament between the cornice and the plinth. Otherwise, there is no attempt at decorative work. One may presume, that like all Buddhist buildings, the structure was originally plastered and whitewashed, and may thus, have once possessed many decorative features in plaster and colour that are no longer discernible. The presence of the limestone images of Buddha in the two niches which Mr. Rea so fortunately discovered, and the arrangement of the apse, show that the chaitya was built during the later period of Buddhism, and that it is several centuries later than the little rock-cut temple described above.

On removing some of the brick debris with which the interior of the building was filled, owing to the vaulted roof collapsing and falling within, Mr. Rea found the floor of the building covered with a thick layer of dust and silt, which had evidently accumulated after the desertion of the building, and before the roof collapsed and fell in. The interior was packed with broken bricks which had fallen from the upper portion of the side walls and the roof, thus showing that the roof was of brick and plaster, and not of timber, although it is probable, that the barrel vault was strengthened with wooden ribs and cross beams, similar to those which appear in the monolithic rock-cut chaityas. Mr. Rea also found

* See Plate XXI.

† See Plates XXI and XXII (a).

some broken earthenware roof finials * amongst the debris inside the building, thus showing that the ridge of the roof was decorated in this manner. A striking feature about the representations of chaityas, palaces, viharas and city gateways, depicted in the old Buddhist bas-reliefs belonging to the famous stūpas at Sanchi, Bharaut and elsewhere, is the lofty proportion, and the great number of finials which are generally depicted adorning the ridges of the roofs. So much so, that one is inclined to think that the sculptors must have exaggerated this feature of the buildings they portrayed. However, the finials discovered by Mr. Rea, show that they really were as high as those portrayed in the early bas-reliefs and appear to have been regarded as an important architectural feature of such buildings. We find the same feature occurring in the Hindu gopurams, and apsidal-ended Siva temples of Southern India. They are known as *kalasas* or *kalasams* in Southern India and are generally made of stucco moulded round a wooden rod firmly imbedded in the ridge, or the crown of a *stūpi* or tower over the shrine, and are usually painted yellow in imitation of gold. In wealthy temples they are made of hollow brass or copper and are often heavily plated with gold. The same ornament appears along the ridge of the barrel vaulted roofs of the big gopurams. One may presume that the Hindus borrowed this architectural ornament from the Buddhists. This presumption is borne out by the fact that these lofty finials were a common feature of Buddhist buildings erected in the 2nd century B.C., and in all probability, long before that period; but it does not occur in Hindu temples until the 6th or 7th century A.D., that is after the decline of Buddhism in India.

Two other finds of interest made by Mr. Rea, were, an iron implement for mixing mortar, and an angle iron complete with two nails, showing that it had fallen from some decayed wood-work in the building. The depth at which these iron remains were found, proves them to be genuine relics of the past.

A curious feature about several ruined Buddhist stūpas excavated by Mr. Rea and Dr. Burgess, in the northern part of the Madras Presidency, is the quantity of little earthenware saucer-shaped lamps which they found in and around such mounds. Mr. Rea found a number of similar small earthenware lamps amongst the debris removed from the chaitya at Guntupalle. The use of these lamps in such numbers appears to have given rise to the name of *dipāldinne* (hill of lamps) usually applied to Buddhist mounds in the northern districts of the Presidency†. The Buddhist rail ornament adorning the base of the front portion of the chaitya already described, is built of moulded bricks, and in such a manner, that the spaces between the simulated rails, appear as two rows of little square-headed recesses, as may be seen in Plate XXI. Mr. Rea is of opinion, that these little recesses were intended for the reception of some of the small lamps so profusely found in and around the building. There is no doubt, that at certain Buddhist festivals, sacred buildings and even the monasteries, were illuminated with numerous little lamps, and I agree with Mr. Rea, that these rows of little niches around the structure appear to have been provided mainly for that purpose.

The age of the building is uncertain, but the style of the stone sculptures discovered by Mr. Rea, is similar to some of the later sculptures found at the Jaggayyapeta and Amarāvati stūpas, so in all probability, it was erected about the 2nd century A.D. Mr. Rea was of opinion that it dates to about 50 A.D., but this appears to be too early a date to assign to it. There is of course the possibility, that the sculptures were added at a later date and that the actual brick building belongs to an earlier period than the stone sculptures. However, the peculiar platform and arrangement for images in the apse, indicates that the building cannot belong to the earlier period of Buddhism. Image worship is one of the most striking features of later Buddhism, and in the earlier phases of that religion it did not exist.

Ruined mandapa.—This ruined building once stood close to the chaitya and on the eastern side of the latter, but very little of it remains now. The remains show that it was once a large pillared hall of considerable size and a few broken stumps still standing erect in the ground, with the remains of the shafts lying alongside of them, indicate that the building was purposely demolished, presumably by the villagers for the sake of the pillars. It would appear that this work of destruction has been steadily going on since 1889, as I was unable to find certain portions of it described in Mr. Rea's report. He states—"The remains are sufficient to show what the plan has been, and also to indicate its extent. It would seem to have been composed of 24 stone pillars standing in six rows of four each, covering an area measuring 56 feet by 34 feet. It may possibly have had other rows of columns (pillars), but none now remain to show whether this has been the case or not. On the east and west sides, however, in the centre, there are some fragments, which would make it appear there had been two other piers on each of these sides, very likely forming an entrance porch." Mr. Rea thinks it represents a ruined assembly hall for the monks, and mentions that Dr. Burgess discovered similar remains at Jaggayyapeta, ‡ and that he himself found traces of something similar near a large stūpa at Pedda Ganjam in the Kistna district. The pillars are monoliths, square on plan, and stood about 15 feet above the floor level of the building. They appear to be quite as ancient as the brick chaitya.

* See Plate XXIV.

† See "Amarāvati and Jaggayyapeta Stūpas" by Dr. Burgess, page 21.

‡ Amarāvati and Jaggayyapeta stūpas, by Dr. Burgess, p. 107.

Large group of stūpas.—The stūpa, or relic mound of the Jains and Buddhists, was merely a development of the low circular cairn or barrow of the Primitive Period, in which baked bricks or cut stone blocks were substituted for the mound of earth and stones with a view to durability. As time went on, and the building arts progressed, the stūpa grew in size and importance and culminated in the famous stūpas of Sānchi, Bharaut, and Amarāvati, which have been more often described and illustrated than any other antiquities in India. However, it is as well to remember that such gorgeous stūpas as these were the exception and not the rule. The stūpa erected over the remains of poor monk was generally, almost as humble a monument as the cairn of the Primitive Period, and I do not know of any Buddhist site in India where this fact is so clearly demonstrated as at Guntupalle, where the stūpas belong to various ages and vary considerably in size and nature of construction. So far as it is possible to judge without further excavation of the site, it would appear that there were only two or three really important stūpas at Guntupalle, the rest represent small mounds of earth and stones, generally set up on low circular stone-paved, or brick basements, and are of very primitive construction. Some are even minus the circular masonry platform, and are thus similar in outward appearance to ordinary circular barrows of the Pre-Buddhist Period, which abound throughout the Deccan and Southern India. Plate XXV (a) illustrates a circular cairn or barrow of the Pre-Buddhist Period, discovered in a group near Sirumugai in the Coimbatore district in 1913, when I opened it, and published an illustrated account of those quaint tombs in my Annual Report for that year. Figure (b) of the same Plate shows a typical Buddhist stūpa at Guntupalle, probably enshrining the relics of a pious monk. It will thus be seen that so far as outward appearance went, there was little difference between the circular barrow of the Primitive Period and the humbler type of Buddhist stūpa, and that the latter is obviously merely a development of the former type of tomb.

It is, however, possible that many of the small stūpas at Guntupalle, which now appear as mere cairns, may originally have been faced with sun-dried bricks and plaster which has long since disappeared, and thus exposed the cairn of stones within the structure. In this manner, their original form may have been of the usual early Buddhist type, namely, a small bare hemisphere resting on a low circular drum or plinth. It is also possible that the cairn builder of the Primitive Period did exactly the same thing, except that he used clay or mud instead of bricks and plaster.

When I visited Guntupalle in 1916, I had not time to conduct any excavations, and at the suggestion of the Director-General of Archaeology, no grant for excavation works was made that year. However, a few of the stūpas were opened by Mr. Rea in 1889 and the following description of his discoveries is taken from his own report and the drawings he had prepared at the time, which, for some reason or other, were never published.

The relative positions of the stūpas, and those of the brick chaitya and ruined mandapa already described, may be seen by a reference to the site plan (Plate XXVI). No. 1. is the brick chaitya; No. 2 is the ruined mandapa. Mounds 3 to 6 are unexplored. No. 7 was opened by Mr. Rea and yielded good results which will be described later. Mounds 8 to 18 are unexplored, but two of these have been tampered with by treasure-seekers. No. 19 shows the circular stone basement on which a stūpa once stood. Mr. Rea dug into this and found a little stone votive stūpa, and a round object in stone with a cylindrical projection on one side and a round knob on the other. Nos. 20 to 30 are unexplored. No. 31 represents only the basement of a stūpa. On this was found the small broken stone relic casket shown in Plate XXVII, Figure 6. Nos. 32 to 35 are unexplored. The structural remains of the stūpas, cover an area about 600 feet in length and 150 feet in width, and the mounds themselves number 35.

What appears to have once been the largest stūpa in the group, is the mound marked No. 35 on the site plan. It is situated on higher ground than the others on what appears to have once been a brick terrace and there are still traces of a flight of stone steps which led up to it on the western side of the platform. On one of these broken steps, I found a fragmentary inscription, engraved in very early Brāhmī script, which I copied and forwarded to Mr. Krishna Sastri, the Government Epigraphist, for decipherment, and he has kindly supplied me with the following English translation of it:—

“Sānādā, the (female) pupil who obeyed the orders of the (Buddhist) monk Suyajjanātha (made these) steps.”

Mr. Krishna Sastri states that the Brāhmī characters are similar to those employed about the second century B.C. It is an interesting old record, as it not only proves the great antiquity of the site, but it also informs us that there were once Buddhist nuns as well as monks at Guntupalle. Of the two vihāras described above, perhaps the larger one was for the accommodation of the monks, and the smaller vihāra on the hill was used by the nuns.

The stone stūpa.—This stūpa was found by Mr. Rea buried in the mound shown as No. 7 on the site plan, and is illustrated in Plate XXIII. It is faced with small cut-stone blocks and has an inner core of earth and stones like an ordinary cairn. The top of the dome was destroyed by treasure seekers before Mr. Rea excavated it. The structure represents a bare hemispherical dome resting on a drum, or circular raised basement, which originally stood on a broad stone-paved terrace that also contains the remains of other buildings which have not yet been exhumed. The diameter of the drum is 18 feet 6 inches at the base and 5 feet in height. The

diameter of the dome is 16 feet and it was originally 8 feet 6 inches in height. The tee and umbrella that together once crowned the stūpa, were thrown down by the treasure-seekers who partly demolished the upper portion of the dome, but Mr. Rea fortunately, found the stone staff of the umbrella and a broken portion of the flat stone canopy which it supported, lying amongst the debris at the base of the mound. The stone blocks are well cut and accurately fitted together without the use of mortar. The outer surface of the blocks is slightly curved so as to follow the rounded form of the dome and drum. The rim of the drum is ornamented with two rows of simple mouldings, otherwise the stūpa is free from all ornamentation.

Mr. Rea was fortunate in finding a stone relic casket which had been overlooked by the treasure-seekers. This is illustrated in Plate XXII (b). The stone casket is cylindrical in shape with a moulded base and rim. It is 1 foot in height and 1 foot in diameter. Inside is a little cavity measuring $6\frac{1}{2}$ by $5\frac{1}{2}$ inches for the reception of the relics. It was found without a lid and the cavity was filled with earth. On removing this, Mr. Rea found the following interesting little relics*—the corroded portion of a small round copper vessel, a large white crystal hexagonal bead, and a miniature gold alms bowl in which were two tiny little gold bead-like ornaments*. Nothing else was found inside the stūpa, but a few more interesting finds were made while digging a trench around the plinth of the stūpa. These are illustrated in Plate XXVII, Figures 1 to 10. Figure 1 represents the stone umbrella staff, and Figure 2 a broken portion of the umbrella canopy, while Figure 10 shows the restored outline of the complete umbrella. Figure 3 is a small stone votive stūpa, Figure 4 is the stone lid of a relic casket, Figure 5, is a portion of the coping of a stone railing. Figure 6 is a broken relic casket found in mound No. 31. Figure 7 (a) and (b) represent the elevation and plan respectively, of a broken stone relic casket, Figure 8 shows one of the vertical pillars of the stone railing that once enclosed a procession path around the stūpa. A crudely carved lime-stone figure of Buddha† was also found among the debris, and in all probability, others exist, as it was the usual custom to have a Buddhist image at each of the four cardinal points of an important stūpa, which was also provided with a procession path enclosed within a circular stone railing which usually had gateways at the four cardinal points. The early form of the stūpa itself seems to indicate that the railing and the Buddhist image were added at a later date. This was usually the case with most stūpas of great antiquity, the railings and gateways of which often belong to various periods of Buddhism. As a rule, such additions as these usually represent gifts made by pious pilgrims to the shrine whose names are sometimes recorded on the rails and gateways themselves.

In style, construction and dimensions, this stūpa is similar to some of those discovered and opened by General Cunningham at Andher near Bhilsa in Bhopal,‡ and which were built about the 2nd century B.C. The style of the relic casket and the archaic simplicity of the stūpa itself seems to show that it cannot be much later than the Andher stūpas.

ANTIQUITIES IN COORG.

In April 1916, at the request of the Commissioner, I visited Coorg with a view to compiling a list of antiquities in that Province. Owing to the absence of railways and the difficult nature of the country, a complete archæological survey of Coorg would take some months to carry out, and it is very doubtful whether the results would justify the trouble and expense that such a survey would involve. The number of antiquities of historic or architectural interest, so far discovered, is very small, but megalithic remains of the Primitive Period are fairly numerous in some parts of the Province.

The inscriptions from Coorg have been published in the *Epigraphia Carnatica* and in *Mysore and Coorg from the Inscriptions*, by Lewis Rice. Though not numerous, they are of considerable historical importance, especially the earlier records, and relate to the Gangas, Hoysalas, Changālvās, Kongālvās, and Coorg Rājās.

The religion of the Coorgs mainly consists of ancestor and demon worship; but domiciled Brāhmins have introduced the worship of Śiva, and have Brāhmanized the worship of the river Cauvery. Thus, the nature of the prevailing religion of the Coorgs does not, and apparently never did, encourage temple building. A curious custom of the Coorgs connected with ancestor worship, is the *Kaimada*, a small square building or shrine, built near their houses in which they keep silver plates with images of men and women in Coorg costume chased upon them. These represent ancestors, whose departed spirits are annually worshipped. There are also a few carved *vīrakals*, or hero-stones, here and there in the Province. These are ancient, and represent memorials set up to petty chiefs who were slain in battle or died during some hunting expedition. Similar *vīrakals* are found in the Nilgiris.§

* See Plate XXIV.

† See Plate XXII (b).

‡ See "Bhilsa Topes" by Cunningham, pages 342-350.

§ See Annual Report, Archaeological Department, Southern Circle, for 1913-14.

The *Kadangas*, or war-trenches, which often stretch for miles through dense forest, over hills and dales, or are found encircling hill-tops, appear to be peculiar to Coorg and Travancore. No doubt they also formed boundaries between the *nāds*. Some are 40 feet in height from the summit to the bottom of the trench. An inscription of 887 A.D. mentions the *Penne kadanga*, and one dated 977 A.D., the "new trench." They were, therefore, in existence in the Ganga period. It has been noticed that they resemble some of the earthworks of the ancient Britons, who sank one or more deep trenches round the summit of a hill, and raised lofty banks with the excavated soil. This is the most ancient species of rampart known, and existed ages before the use of mural fortifications.

Ancient sepulchral remains, such as circular mounds or barrows, kistvaens and holed-dolmens are fairly numerous, but they do not appear to differ in any way from similar monuments existing in the Deccan and Southern India.

A few small Jaina temples have been discovered, notably at Mulur, but beyond indicating that the Jaina community once had some slight influence on the religious life of the district they are not of any particular interest. Neither Jaina nor Brahman influence was very sufficiently strong in Coorg to induce the people to set up large and important temples, so it is not surprising that none have been discovered and it is very doubtful whether any exist. Coorg proper, is for the most part, covered with forest, save where it has been cleared for coffee plantation or other cultivation, and to search these forests for ancient monuments would prove a very lengthy job and an expensive one and it is doubtful whether they contain any antiquities, other than a few megalithic remains, similar to those already known to exist. Of these, there is an important group at Dodda Molate village near Somwarpet, which have unfortunately been tampered with by treasure-seekers. Mr. Montagu Brown, the Executive Engineer for Coorg, has very kindly promised to have a survey of this group made.

From photographs which he has kindly sent me, they appear to be kistvaens of the usual type and size with a fairly large circular hole cut through the centre of the front slab. Set up in front of the tomb was a large upright slab cut to the shape of a bill-hook, some of these still exist. Rai Bahadur M. Raghunatha Rao, retired Assistant Inspector of Schools, who has taken a keen interest in Archaeology and Epigraphy for many years during his long service in Coorg, has kindly supplied me with the following information concerning these ancient tombs. He states:—"I fancy they (bill-hook shaped stones) were meant to show a particular tribe of Kadambas—old Kadambas who used to tap trees for toddy with a bill-hook shaped instrument and whose modern descendants appear to be the *Heggadigar* of North Coorg and Mysore. The chieftains had bill-hooks known as "*Murtekatti*" on their banners. A kistvaen is a family vault or tomb in which the cremated remains of a chief, his wife and children are kept. The oval hole is a doorway for taking in ashes of those who died subsequent to the construction of the tomb or kistvaen. A tomb contains one or more sets of urns containing ashes and pieces of charred bones. The urn containing the ashes of women, have in them, bangles and beads—all made of a kind of glass. The size of the kistvaen depended upon the greatness of the chieftain concerned."

According to Mr. Rice, in *Epigraphia Carnatica*, Volume I, 1914 edition, the Kadambas ruled in the eleventh century A.D. in the country now called Manjarabad and in the north of Coorg, their capital being Banavasi, a place about 12 miles to the north of Kodlipet.

A stone inscription at Yadur, a place only 3 miles from Somwarpet, shows that the stone was set up in 1095 A.D. in memory of Duddha, a Kadamba king, by his brother Jujarasa, his successor, and his minister of peace and war, Duddamalla of Molate village—the very village in which these kistvaens are situated (vide No. 57, page 70 of *Epigraphia Carnatica*.) In the same inscription mention is also made of his strong band of men as "*Ikkadigar*" which is the same as the modern "*Heggadigar*" who tap trees for toddy, their sharp knives "*Murtekatti*" having a striking resemblance to the bill-hook shaped stones set up in front of these kistvaens. Relying on the inscriptions at Yadur, we may assume that the kistvaens at Molate village near Somwarpet were built by Kadambas during the tenth or eleventh century.

The comparatively modern fort, palace, and tombs of the old Coorg Rājās at Mercara, and the palace at Nalknād, are the only monuments which possess any features of architectural interest. The fort is small but picturesque, and contains the palace, the Commissioner's residence, and a group of modern official outbuildings and a little church. The fort and palace buildings have been altered and added to from time to time, so as to adapt them to modern official requirements. The palace is a barrack-like building, built in the form of a quadrangle enclosing an open paved courtyard within, surrounded by a verandah. Above the main entrance, is a balcony supported on two curious wooden horses. In the centre of the courtyard is a large well executed stone model of a tortoise. The building has a particularly heavy roof with projecting eaves decorated in front with a brick and plaster parapet. Standing in the grounds outside, are a pair of life size brick and plaster elephants set up by one of the old Coorg Rājās. On the southern side of the eastern gateway of the fort, standing on the ramparts, is a quaint old building which was once apparently, the quarters for the commandant of the fort and is now the residence of the Commissioner of Coorg. It has the same kind of heavy roof as the palace which gives the building a Chinese appearance.* Most of the fort walls

* See Plate XXX (a).

and gateways are overgrown with moss, ferns and beautiful flowering creepers which give them a very picturesque appearance which unfortunately is quite lost in a photograph. The gateway illustrated in Plate XXX, Figure b, is one which is particularly rich in beautiful natural colouring.

The tombs of the Coorg Rājas, built in 1809 and 1821, are square buildings in the Indo-Saracenic style, on lofty basements, with a handsome little dome in the centre, and minarets at the four corners, surmounted by *basavas* or bulls. The apex of the dome is crowned with a gilded ball, with a vane, and all the window frames are of handsomely sculptured syenite, with solid brass bars.

My predecessor Mr. Rea visited Coorg in the year 1893 and his report on the ancient monuments he inspected is recorded in the Government of Madras Orders, No. 465, Public, dated the 16th June 1893. From his report it will be seen that he did not discover any antiquities of architectural interest and very few of historic value, and I do not think any useful purpose would be served by carrying out a complete survey of the province for the reasons already cited above, and, therefore, I venture to think that the monuments included in the list appended to this report are the only remains in Coorg worthy of preservation as ancient monuments at Government expense.

List of selected Ancient Monuments in Coorg (revised), 1916.

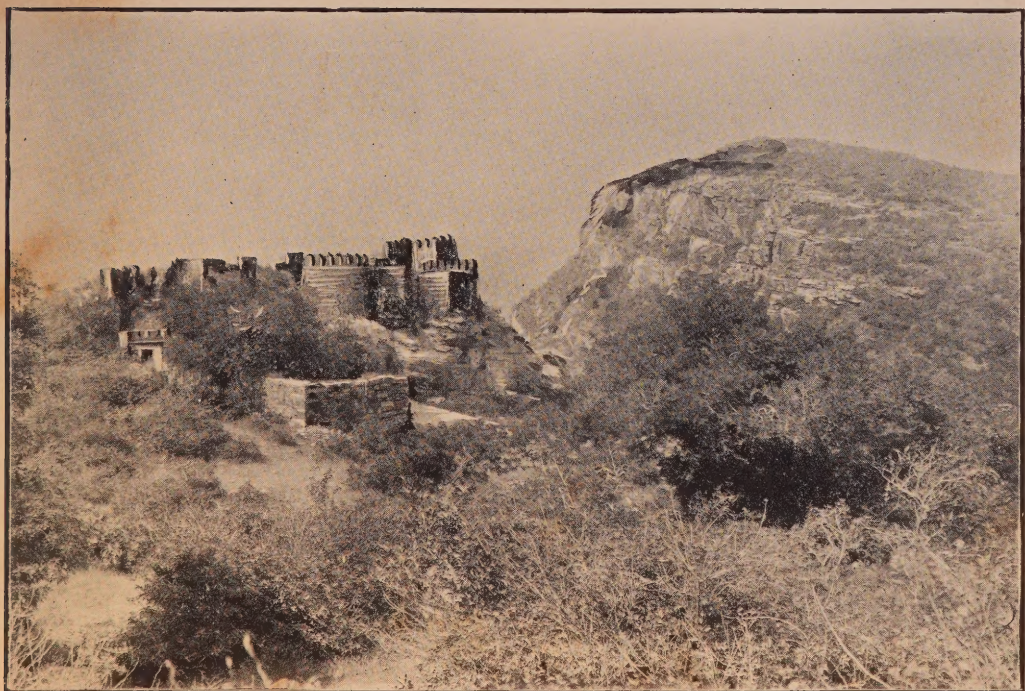
Serial number.	Taluk.	Locality.	Name of monument.	Ownership.	Remarks.
1	Mercara ..	Mercara S. No. 421 ..	The fort, palace, and large masonry elephants.	Government.	The fort, palace and other buildings in the fort are in use for official purposes and are maintained by the Public Works Department.
2	Do. ..	Do. ..	Tombs of the Coorg Rājas.	Private	
3	Do. ..	Mercara S. No. 471/1.	The Raja's seat	Government.	Maintained by the Public Works Department.
4	Do. ..	Mercara S. No. 311 ..	Inscribed stone pillar set up on the verandah of the Central High school.	Do.	Estampages of the inscriptions were taken in 1916 and forwarded to the Assistant Superintendent for Epigraphy for decipherment.
5	Do. ..	Cherala village, Horur Mudigerinād, S. No. 114.	Stone Virakal (herostone) with carvings of warriors measuring about 3' X 2' and a large inscribed stone measuring 6' X 3' situated in the forest near the Patel's house.	Do.	See Madras Government G.O. No. 465, Public, dated the 16th June 1893.
6	Padinalknad.	Yavakapadi village, S. No. 152.	Nalknād Palace	Do.	Maintained by the Public Works Department.
7	Do.	Bhagamandala, S. No. 43/1.	Inscribed slab standing against the wall of the courtyard of the temple.	The temple authorities.	See Madras Government G.O. No. 465, Public, dated the 16th June 1893.
8	Do.	Palur village, Murnād, Kuengerinād, S. No. 128.	Inscribed slab standing in the inner Courtyard of the temple.	Do.	Do.
9	Nanjarajpatna.	Mulur, Nidta Hobli, S. No. 102.	Three stone built Jaina temples standing in a courtyard on the south of the village. In front of the Central temple is a large inscribed slab measuring 3' 6" X 2' 7".	Do.	Do.
10	Do.	Nidta village, Nidta Hobli S. No. 41/1.	Virakal at Nidta	Government.	....
11	Kiggatnad.	Kottur village, Tavalgeri Murnad, S. Nos. 32-15/2, 79/5 and 2/1.	The four mounds	Do.	....
12	Do.	Kottur village, Tavalgeri Murnad, S. No. 118/3.	Stone inscription at Kottur.	Do.	....

PLATE I-a



Udayagiri in the Nellore District.

PLATE I-b



The Citadel in Udayagiri Fort.

PLATE II-a



Raghunāyaka Temple, Eastern Gateway.

PLATE II-b



Raghunāyaka Temple, Southern Gateway.

PLATE III-a



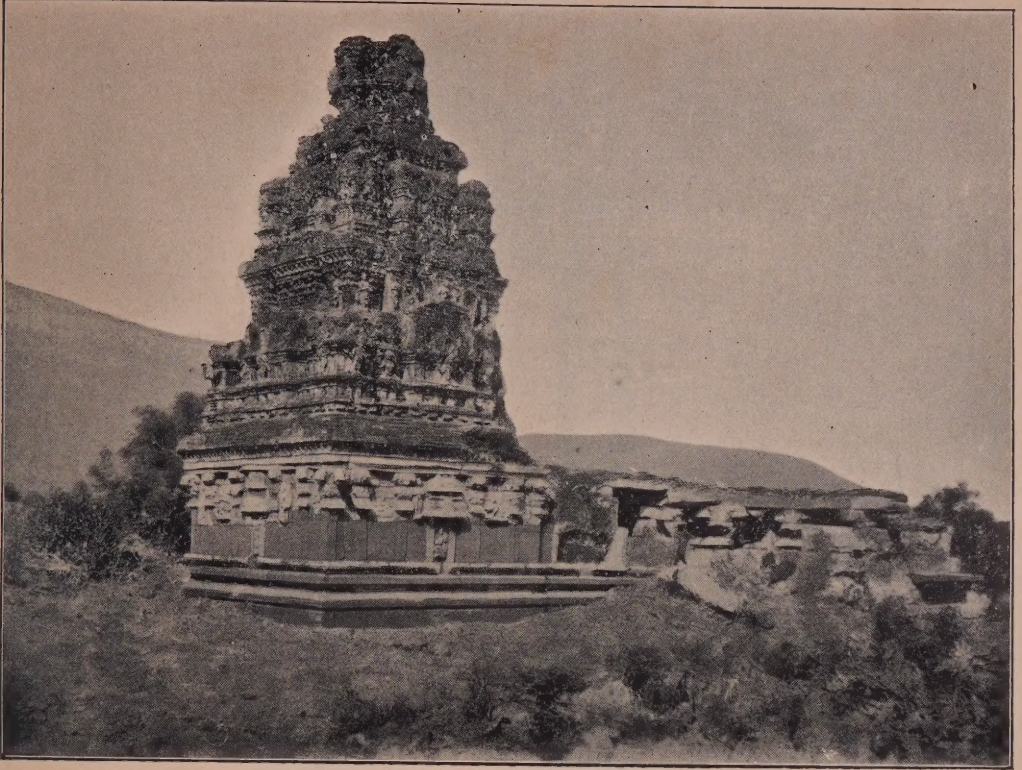
Figure of Gangā in the Eastern Gateway, Raghunāyaka Temple.

PLATE III-b



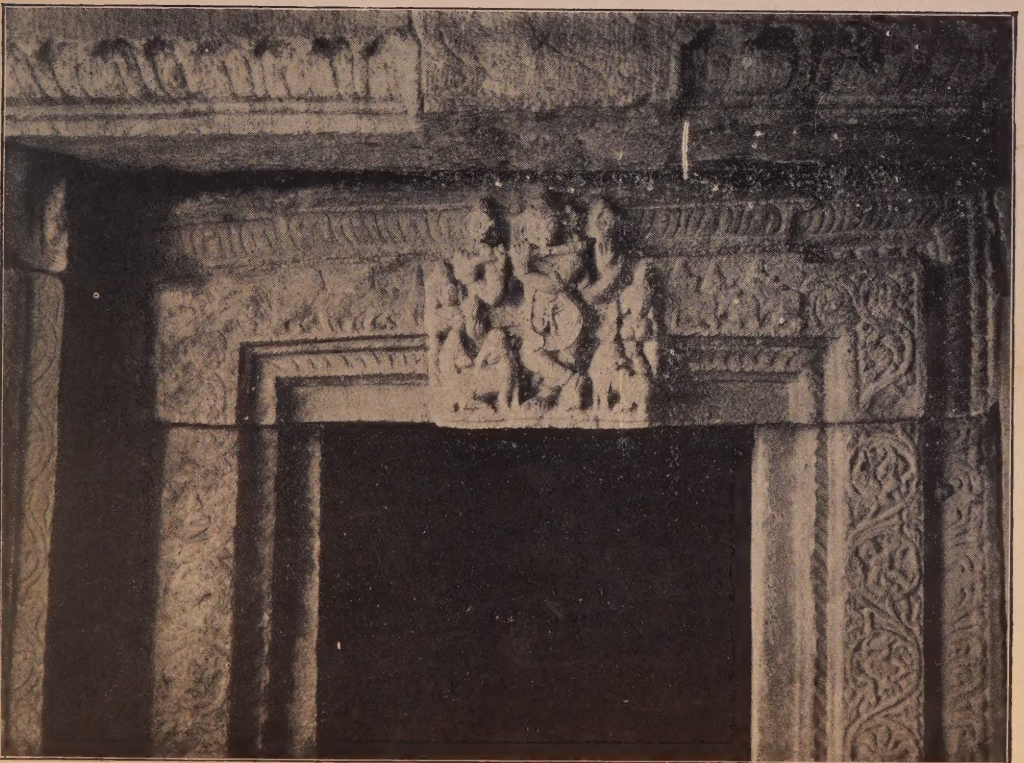
Figure of Gangā in the Southern Gateway, Raghunāyaka Temple.

PLATE IV-a



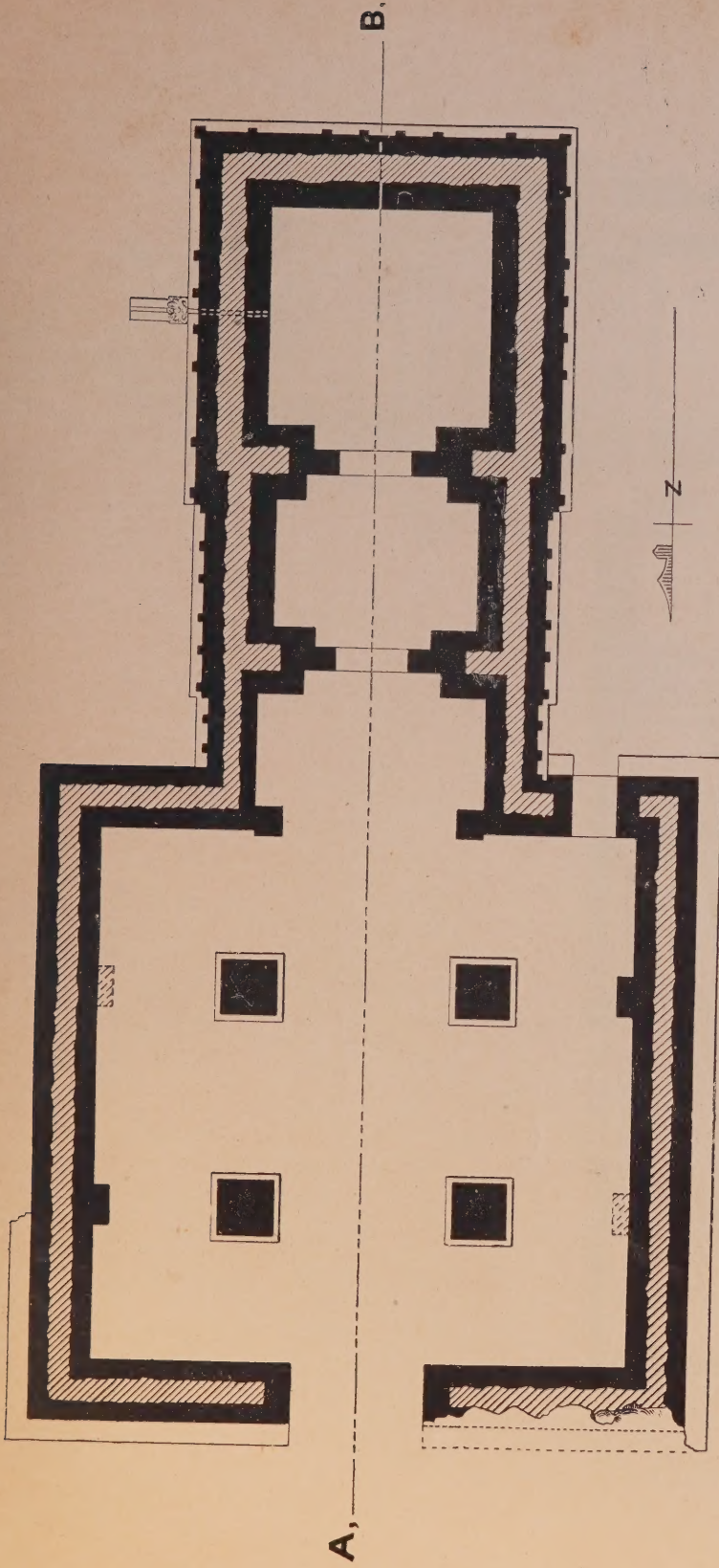
The Krishna Temple at Udayagiri.

PLATE IV-b



The Krishna Temple at Udayagiri, showing figure of Krishna over the shrine entrance

PLATE V

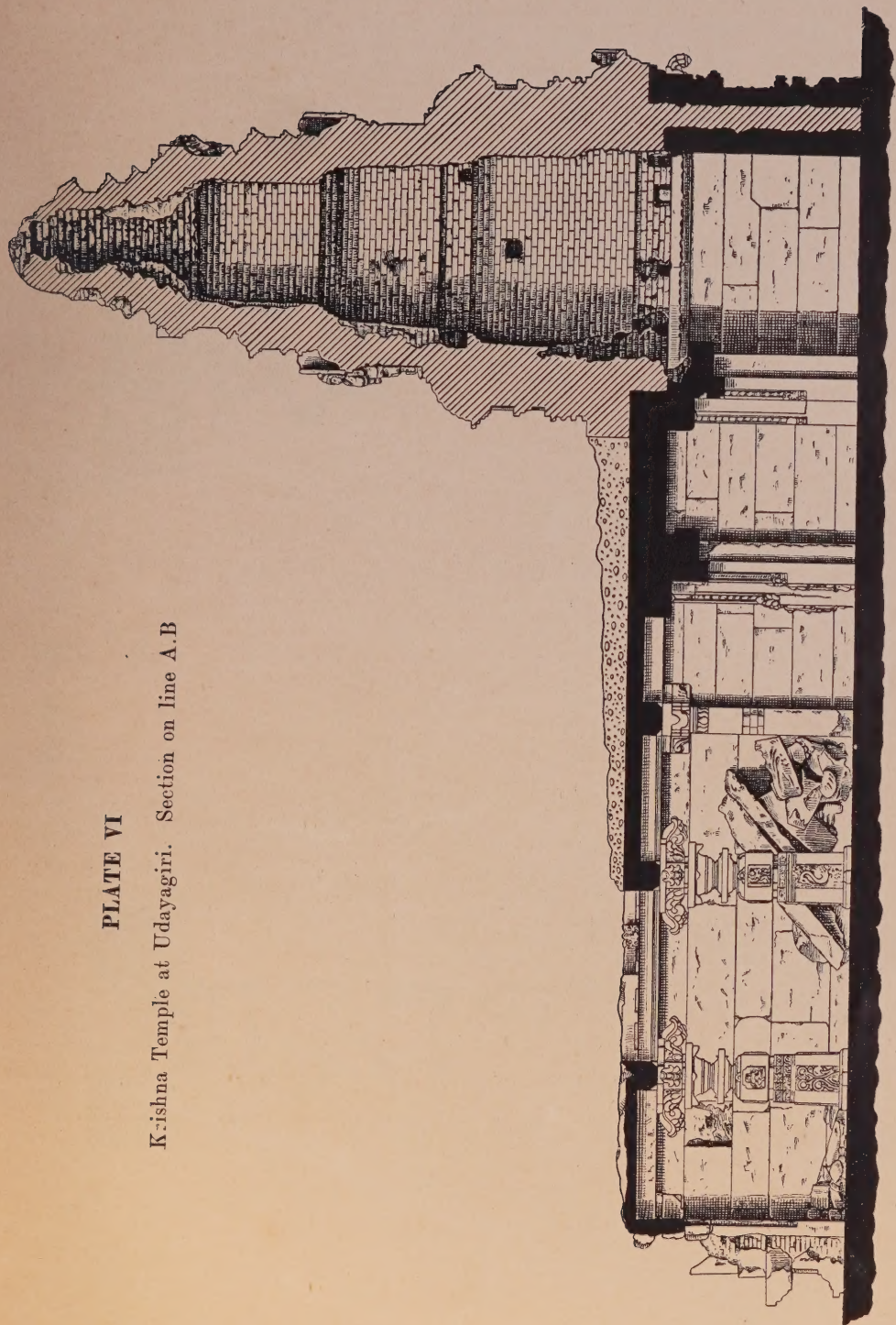


Scale of 5 0 5 10 15 20 25 30 35 Feet.

Plan of the Krishna Temple at Udayagiri.

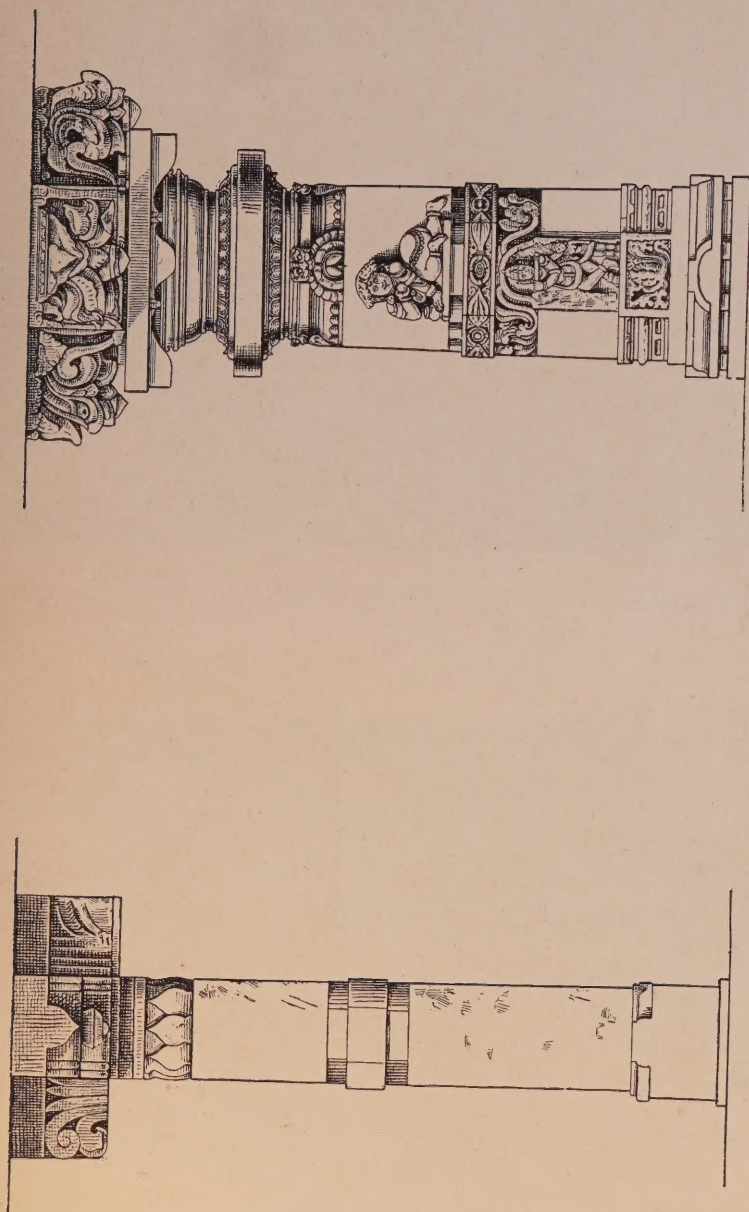
PLATE VI

Krishna Temple at Udayagiri. Section on line A.B



Scale of 5 0 5 10 15 20 25 30 35 Feet.

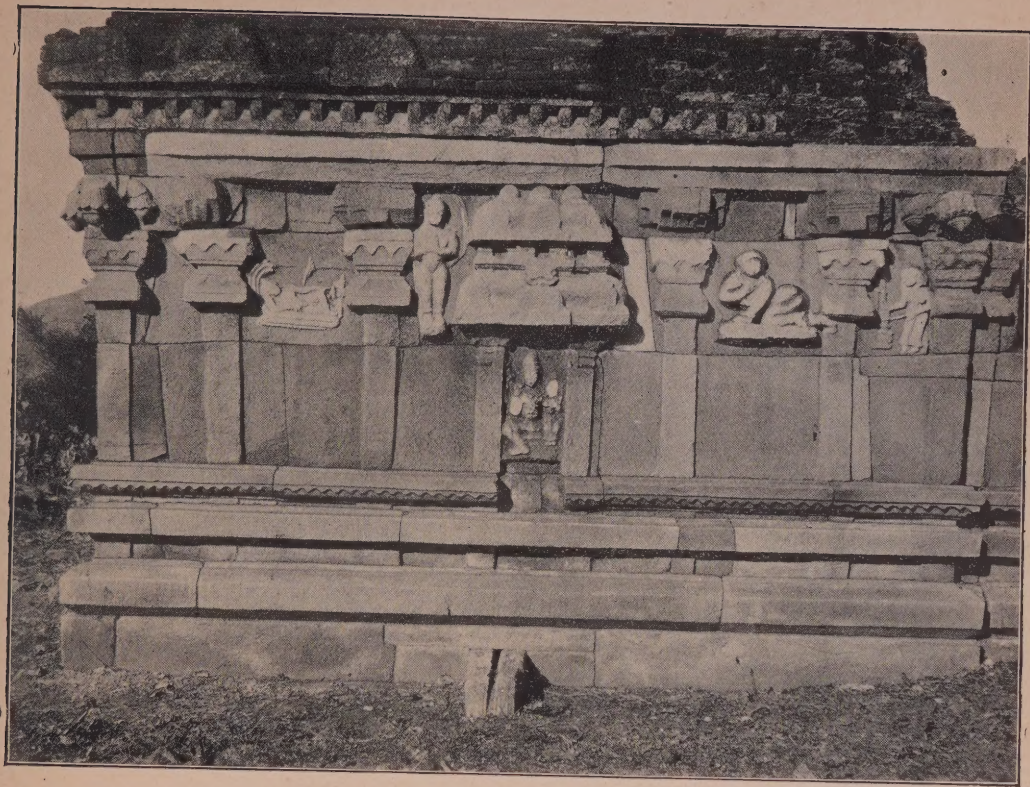
PLATE VII



Scale of 1 0 1 2 3 4 5 6 7 8 9 10 11 12 Feet.

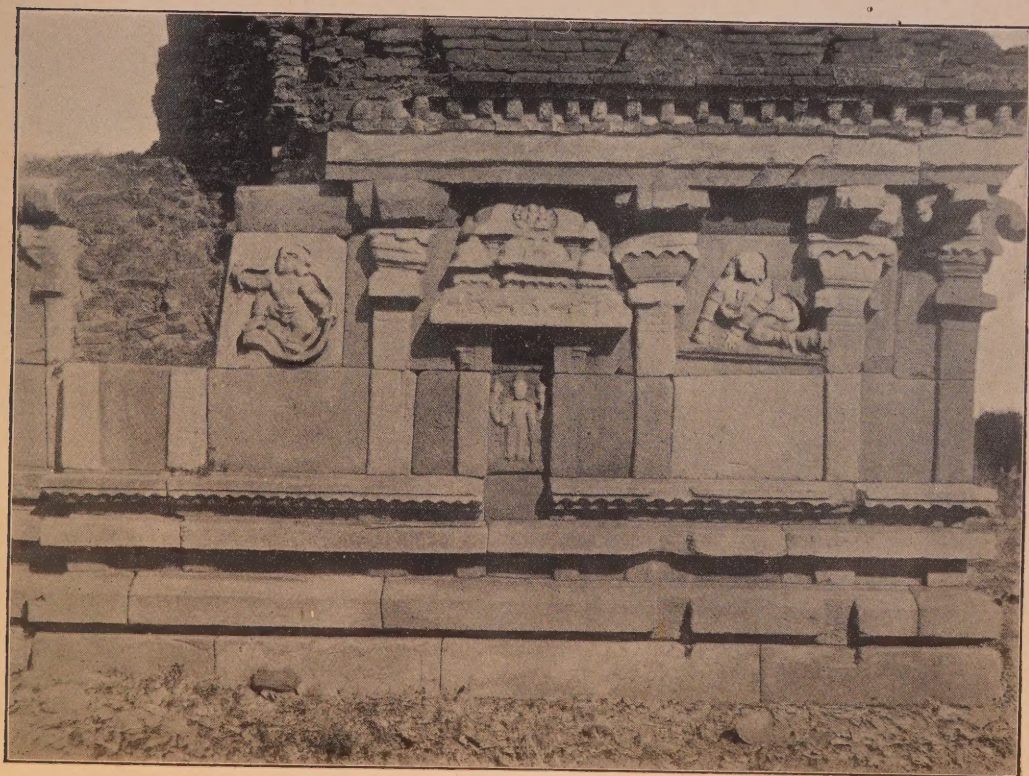
Details of two pillars in the Krishna Temple at Udayagiri.

PLATE VIII-a



Details of sculptures on the eastern wall of the Krishna Temple.

PLATE VIII-b



Details of sculptures on the western wall of the Krishna Temple.

PLATE IX-a



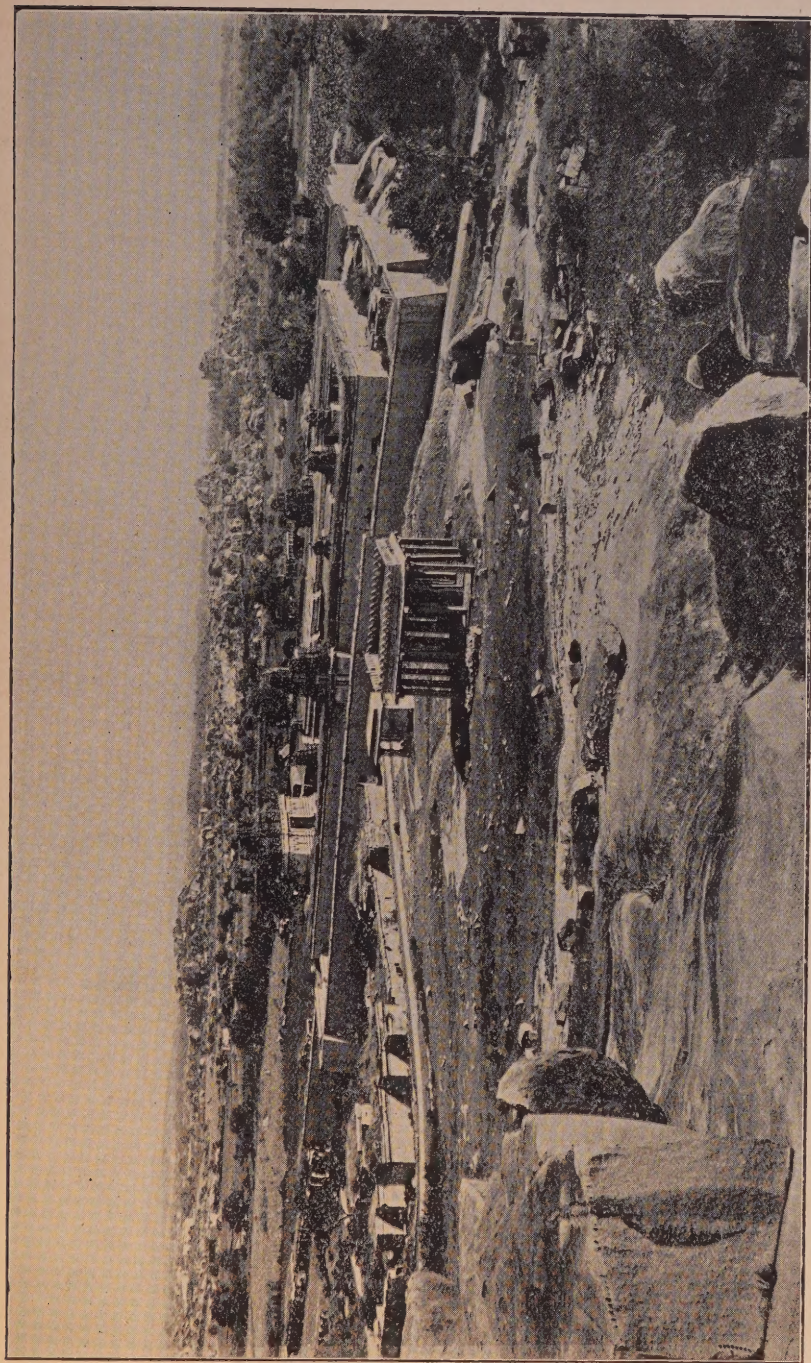
The Tank near the Krishna Temple at Udayagiri.

PLATE IX-b



The Kalyanamandapa near the Krishna Temple.

PLATE X



General view of Krishnāpuram showing the Krishna Temple in a high walled enclosure.

PLATE XI-a



General view of the Krishna Temple at Krishnapuram.

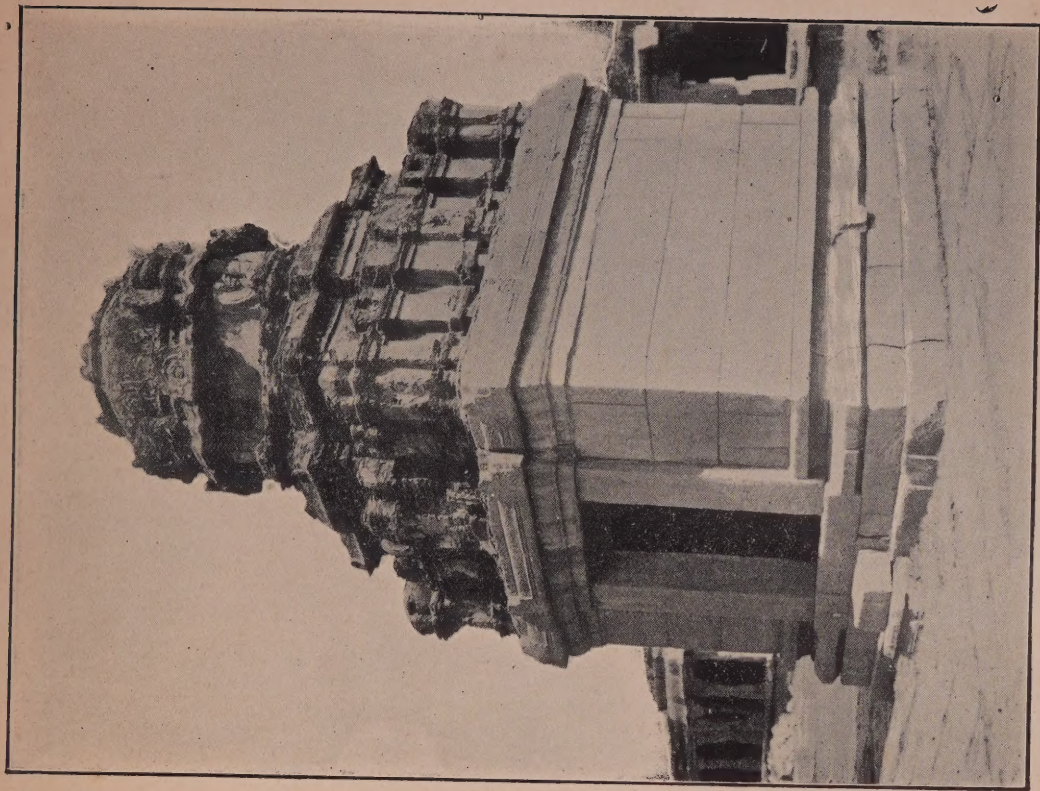
PLATE XI-b



Krishna Temple at Krishnapuram, Eastern Gateway.

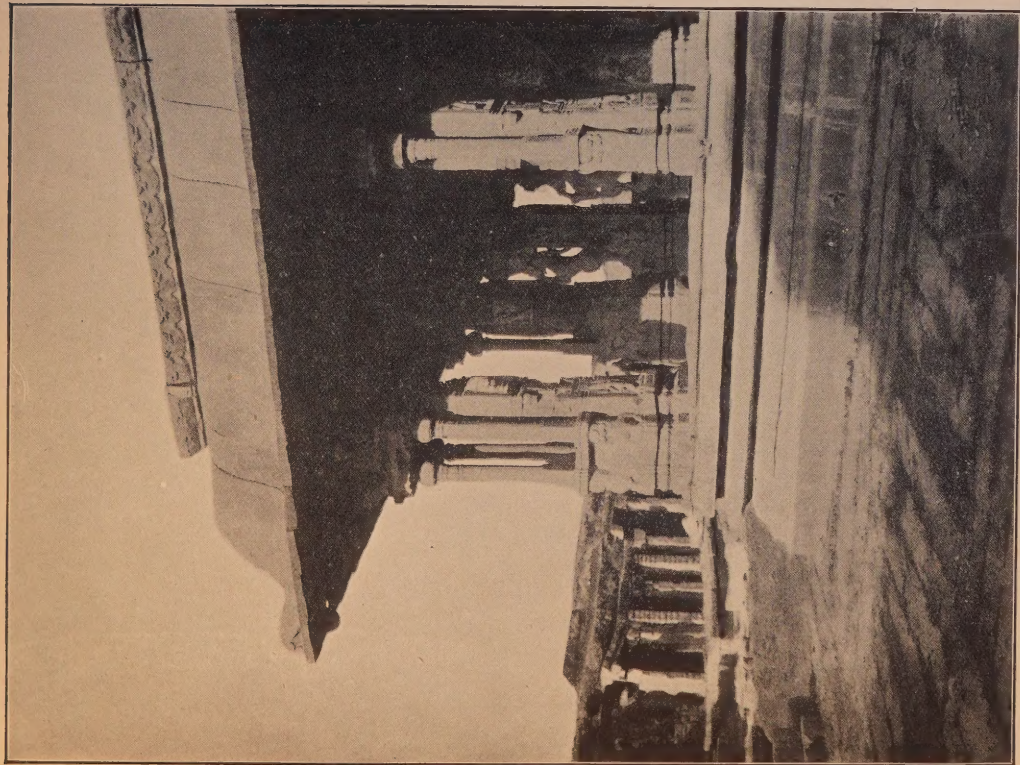


Stone image of Bālakrishna from the Krishna temple at Krishnapuram.
(Now in the Madras Museum.)



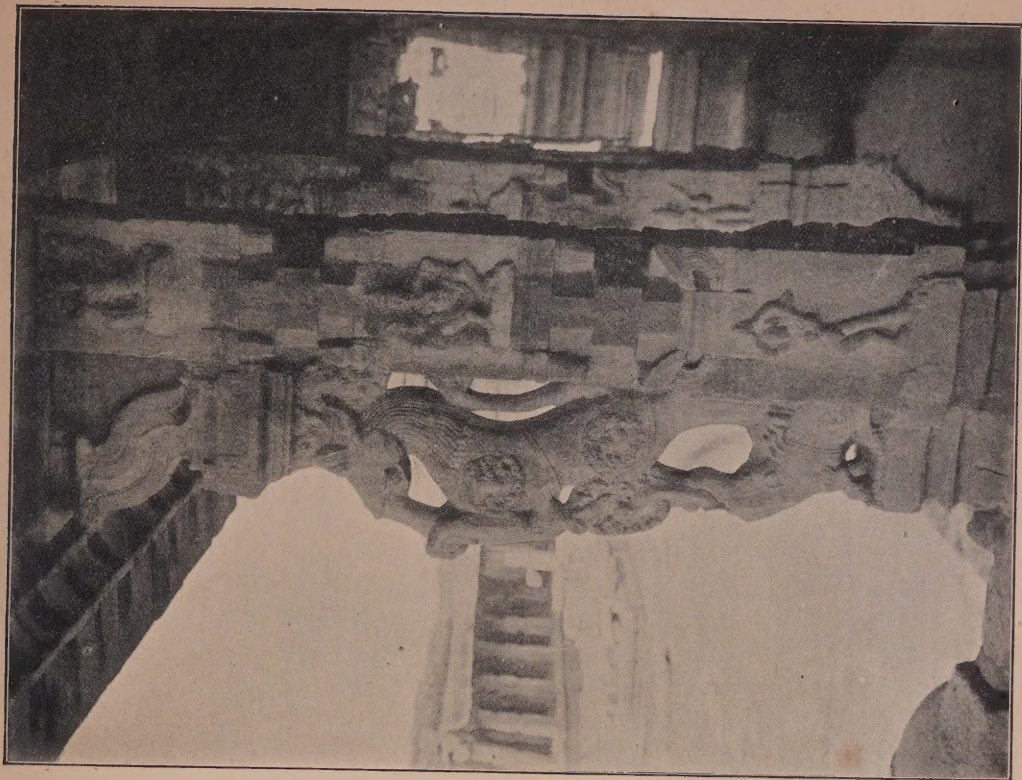
Small attendant shrine with inscriptions at the Krishna Temple
at Krishnapuram.

PLATE XIII-a



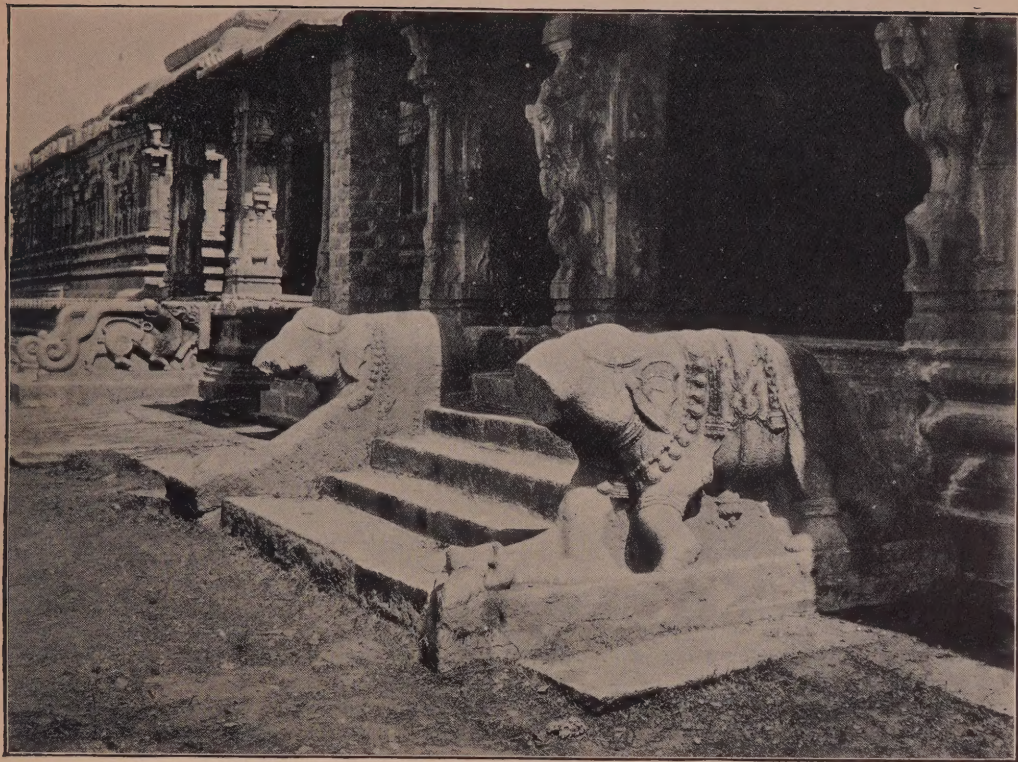
Detail of cornice and plinth of Mahamandapa in the Krishna Temple at Krishnapuram.

PLATE XIII-b



Detail of monolithic pillar in same.

PLATE XIV-a



Detail of steps ornamented with stone elephants, Krishnapuram.

PLATE XIV-b



Detail of steps ornamented with yalis.

PLATE XV-a



Figure of Gangā in the Eastern Gateway, Krishnapuram.

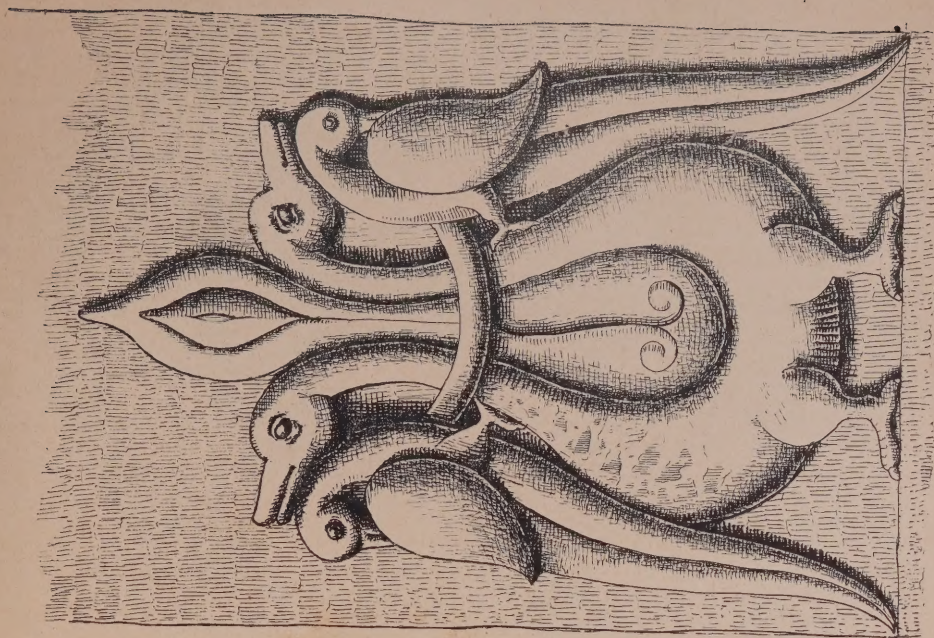
PLATE XV-b



Another figure of Gangā in the same gateway.

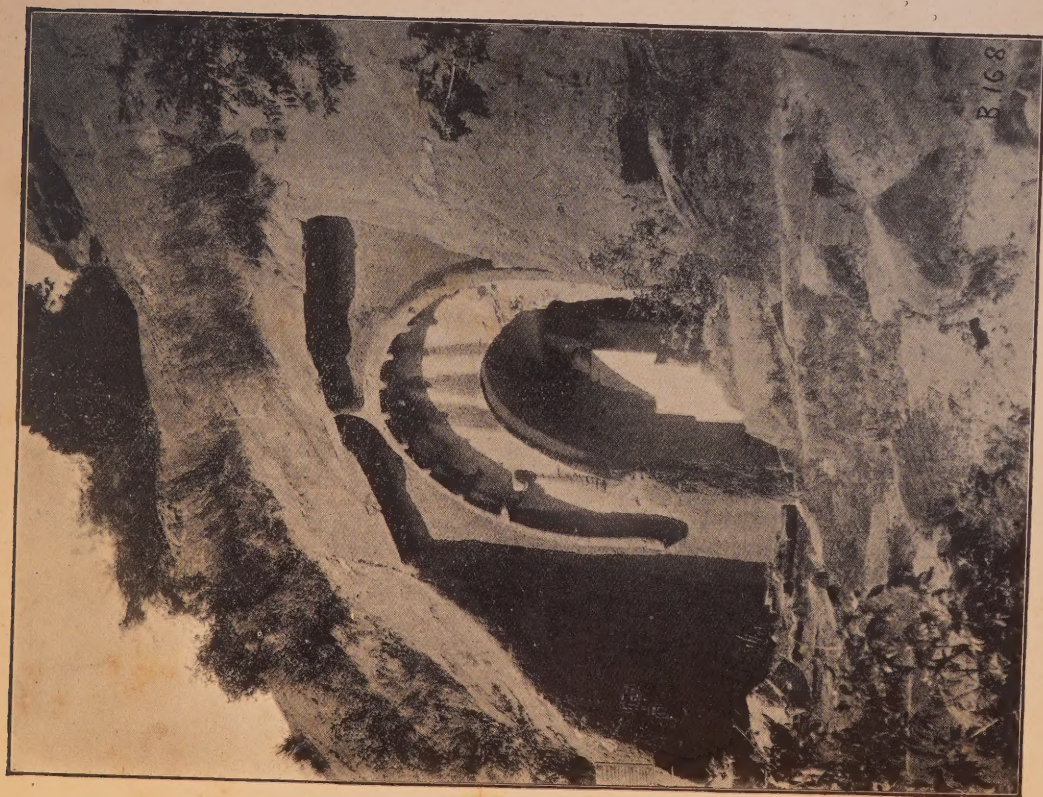
PLATE XVI

Bas-relief ornaments on pillars in attendant buildings in the courtyard of the Krishna Temple at Krishnapuram.



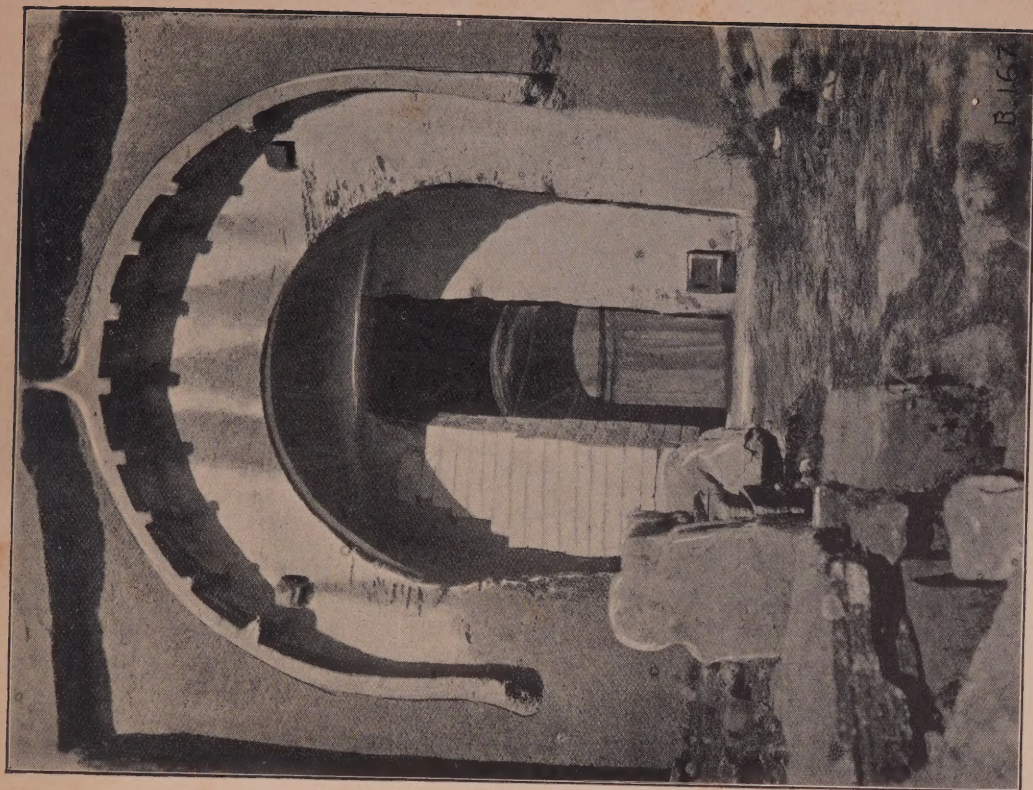
SCALE OF 12" 9" 6" 3" 1 FOOT.

PLATE XVII-a



General view of the Buddhist Temple at Guntupalle.

PLATE XVII-b



Detail of entrance.

Fig.1 Ground Plan.

Plan, section,

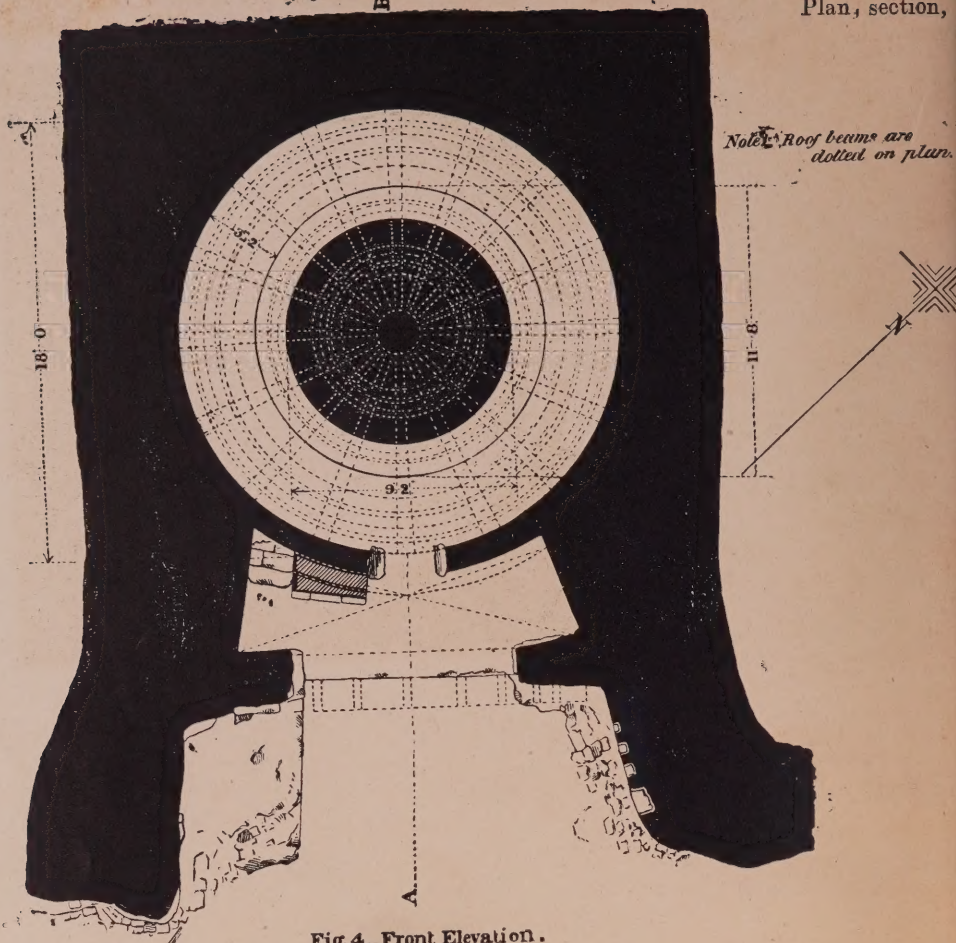
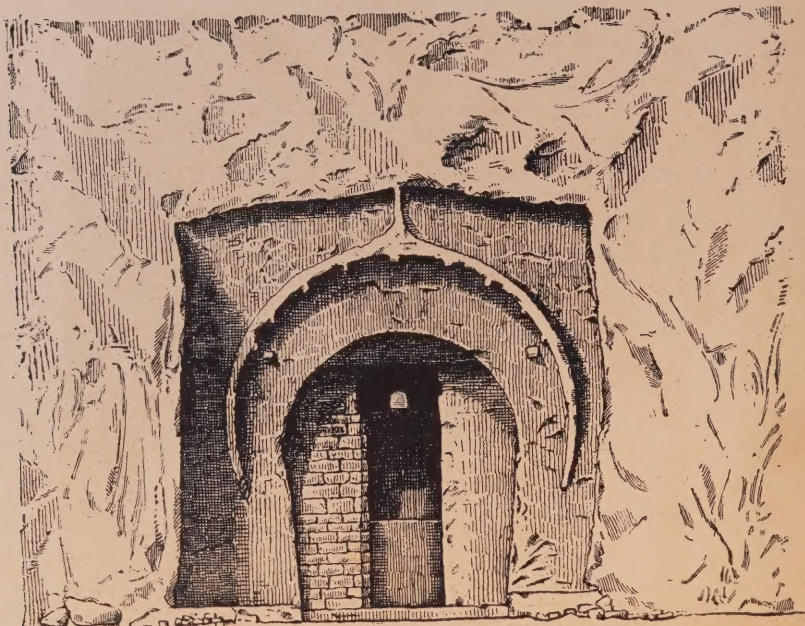


Fig.4 Front Elevation.



Scale of 10' 5'

and roof-plan, of Buddhist
Guntupalle.

Fig 3.—Plan of arrangement ribs in roof of cave;

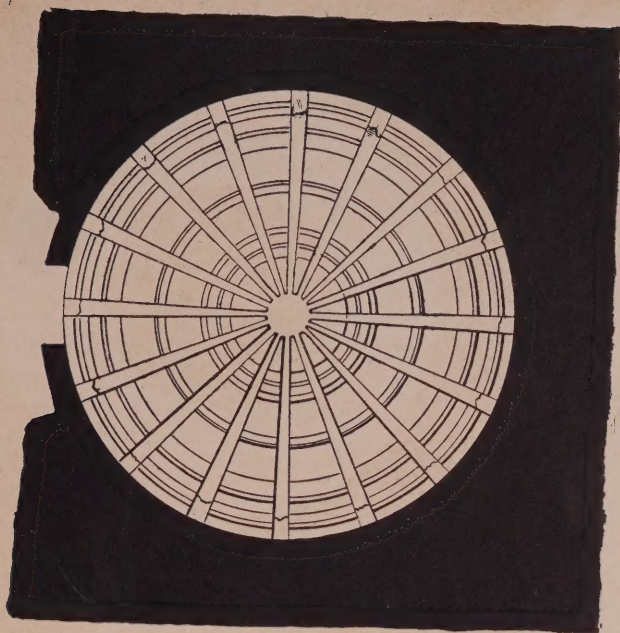


Fig 2. Section thro' A. B

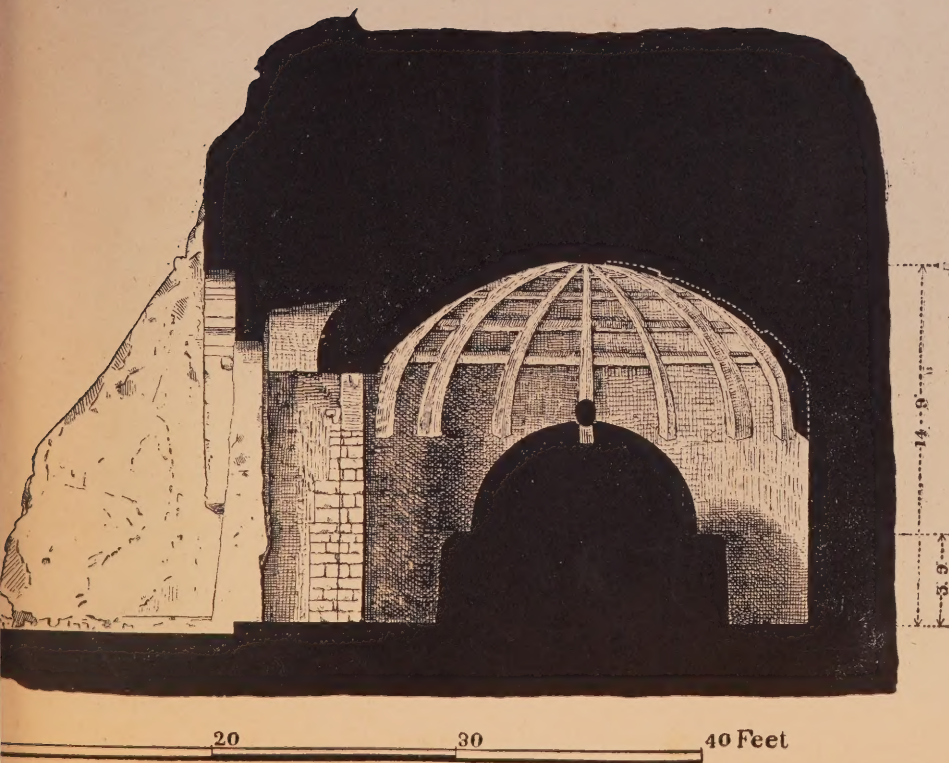
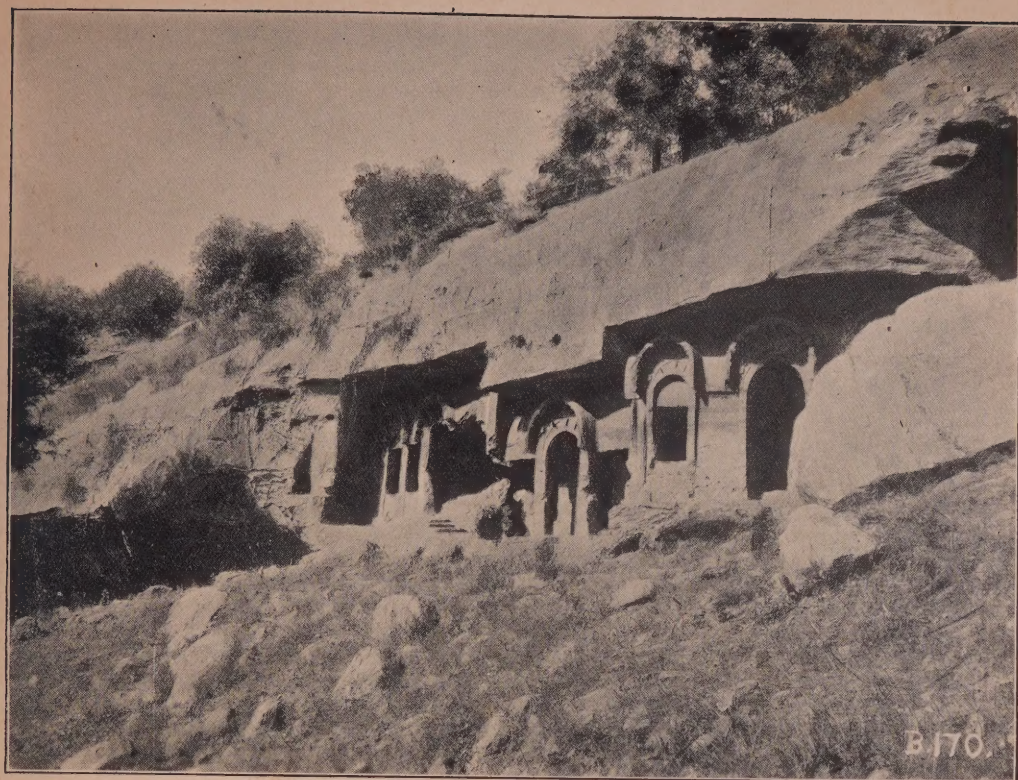


PLATE XIX-a



The large Monastery at Guntupalle.

PLATE XIX-b

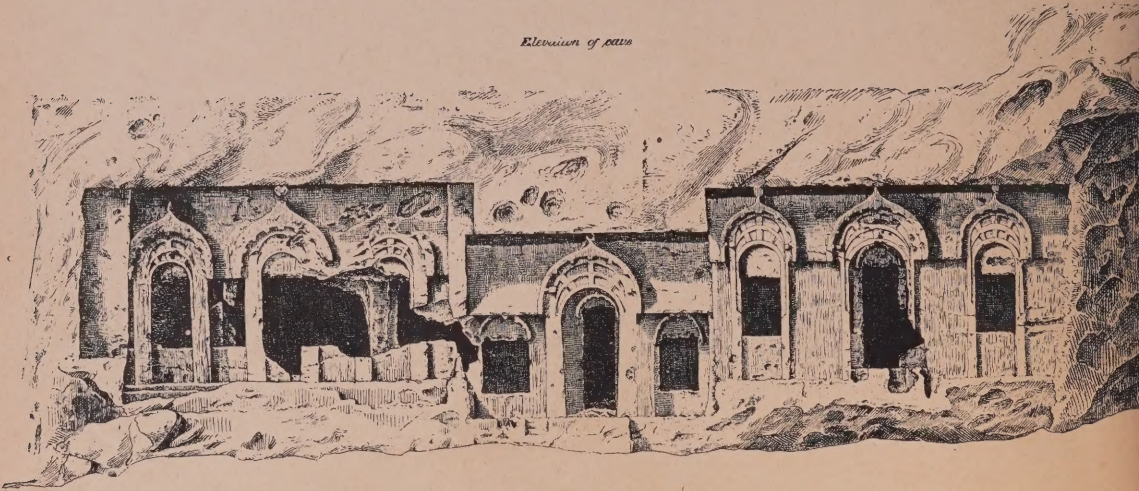


The small Monastery at Guntupalle.

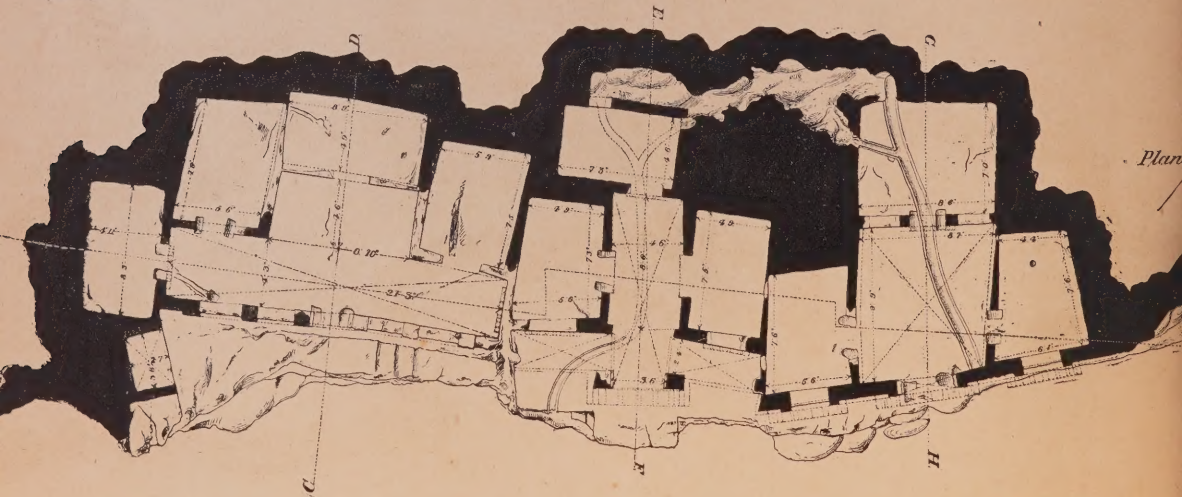
Longitudinal Section through A B



Elevation of cave



Plan



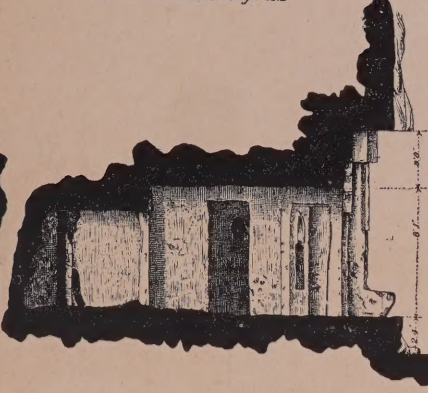
SCALE OF 10'

Thist Monastery at Guntupalle,
riect.

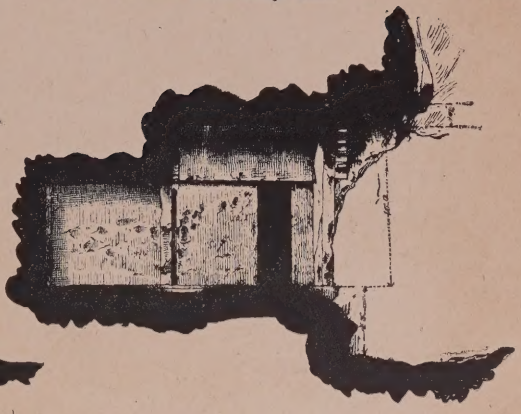
verse Section through C.D.



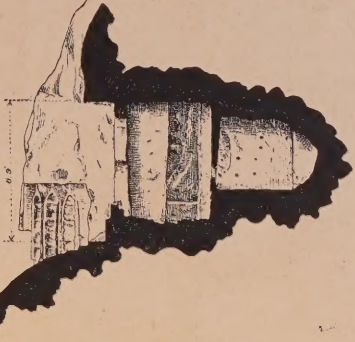
Transverse Section through E.F.



Transverse Section through G.H.



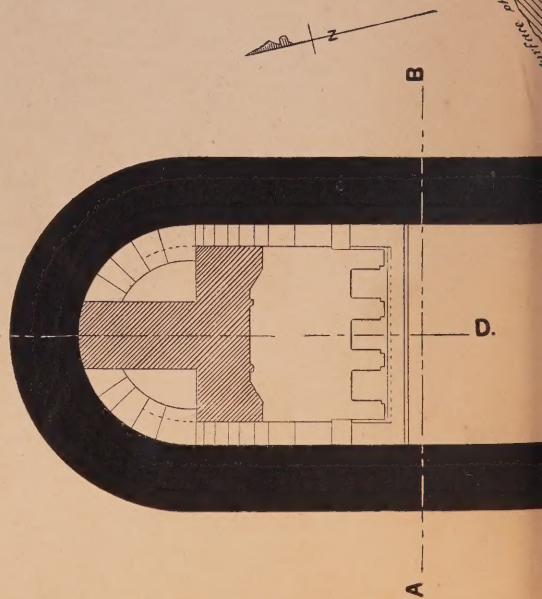
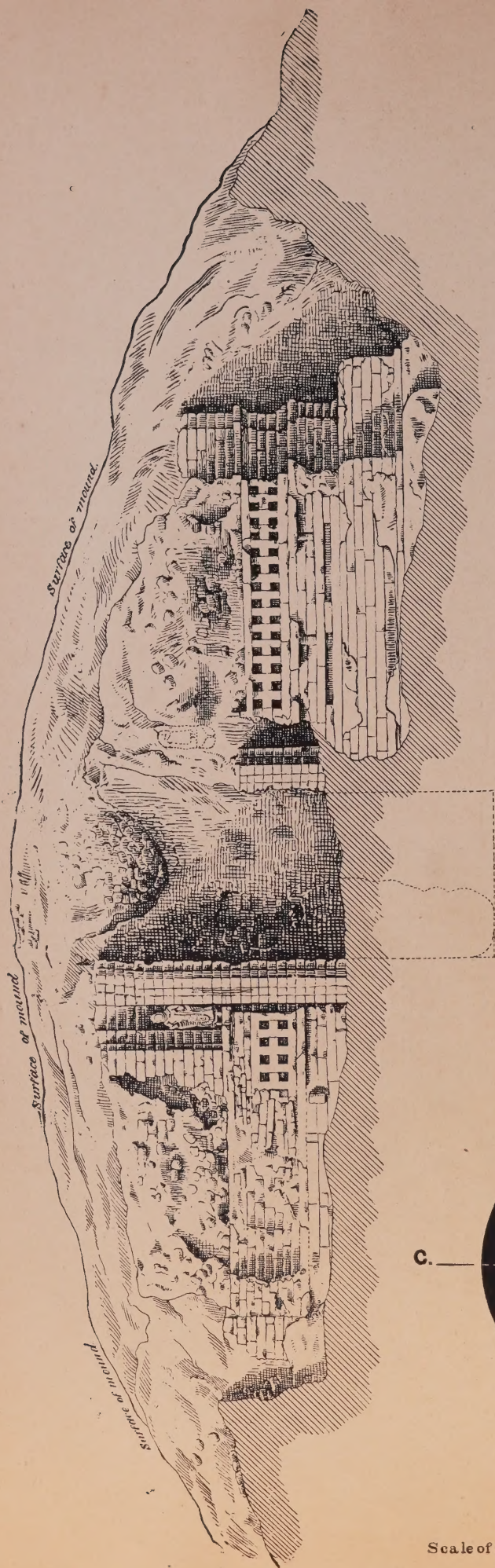
Transverse Section through I.J.



Transverse Section through K.L.



30' 40' 50 Feet



Scale of 10 5 0 10 20

Cross section thro' A.B Fig 2.



PLATE XXII-a



Two Buddhist images found in the Chaitya at Guntupalle.
(Now in the Madras Museum.)

PLATE XXII-b

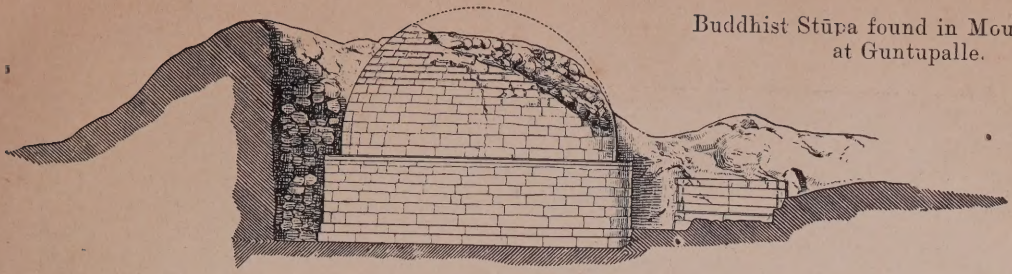


Stone Relic-box and Buddhist image found in Stupa No. 7 at Guntupalle.
(Now in the Madras Museum.)

East Elevation (Fig. 1.)

PLATE XXIII

Buddhist Stūpa found in Mound No. 7
at Guntupalle.



Scale of 10' 5' 10' 20' 30 Feet.

Plan (Fig. 2)

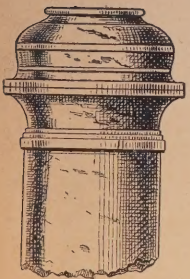
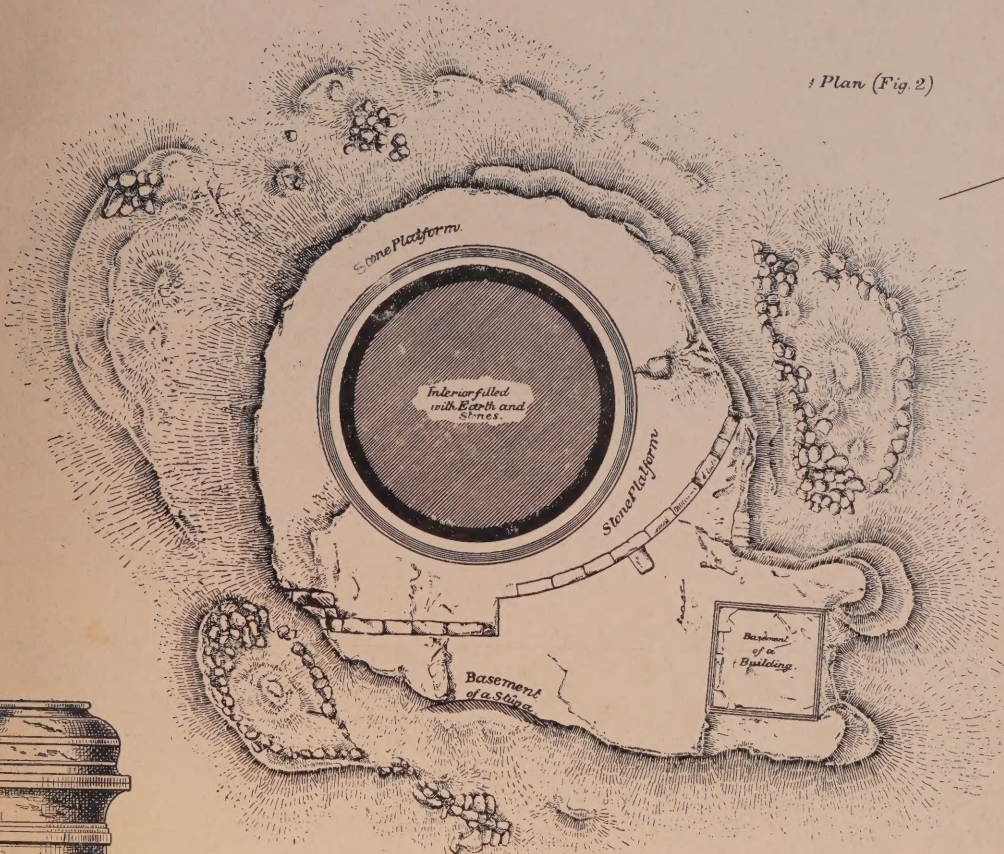
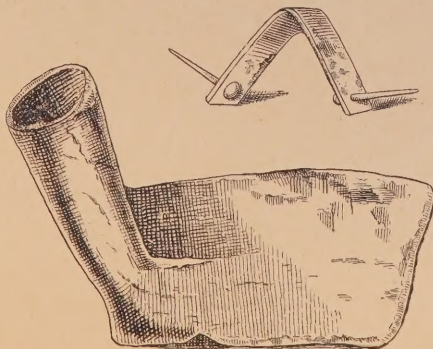
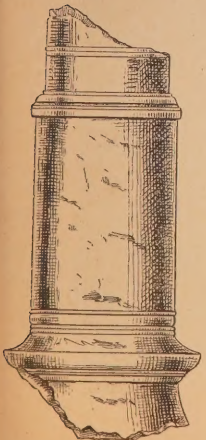


PLATE XXIV

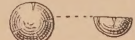
Roof-finial and iron implements found in the Buddhist Chaitya, and relics found in Stūpa No. 7 at Guntupalle.



Buddhist Relics.



Crystal bead.



Miniature gold bowl



Gold Beads

Scale of 1 2 inches.

Earthenware Finial.

Iron Implements.

Scale of 12 9 6 3 0 1 Foot.

PLATE XXV-a



Primitive cairn near Sirumugai, Coimbatore district.

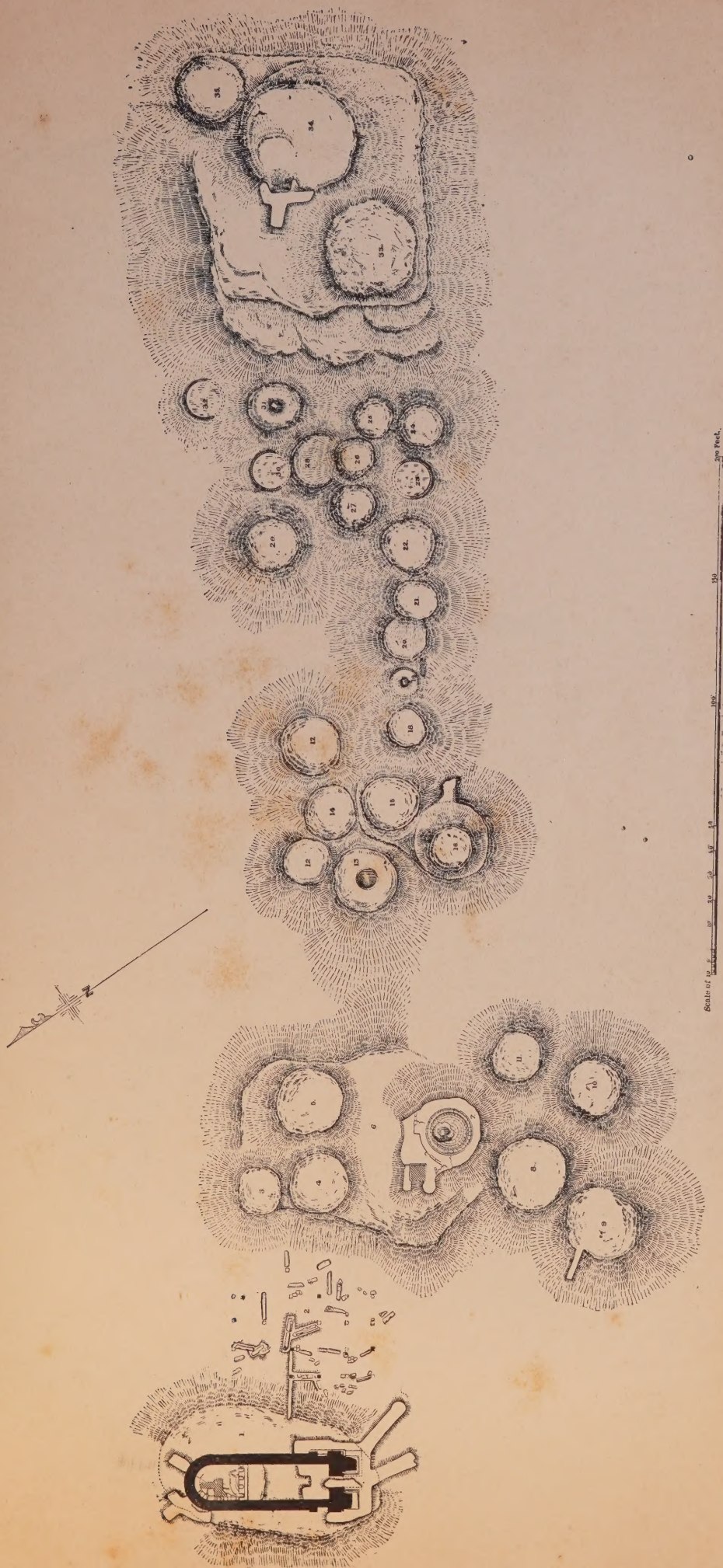
PLATE XXV-b



Buddhist Stūpa at Guntupalle.

PLATE XXVI

Site Plan of the group of Buddhist Stūpas at Guntupalle.



Antiquities found in Stūpa No. 7 at Guntupalle



Fig. 1.

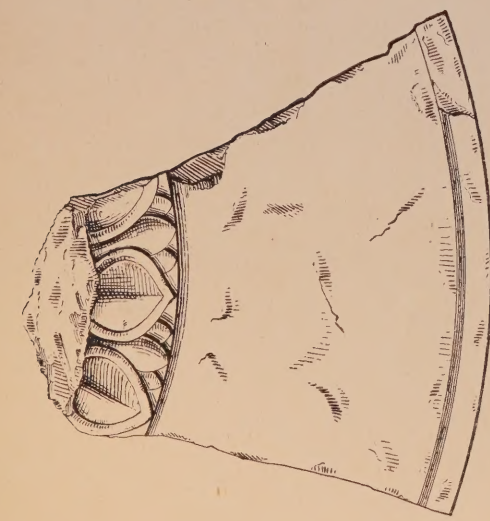


Fig. 2



Fig. 3



Fig. 5



Fig. 6

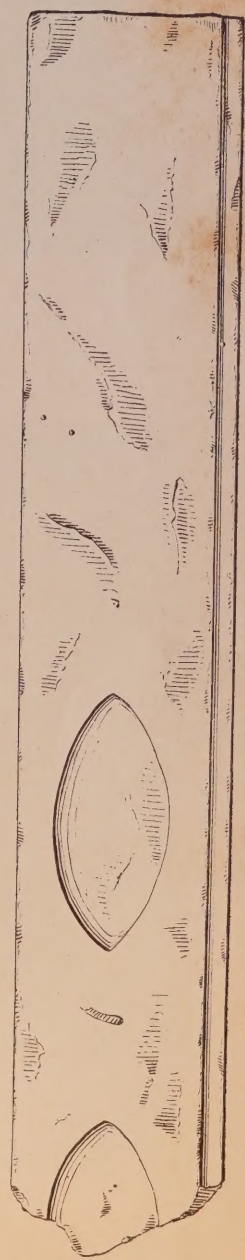


Fig. 8

Scale of fig. 6" 1" 2 Feet.

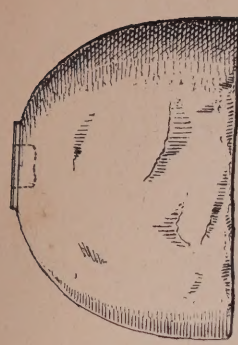


Fig. 4

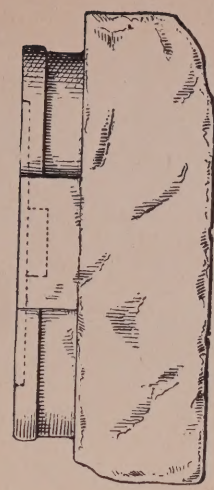
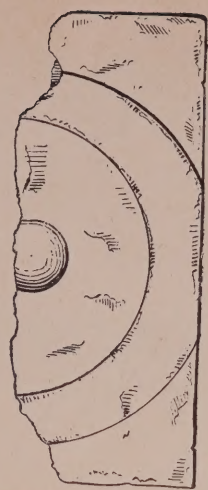
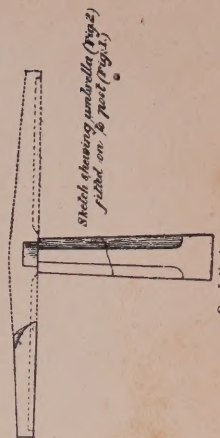


Fig. 7
(a) Elevation



(b) Plan



Sketch showing umbrella
fixed on to post (Fig. 10)

Fig. 10

PLATE XXVIII-a



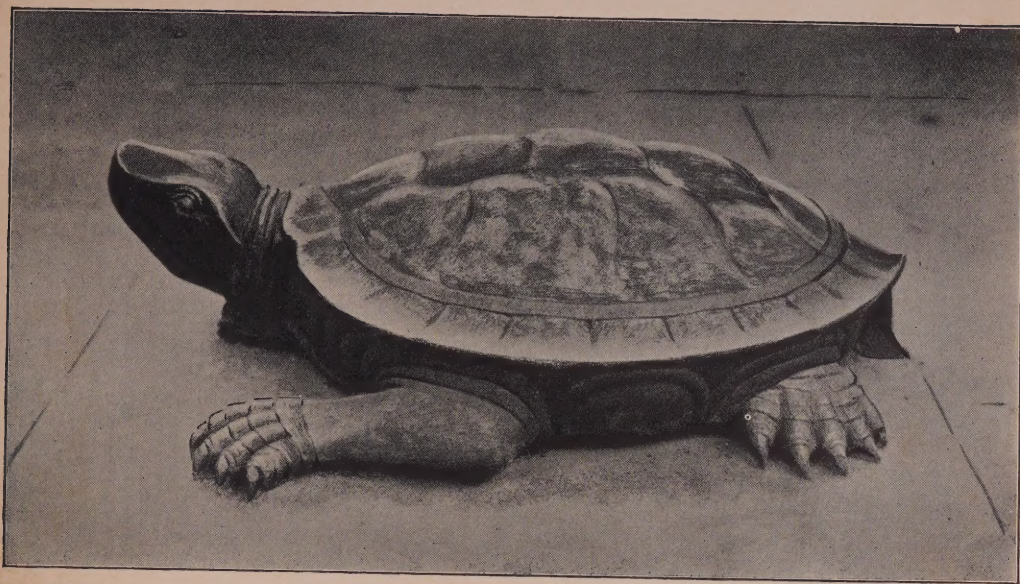
The Palace at Mercara.

PLATE XXVIII-b



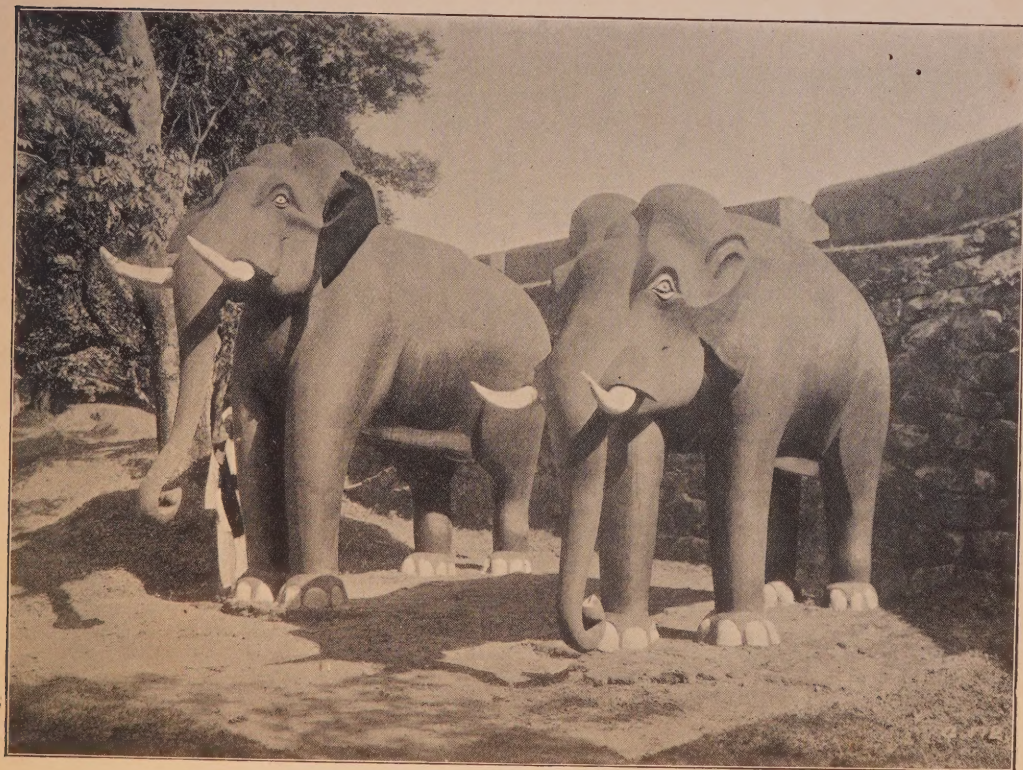
Showing main entrance.

PLATE XXIX-a



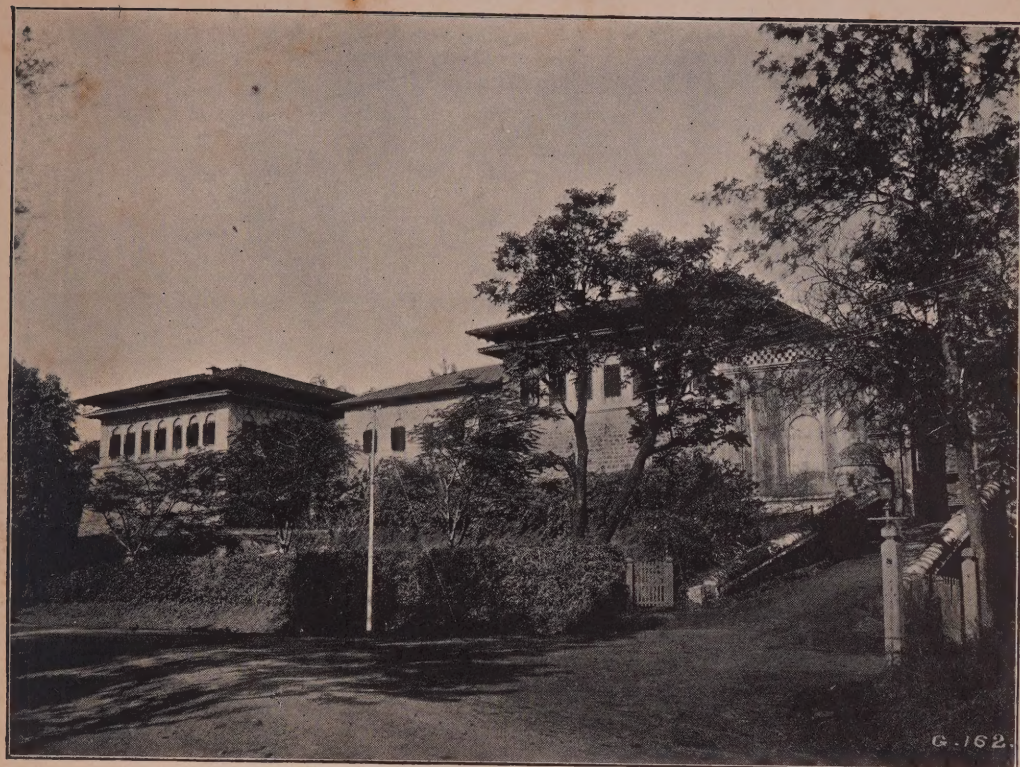
Stone model of a tortoise in the Palace Courtyard, Mercara.

PLATE XXIX-b



The Rājā's Elephants in the Fort, Mercara.

PLATE XXX-a



The Commissioner's Residence, Mercara.

PLATE XXX-b



Eastern Gateway of the Fort, Mercara.

Government of Madras

HOME DEPARTMENT (EDUCATION)

G.O. No. 1177, 12th September 1917

Annual Report of the Superintendent, Archæological Survey,
for 1916-17

Recording, with remarks, the —

READ—the following papers :—

I

Letter—from A. H. LONGHURST, Esq., Superintendent, Archæological Survey,
Southern Circle.
To—the Secretary to Government, Home (Education) Department.
Dated—Kotagiri, the 17th July 1917.
No.—354.

I have the honour to submit herewith in advance a proof copy of the Annual Progress Report of this department for 1916-17. On account of delay in the preparation of blocks for illustrating the report, a clean copy of the same could not be submitted in time. As soon as they are received from the Press, I shall duly despatch the same to Government.

2. Two sets of photographs taken during the year and the reports on the condition of ancient monuments received from the Superintending Engineers are submitted separately.

II

Letter—from A. H. LONGHURST, Esq., Superintendent, Archæological Survey,
Southern Circle.
To—the Secretary to Government, Home (Education) Department.
Dated—Kotagiri, the 26th July 1917.
No.—371.

In continuation of this office letter No. 354, dated the 17th July 1917, I have the honour to submit herewith in duplicate the Annual Progress Report of this department for the year 1916-17.

2. The two sets of photographs taken during the year and the reports on the condition of ancient monuments in typewritten copy have already been submitted to Government.

Order—No. 1177, Home (Education), dated the 12th September 1917.

Recorded.

2. The report contains much interesting information and affords evidence of useful work carried out by the Archæological Department during the year. Conservation work was carefully attended to and several new monuments were added to the list.

3. Copies of the report and the photographs referred to in Appendix A will be forwarded to the Right Hon'ble the Secretary of State for India.

(True extract)

R. RAMACHANDRA RAO,
Secretary to Government.

To the Superintendent, Archaeological Survey.
,, the Assistant Archaeological Superintendent for Epigraphy.
,, the Superintendent, Government Museum.
,, the Superintendent, Government Press.
,, all Collectors.
,, the Public Works Department.
,, the Home (Miscellaneous) Department.
,, the Local and Municipal Department.
,, the Government of India, Department of Education (with C.L.).
,, the Director-General of Archaeology (with C.L.).
,, the Chief Commissioner of Coorg (with C.L.).

Editors' Table.

C. S. Srinivasachari
2nd Aug, 1922

ANNUAL REPORT

OF THE

ARCHÆOLOGICAL DEPARTMENT

SOUTHERN CIRCLE, MADRAS

FOR THE YEAR

1917-1918



MADRAS

PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS

1918

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ANNUAL PROGRESS REPORT

OF THE

ARCHÆOLOGICAL SURVEY DEPARTMENT SOUTHERN CIRCLE, MADRAS

FOR THE YEAR 1917-1918

PART I—ADMINISTRATIVE

Work at Headquarters

During the year under report the Government was pleased to grant me one month's privilege leave and M.R.Ry. Rao Sahib H. Krishna Sastri Avargal, the Assistant Archæological Superintendent for Epigraphy, was placed in charge of the current duties of the office. He assumed charge on the 22nd August 1917 and handed over charge to me on the 10th September 1917.

The services of M.R.Ry. S. N. Apparao Mudaliyar, head photographer of this office, were extended for one year from the 7th December 1917 after his attainment of 55 years and N. Ramachandra Rao, typist of this office, and N. Yatirajulu Nayudu, third photographer, were confirmed in their appointments.

2. *Preparation of drawings.*—Six new drawings were prepared and six unfinished pencil drawings were inked in and completed. During the rest of his time the Head Draftsman was employed on photographic work.

3. *Photography.*—As many as 29 applications for photographs were received from the public and 384 photo prints were supplied at a total cost of Rs. 248-4-0 which has since been received and paid into the Bank of Madras to the credit of Government. The Hon'ble Sir Alexander Cardew, K.C.S.I., C. H. Roberts, Esq., M.P., Cap. H. L. Cronk, R.A.M.C., were some of those who contributed largely to the above receipts. Besides these, the usual two sets of photographs accompanying this report were prepared. A descriptive list of these photographs will be found in Appendix A. Two albums containing photographs of all the important monuments at 'Mahabalipuram' and 'Hampi Ruins' were prepared and placed in the Rest-Houses at the Seven Pagodas and at Kamalapur under the charge of the respective Public Works Department overseers, for the benefit of tourists and visitors to these famous monuments.

Owing to the increased cost and scarcity of chemicals, the price of photographs taken by this department has been raised as per the orders of Government contained in G.O. No. 1418, Home (Education), dated the 12th November 1917, to Re. 1 for each full plate and annas 10 for half-plate prints.

4. *Excavation.*—No time was found available for excavation works during 1917-18.

5. *Treasure trove.*—The following list of treasure trove cases were submitted to this office for an opinion as to whether any portion of the treasure should be acquired on behalf of Government for the Madras Museum :—

Serial number.	District.	Taluk.	Village.	Description of finds.	Whether worth acquiring for Government.
1	Tanjore	Kumbakonam ..	Mullangudi ..	Subramania with peacock, Nataraja, Sivagami, Bikshandavar, Haster Deva and some puja utensils.	Only four images recommended for acquisition.
2	Do.	Tirutturaippundi.	Marudavanam ..	Sivagami Amman ..	Not worth acquiring.
3	Chingleput ..	Conjeeveram ..	Conjeeveram ..	Stone image of Draupadi, Dharmaraja, Ganesa, elephant and a copper plate.	Images alone recommended for acquisition.
4	Tanjore	Shiyali	Peranthottam ..	Rama with arrow, Sita, Hanuman, Krishna with Radha and Rukmani.	Recommended for acquisition.
5	Do.	Tirutturaippundi.	Kottangudi ..	A big stone Amman with some minor idols.	Do.
6	Vizagapatam ..	Golkonda Agency.	Lotugedda ..	Two Nandis, Ganesa, head of a Nandi and a piece of stone pillar.	Not worth acquiring.

6. *Tours.*—As per the orders of Government contained in G.O. No. 1452, Public, dated the 28th November 1912, a monthly statement giving the dates and other particulars of all tours undertaken each month has already been submitted to Government, it will suffice here to mention that altogether 146 days were spent on tour and the following districts were visited :—

Cuddapah, Chingleput, Bellary, Vizagapatam, Chittoor, Guntūr, Trichinopoly, Coimbatore, Bangalore, Tanjore and South Arcot districts.

7. *Tour programme for 1918-19.*—A list of the archæological works proposed to be undertaken during the year 1918-19 is given in Appendix B. I shall endeavour to inspect as many of these works as possible and, if time permits, to complete some of the excavation works already sanctioned and for which a sum of Rs. 1,000 is provided in the budget grant for 1918-19.

8. *Renovation of Ancient Monuments.*—During the year under report three applications for demolition and renovation of certain ancient monuments by Nattukottai Chettis and the trustees were received. As all of them were private monuments and of no particular architectural value the Assistant Archæological Superintendent for Epigraphy was requested to copy the inscriptions of the temples in question and to report whether they record anything of historical interest. The temples are—
1. Kadambavanēsvāra Temple at Kadambarkoil, Kulittalai taluk, Trichinopoly district,
2. Amman shrine of the Panchanadēsvāra temple at Tiruvadi, Tanjore district, and
3. Siva shrine situated in the centre of the Kamalalayam tank at Tiruvalur, Negapatam taluk, Tanjore district.

The inscriptions belonging to items Nos. 1 and 2 have since been examined by the Assistant Archæological Superintendent for Epigraphy and as they are not of much historical interest, permission was given to the trustees for the renovation of the temples on condition that the inscribed slabs are preserved within the new buildings. As regards item No. 3 the Assistant Archæological Superintendent has promised to inspect the monument during the next touring season and the Collector of the district has been requested to arrange for the postponement of the proposed renovation until the inscriptions are examined.

9. *Standard List of Ancient Monuments.*—Since the publication of the revised list of ancient monuments dated April 1917, the following monuments have been (a) added, (b) declared protected and (c) deleted.

A.—List of new monuments included in the Standard List of Ancient Monuments selected for conservation during the year 1917-18.

Taluk.	Locality.	Name of monument.	Ownership.	Reference concerning Government Order.
<i>Ganjam District.</i>				
Kudala	Atagada	Rock inscriptions at Gridhimira (Fort Hill) near the old fort.	Private ..	G.Os. Nos. 1159, Home (Education), dated 8th September 1917 and 1367, Home (Education), dated 31st October 1917.
<i>Vizagapatam District.</i>				
Navarangapur ..	Peppadahandi ..	Nilakantesvara temple	Do. ..	....
<i>Kistna District.</i>				
Bezwada ..	Bezwada ..	Kiratarajana Pillar on the Indrakila Hill.	Government ..	G.O. No. 238, Home (Education), dated 22nd February 1917.
<i>Tinnevely District.</i>				
Sankaranayanarkoil.	Sendamaram ..	Old Siva temple containing Pandya inscriptions.	Private ..	G.O. No. 69, Home (Education), dated 15th January 1917.
Do.	Tirumalaipuram.	Two rock-cut caves with inscriptions.	Do. ..	Do.
Do.	Malayadikurichi.	A rock-cut shrine containing a linga and old Pandya inscriptions.	Do. ..	Do.
<i>Chittoor District.</i>				
Chandragiri ..	Mangapuram ..	Venkatesvara (Vishnu) temple ..	Government ..	G.O. No. 446, Home (Education), dated 6th April 1918.

B.—Monuments already in the list but now declared as Protected Monuments.

No.	District.	Taluk.	Locality.	Name of monument.	Ownership.	Reference concerning Government Orders.
58	Anantapur.	Hindupur ..	Gorantla ..	Madhavayaya temple.	Government.	G.Os. Nos. 10, Home (Education), dated 5th January 1918; 162, Home (Education), dated 11th February 1918 and 511, Home (Education), dated 20th April 1918.
259 (a)	Nellore ..	Udayagiri ..	Udayagiri ..	Ranganayaka temple.	Do.	G.Os. Nos. 237, Home (Education), dated 22nd February 1917; 816, Home (Education), dated 18th June 1917 and 1125, Home (Education), dated 31st August 1917.
259 (b)	Do. ..	Do. ..	Do. ..	Krishna temple with Gopuram, Kalyana mandapa and masonry built tank.	Do.	
313	Chingleput.	Conjeeveram.	Conjeeveram.	Matangesvara temple.	Private ..	G.O. No. 352, Home (Education), dated 18th March 1918. (No final orders are yet received).
315	Do.	Do.	Do.	Muktesvara temple.	Do. ..	Do.
488	North Arcot.	Wandiwash.	Siyyamangalam.	Rock-cut temple and sculptures.	Do. ..	G.Os. Nos. 3, Home (Education), dated 3rd January 1918 and 379, Home (Education), dated 20th March 1918.
492	Do.	Do.	Kilputtur ..	Svayambunatha temple.	Do. ..	Do.

C.—Monuments deleted from the list.

Serial number.	District.	Taluk.	Locality.	Name of monument.	Reference concerning Government Orders.
51	Guntur ..	Sattenapalli ..	Daranikota.	Kuchidibba and Nakkadibba.	G.O. No. 487, Home (Education), dated 16th April 1918.

10. *Conservation.*—Detailed 'conservation and inspection notes' on all important repairs proposed during the year under report have already been separately submitted to Government, the Director-General of Archæology and all other officers concerned. The most important of these relate to proposed repairs to the old Palace at Chandragiri in the Chittoor district, the Amaravati Stūpa in the Guntūr district, the Seven Pagodas, the old Portuguese Church at Porto Novo in the South Arcot district and the Jaina temple at Danavulapad in the Cuddapah district. The Director-General of Archæology was also recently supplied with a brief account accompanied with photographs of all special repairs carried out in this Circle during 1917-18 for incorporation in his Annual Report for this year. A list of the archæological works to be undertaken during 1918-19 is shown in Appendix B and a concise statement of all works completed during 1917-18 is given in Appendix C. The sum of Rs. 25,000 was sanctioned in the budget grant out of which a total sum of Rs. 22,625-11-11 was spent up to the 31st March 1918. The sum of Rs. 1,000 provided for excavation works had to be surrendered as I was unable to find sufficient time to undertake the work. Work of this kind means going into camp and remaining in one place for two or three months and thus excavations cannot be undertaken as long as important inspections and conservation work await attention. The other surrenders were made at the discretion of the Superintending Engineers concerned.

Considerable progress has been made with the improvements to the roads and pathways to the monuments at the Seven Pagodas, and Hampi Ruins, the two most important 'Show Places' in the Presidency. At Hampi, an additional three miles of road have been taken over by the Public Works Department as the District Board had not sufficient funds to maintain this portion of the local roads in good order. The work is still in progress. Many of the unsightly pillars erected in the past to support the cracked stone beams of some of the larger halls and gateways at Hampi have been removed this year and iron girders incased in cement to give them the appearance of stone beams have been inserted in their place. This is a vast improvement on the old method of repairing buildings of this kind. The repairs to Gingee Fort in the South Arcot district are nearing completion. The work at Gingee was on a large scale owing to the great area of the Fort and the number of buildings to be conserved.

In G.O. No. 1125, Home (Education), dated the 31st August 1917, the Ranganayaka temple, Krishna temple, Old Gopuram, Kalyana mandapa and the masonry built tank close to it, at Udayagiri in the Nellore district, were declared protected monuments. An illustrated account of these interesting monuments will be found in Part II of my Annual Report for 1916-17.

In October last, I visited Chendragiri in the Chittoor district in order to inspect the famous Palace and the ruined fort there. A full account of the repairs required has already been published in my printed Conservation Notes, dated the 7th December 1917, and already submitted to Government as mentioned above.

At the request of the Collector, I visited the ruined Vishnu temple at Timmapuram which is situated at a distance of two miles to the east of Chendragiri on the Tirupati road. It is too decayed to justify any attempt at repairing it and it will be sufficient if the site is kept free from rank vegetation.

The Venkatēsvara (Vishnu) temple at Mangapuram, a village close to Chendragiri railway station, is a handsome building of the later Vijayanagar period and contains several inscriptions and five well executed stone images. The temple is Government property and the question of its preservation and protection under the Act is now under consideration.

The Narasimha temple at Vinukonda was visited and found to be in need of repairs. Proposals for its preservation were forwarded to the Public Works Department. The inscribed marble pillar at Ipuru, a village 12 miles to the north of Vinukonda had been set up by the villagers as ordered by Government but their attempt at conservation was found to be unsatisfactory and fresh proposals have now been submitted to Government for its proper preservation. The Tahsildar of Vinukonda assisted me in obtaining a very fine stone image of Vishnu which is now in the Madras Museum.

The local temples at Narasaraopet were inspected but proved to be of no particular archaeological interest; so no proposals for their preservation were submitted.

At the request of the Collector, I visited Bangalore in order to inspect the Chokkanatha and Somēsvara temples at Domlur. Both buildings are hopelessly ruined and they are of no architectural value but contain a few inscriptions of local historic interest and therefore I have suggested that their preservation may be left to the care of the Mysore Archæological Department, as the temples are not worth repairing at the cost of the Government of Madras.

Mr. F. C. Butler, I.C.S., Special Assistant Agent at Koraput, has very kindly sent me a number of excellent photographs of some very interesting Jaina antiquities at Suai and other remains at Nandapur, Pappadahandi and Guptēsvaram. All are interesting and the Jaina antiquities at Suai particularly so. As the temples which once enshrined these Jaina images are hopelessly ruined and the images are of considerable artistic merit and iconographical value, I requested Mr. Butler to try and get them removed to the Madras Museum, but the local villagers have since raised objection to this proposal. At Pappadahandi in the same district, there is a fine old stone built Hindu temple in the North-Indian style with its stūpi crowned with the usual conventionalised umbrella ornament so characteristic of this style of architecture. I have already proposed to Government through the Collector that this temple should be brought on to the Standard List of Ancient Monuments as it is an excellent example of the North-Indian style of Hindu temple architecture, a style which is seldom met with south of the Ganjām district.

The conservation of the old Portuguese Church at Porto Novo is now pending the orders of Government as the monument has not yet been included in the Standard List of Ancient Monuments. A reference to Appendix C shows that the remaining items of expenditure on conservation relate to 'ordinary or annual' repairs which do not require any special mention here.

11. *Annual expenditure.*—The expenditure of this department during 1917-18 has been as follows:—

	RS.	A.	P.
Salary of the Superintendent	8,431	2	1
Travelling allowance of the Superintendent	1,679	14	0
Pay of establishment	3,855	11	5
Travelling allowance of establishment	587	12	9
Contract Contingent grant—			
Supplies and services	1,008	3	4
Contingencies	624	10	0
Non-Contract Contingent grant—			
Supplies and services	549	11	4
Contingencies	2,090	5	0
Personal allowance to establishment in lieu of compensation for dearth of food	72	0	0
Total ..	18,899	5	11

MADRAS,
31st March 1918.

A. H. LONGHURST,
Superintendent, Archæological Survey.

APPENDIX A.

LIST OF PHOTO-NEGATIVES PREPARED DURING 1917-18.

CLASS A.

Primitive Stone Monuments and Antiquities.

Serial number.	Size.	Subject.	Locality.	District.
A. 523	Full	Group of Virakals	Vangutturu	Guntur.

CLASS B.

Buddhist Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
B. 176	Full	Buddhist stone images found in the Chaitya at Guntapalle, Kistna district, now in the Madras Museum.	Madras	Madras
B. 177	Do.	Buddhist stone image and relic casket found in stupa No. 7 at Guntapalle, Kistna district, now in the Madras Museum.	Do.	Do.
B. 178	Do.	Group of Buddhist images outside the Amareśvara temple.	Amaravati	Guntur.
B. 179	Do.	General view of the site of the stupa ..	Do.	Do.
B. 180	Do.	General view of small stupa	Do.	Do.
B. 181	Do.	Detail of carvings	Do.	Do.
B. 182	Do.	Do.	Do.	Do.
B. 183	Do.	Two images and a carved slab	Do.	Do.
B. 184	Do.	Basement of the Buddhist brick temple ..	Do.	Do.
B. 185	Do.	Stone image of Kubera, from Amaravati, now in the Madras Museum.	Madras	Madras.
B. 186	Do.	Buddhist image	Amaravati	Guntur.

CLASS C.

Jain Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
C. 104	Full	Jain figure discovered in a treasure trove.	Tenkarai	Tinnevely.
C. 105	Do.	Jaina stone image	Danavulupad	Cuddapah.

CLASS D.
Hindu Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
D. 1166	Full ..	Interior view of Vaikuntapathi temple ..	Srivaikuntam ..	Tinnevely
D. 1167	Do. ..	Rama embracing Hanuman in Tiruvengadathan mandapa.	Do. ..	Do.
D. 1168	Do. ..	Lakshmana embracing Jambavan in Tiruvengadathan mandapa.	Do. ..	Do.
D. 1169	Do. ..	Sculpture in a pillar in Tiruvengadathan mandapa.	Do. ..	Do.
D. 1170	Do. ..	Do. do.	Do. ..	Do.
D. 1171	Do. ..	The five Pandava Rathas ..	Mahabalipuram ..	Chingleput.
D. 1172	Do. ..	General view of Ramanujajiyar temple ..	Do. ..	Do.
D. 1173	Do. ..	Details of pillars, Ramanujajiyar temple.	Do. ..	Do.
D. 1174	Do. ..	Unfinished four-pillared temple with inscriptions.	Do. ..	Do.
D. 1175	Do. ..	Detail of a figure of a water-carrier, Arjuna's Penance.	Do. ..	Do.
D. 1176	Do. ..	South view of Ganesa temple ..	Do. ..	Do.
D. 1177	Do. ..	Figure of Durga opposite to the Gopi's Churn.	Do. ..	Do.
D. 1178	Do. ..	Gopi's Churn ..	Do. ..	Do.
D. 1179	Do. ..	General view of the Shore temple from the sea.	Do. ..	Do.
D. 1180	Do. ..	Lamp pillar in the sea opposite to the Shore temple.	Do. ..	Do.
D. 1181	Do. ..	West view of the shore temple ..	Do. ..	Do.
D. 1182	Do. ..	Linga in the shore temple ..	Do. ..	Do.
D. 1183	Do. ..	Sculptures of Siva, Parvati and subrahmanya.	Do. ..	Do.
D. 1184	Do. ..	The Lion Vehicle of Durga at the shore temple.	Do. ..	Do.
D. 1185	Do. ..	Sculpture representing a royal procession showing elephant and horseman at Madras Museum.	Madras ..	Madras.
D. 1186	Do. ..	Stone sculpture representing battle scene, at Madras Museum.	Do. ..	Do.
D. 1187	Do. ..	Image of Balakrishna from the Krishna temple at Hampi, now in the Madras Museum.	Do. ..	Do.
D. 1188	Do. ..	Do. do.	Do. ..	Do.
D. 1189	Do. ..	Small attendant shrine with inscriptions in the Krishna temple.	Hampi ..	Bellary.
D. 1190	Do. ..	Detail of cornice and plinth of Mahamandapa of Krishna temple from the north-east.	Do. ..	Do.
D. 1191	Do. ..	Detail of cornice and plinth of Mahamandapa from the south-east of Krishna temple.	Do. ..	Do.
D. 1192	Do. ..	Detail of a pillar in Mahamandapa in Krishna temple.	Do. ..	Do.
D. 1193	Do. ..	Detail of steps with elephants in Mahamandapa in Krishna temple.	Do. ..	Do.
D. 1194	Do. ..	Detail of steps with Yalis in Mahamandapa in Krishna temple.	Do. ..	Do.
D. 1195	Do. ..	Eastern gateway, general view in Mahamandapa in Krishna temple.	Do. ..	Do.
D. 1196	Do. ..	Figure of Ganga in east gateway in Mahamandapa in Krishna temple.	Do. ..	Do.
D. 1197	Do. ..	Do. do.	Do. ..	Do.
D. 1198	Do. ..	Image of gold plate mask of Yoga Dakshinamurti from the Srisailem temple now in the Madras Museum.	Madras ..	Madras.
D. 1199	Do. ..	Gold plate mask of Siva and his consort Parvati, Chandeshvara and an Apsaras from Srisailem temple now in the Madras Museum.	Do. ..	Do.
D. 1200	Do. ..	Gold plate mask of Thumburu and Narada from Srisailem temple now in the Madras Museum.	Do. ..	Do.
D. 1201	Do. ..	Gold plate mask of the head of a lion, now in the Madras Museum.	Do. ..	Do.
D. 1202	Do. ..	General view of the ruined Siva temple close to the Palace.	Chandragiri ..	Chittoor.
D. 1203	Do. ..	Boar crest of the Vijayanagar Kings in the eastern gateway of the Fort.	Do. ..	Do.
D. 1204	Do. ..	Boar crest of the Vijayanagar Kings in the western gateway of the Fort.	Do. ..	Do.
D. 1205	Do. ..	Boar crest of the Vijayanagar Kings in the western gateway of the Fort from the other side.	Do. ..	Do.
D. 1206	Do. ..	General view of the ruined Vishnu temple.	Tirumaparam ..	Do.
D. 1207	Do. ..	General view of Kalyana Venkatesvara temple	Mangapuram ..	Do.
D. 1208	Do. ..	Details of Mahamandapa showing plinth and cornice of Kalyana Venkatesvara temple.	Do. ..	Do.

CLASS D—cont.

Hindu Art and Architecture—cont.

Serial number.	Size.	Subject.	Locality.	District.
D. 1209	Full	Stone figure of Garuda in Kalyana Venkatēśvara temple	Mangapuram ..	Chittoor.
D. 1210	Do.	Birds Eye-view of the Kadambavaneśvara temple.	Kadambarkoil (Kulitalai). Do.	Trichinopoly. Do.
D. 1211	Do.	General view of the main entrance and mandapa of Kadambavaneśvara temple	Vinukonda	Guntur. Do.
D. 1212	Do.	General view of the Narasimha temple ..	Do.	Do.
D. 1213	Do.	South-west general view of the Narasimha temple.	Do.	Do.
D. 1214	Do.	Details of basement of sanctum showing water channel, Narasimha temple.	Do.	Do.
D. 1215	Do.	Inscribed figure of Gandabherunda, Narasimha temple.	Do.	Do.
D. 1216	Do.	Naga figure on an inscribed pillar ..	Ipura	Do.
D. 1217	Do.	Stone image of Vishnu from Jikonakonda now in Madras Museum.	Madras	Madras.
D. 1218	Do.	Seven stone images of Pandavas and Krishna found in a treasure trove.	Conjeeveram ..	Chingleput.
D. 1219	Do.	Stone image of Dronapati found in a treasure trove.	Do.	Do.
D. 1220	Do.	Images of Ganesa and elephant found in a treasure trove.	Do.	Do.
D. 1221	Do.	General view of the Gavi-Gangadharēśvara temple.	Gavipuram	Bangalore Civil and Military station.
D. 1222	Do.	Main shrine of the Gavi-Gangadharēśvara temple.	Do.	Do.
D. 1223	Do.	Monolithic Trisula pillar in Gavi-Gangadharēśvara temple.	Do.	Do.
D. 1224	Do.	Monolithic Damaruka pillar in Gavi-Gangadharēśvara temple.	Do.	Do.
D. 1225	Do.	Monolithic discs on a pedestal in Gavi-Gangadharēśvara temple.	Do.	Do.
D. 1226	Do.	Detail of Monolithic discs on a pedestal of the same.	Do.	Do.
D. 1227	Do.	Vimana of the central shrine of the same ..	Do.	Do.
D. 1228	Do.	Monolithic umbrella on a hillock near the above temple.	Do.	Do.
D. 1229	Do.	General view of Basavanna temple near the above temple.	Basavannagudi ..	Do.
D. 1230	Do.	General view of the Avanasēśvara temple.	Avanasbi	Coimbatore.
D. 1231	Do.	General view of the Muruganatha temple.	Tirumuruganpundi ..	Do.
D. 1232	Do.	View of the Muruganatha temple and the mandapa in front of the same temple.	Do.	Do.
D. 1233	Do.	Vimana of the Muruganatha temple ..	Do.	Do.
D. 1234	Do.	Front view of Vimana of the Muruganatha temple.	Do.	Do.
D. 1235	Do.	Lingodbhavar in a niche of the back side of the main shrine of Muruganatha temple.	Do.	Do.
D. 1236	Do.	Two small shrines of Matheesvara and Mangalanayaki temple.	Do.	Do.
D. 1237	Do.	Detail of Arjuna's Penance upper figure, southern end.	Mahabalipuram ..	Chingleput.
D. 1238	Do.	Detail of Arjuna's Penance, upper figure, northern end.	Do.	Do.
D. 1239	Do.	Detail of Arjuna's Penance, 'Lions and Kinaries.	Do.	Do.
D. 1240	Do.	Detail of Arjuna's Penance, Elephants ..	Do.	Do.
D. 1241	Do.	Detail of Arjuna's Penance, Elephants side view.	Do.	Do.
D. 1242	Do.	New road to the five Rathas	Do.	Do.
D. 1243	Do.	General view of the five Rathas	Do.	Do.
D. 1244	Do.	The Varaha temple (private)	Do.	Do.
D. 1245	Do.	A Pallava Linga	Do.	Do.
D. 1246	Do.	Main Gopuram of Panchanadēśvara temple.	Tiruvadi	Tanjore. Do.
D. 1247	Do.	Tank and temple, Panchanadēśvara temple.	Do.	Do.
D. 1248	Do.	Dakshanamurti, Panchanadēśvara temple.	Do.	Do.
D. 1249	Do.	South gateway of Vittala temple ..	Hampi	Bellary.
D. 1250	Do.	West front view of Kalyana mandapa, Vittala temple.	Do.	Do.
D. 1251	Do.	Buddha incarnation on the west wall of Hazara Rama temple.	Do.	Do.
D. 1252	Do.	Buddha incarnation on the north wall of Hazara Rama temple.	Do.	Do.
D. 1253	Do.	General view of the Amarēśvara temple from the river.	Amaravati	Guntur.
D. 1254	Do.	South gateway of Amarēśvara temple.	Do.	Do.
D. 1255	Do.	Inscribed slab within the court-yard of the Amarēśvara temple.	Do.	Do.
D. 1256	Do.	Do. do.	Do.	Do.
D. 1257	Do.	Do. do.	Do.	Do.

CLASS D—cont.

Hindu Art and Architecture—cont.

Serial number.	Size.	Subject.	Locality.	District.
D. 1258	Full	Buddhist pillar converted into a Hindu Linga in Amarēsvara temple.	Amaravati	Guntur.
D. 1259	Do.	East Gateway of Kapōtēsvara temple ..	Chezarla	Do.
D. 1260	Do.	North elevation of Kapōtēsvara temple ..	Do.	Do.
D. 1260A	Do.	Do. do. (duplicate).	Do.	Do.
D. 1261	Do.	South elevation of Kapōtēsvara temple ..	Do.	Do.
D. 1261A	Do.	Do. do. (duplicate).	Do.	Do.
D. 1262	Do.	Sahasra Linga in Kapōtēsvara temple ..	Do.	Do.
D. 1263	Do.	Inscribed pillar in the courtyard of Kapōtēsvara temple.	Do.	Do.
D. 1264	Do.	Group of minor shrines in the courtyard of Kapōtēsvara temple.	Do.	Do.
D. 1265	Do.	General view of Bhima-Linga Dibba ..	Tadikonda	Do.
D. 1266	Do.	General view of a Virakal standing on Mound.	Do.	Do.
D. 1267	Do.	General view of Sati Stone standing on Mound.	Do.	Do.

CLASS F.

Indo-Saracenic Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
F. 53	Full	General view of Chandragiri Fort and Palace from the east.	Chandragiri	Chittoor.
F. 54	Do.	Chandragiri Raja's Palace south elevation	Do.	Do.
F. 55	Do.	Do. north elevation	Do.	Do.
F. 56	Do.	Queen's Palace, front elevation	Do.	Do.
F. 57	Do.	Fort, Gateway	Do.	Do.

CLASS G.

Historical Forts and European Monuments.

Serial number.	Size.	Subject.	Locality.	District.
G. 184	Full	General view of the Fort walls from outside.	Chandragiri.	Chittoor.
G. 185	Do.	General view of the Fort walls from within	Do.	Do.
G. 186	Do.	General view of the Fort showing the rock known as 'Ghante Rai'	Do.	Do.
G. 187	Do.	Do. do.	Do.	Do.
G. 188	Do.	The Gong Stand	Do.	Do.
G. 189	Do.	Ruins of Portuguese Roman Catholic Church.	Porto Novo	South Arcot.
G. 190	Do.	West gateway of Anjengo Fort (West elevation)	Anjengo	Anjengo.
G. 191	Do.	East elevation of Anjengo Fort	Do.	Do.
G. 192	Do.	Detail of gateway of the Anjengo Fort ..	Do.	Do.
G. 193	Do.	East gateway of Anjengo Fort (East elevation).	Do.	Do.
G. 194	Do.	Powder Magazine of the Anjengo Fort ..	Do.	Do.

CLASS I.

Miscellaneous.

Serial number.	Size.	Subject.	Locality.	District.
I. 44	Full	General view of Vinukonda Hill	Vinukonda	Guntur.
I. 45	Do.	View of the Krishna River and boat at Amaravati.	Amaravati	Do.
I. 46	Do.	View of the Krishna River at Amaravati.	Do.	Do.

APPENDIX B.

List of Archæological Works proposed to be undertaken during the year 1918-19.

Serial number.	District.	Locality.	Name of monument and nature of work.	Grant for 1918-19.
<i>First Circle.</i>				
1	Vizagapatam	Sankaram	Annual repairs to Buddhist Monastery	50
2	Do.	Do.	Pay of watchman for Buddhist Monastery.	72
3	Do.	Ramatirtham	Annual repairs to Buddhist Monastery	50
4	Do.	Do.	Pay of watchman for Buddhist Monastery.	72
<i>Second Circle.</i>				
5	Kistna	Bezwada	Annual repairs to Akkanna Madanna Caves.	1
6	Do.	Do.	Annual repairs to Twin Caves	1
7	Do.	Do.	Annual repairs to Govinda Cave	1
8	Do.	Do.	Annual repairs to the Caves west of Bezwada Hill.	1
9	Do.	Mogalrajapuram	Repairs to the Caves in the hill	6
10	Guntur	Amaravati	Pay of watchman for Buddhist Stupas	60
11	Do.	Vinukonda	Repairs to Narasimha temple	345
<i>Third Circle.</i>				
12	Anantapur	Anantapur	Repairs to Sir Thomas Munro's house	250
13	Do.	Gooty	Repairs to Rock Fort	170
14	Do.	Kambaduru	Repairs to Mallikarjuna temple	100
15	Do.	Tadpatri	Repairs to Chintalaraya temple	200
16	Do.	Do.	Repairs to Rama temple	100
17	Do.	Penukonda	Pay of watchman for the ancient monuments at Penukonda.	180
18	Bellary	Hirabadagalle	Repairs to Kallesvara temple	50
19	Do.	Rangapuram	Repairs to Narasimha temple	50
20	Do.	Uchchangidurgam	Repairs to Hill Fort and palace	300
21	Do.	Hospet	Repairs to Anantasyana temple	100
22	Do.	Hampi	Repairs to Vittala temple	100
23	Do.	Do.	Repairs to domed gateway to the east of the citadel.	100
24	Do.	Do.	Repairs to Vishnu temple No. 1 close to the north end of Soolai Bazaar.	300
25	Do.	Do.	Repairs to old Siva temple on the north-east side of Vittala temple.	200
26	Do.	Do.	Repairs to monolithic bull	100
27	Do.	Do.	Repairs to Sarasvati temple	100
28	Do.	Do.	Maintenance of watchmen for Hampi Ruins.	850
29	Do.	Do.	Repairs to and maintenance of roads in Hampi Ruins.	650
30	Do.	Do.	General repairs to ancient monuments at Hampi.	250
31	Do.	Timmalapuram	Repairs to Siva temple	300
32	Do.	Do.	Repairs to Gopalakrishna temple	200
33	Cuddapah	Danavulapad	Repairs to the remains of buried Jain temple.	300
34	Do.	Siddavattam	Repairs to the fort and ancient buildings therein.	200
35	Chittoor	Chandragiri	Annual repairs to the mahal	300
36	Do.	Do.	Special repairs to the mahal	2,000
37	Do.	Timmapuram	Repairs to ruined temple	35
38	Do.	Gurramkonda	Repairs to the fort and mahal	200
<i>Fourth Circle.</i>				
39	Malabar	Tellicherry	Annual repairs to the fort	100
40	Do.	Palghat	Do. do.	500
41	Do.	Kodur	Repairs to Krishnamurti temple	20
42	Do.	Do.	Repairs to Kannasvara temple	25
43	Do.	Sultan's Battery	Annual repairs to Jain temple	20
44	The Nilgiris	Hulikaldrug	Repairs to the ruined fort	25
45	Do.	Batlada Acheni	Repairs to sculptured dolmens	5
46	Do.	Banagudi Shola of Jakkaneri.	Repairs to large dolmens.	20

List of Archæological Works proposed to be undertaken during the year 1918-19—cont.

Serial number.	District.	Locality.	Name of monument and nature of work.	Grant for 1918-19.
<i>Fourth Circle—cont.</i>				
47	Salem	Krishnagiri	Repairs to the Hill fort	Rs. 300
48	Do.	Atur	Annual repairs to the fort	100
49	Do.	Sankaridrug	Do.	250
50	South Kanara	Bekal	Repairs to the fort	2,550
51	Do.	Mangalore	Repairs to the Sultan's Battery	200
52	Trichinopoly	Namakkal	Annual repairs to the Hill Fort	100
53	Do.	Do.	Annual repairs to Ranganatha temple	100
54	Do.	Do.	Annual repairs to Narasimha temple	100
<i>Fifth Circle.</i>				
55	Nellore	Udayagiri	Conservation of ancient monuments at Udayagiri.	700
56	Chingleput	Chingleput	Annual repairs to Ther Mahal	150
57	Do.	Mahabalipuram	Conservation of ancient monuments at Mahabalipuram.	700
58	Do.	Do.	Watering the casuarina plants at 5 Raths.	270
59	Do.	Sriperambudur	Repairs to Budhapurisvara temple	70
60	Madras	Madras	Annual repairs to old Madras Town wall.	100
61	Do.	Do.	Annual repairs to Cornwallis Memorial in front of the Presidency Port Office.	50
62	Do.	Do.	Annual repairs to the Obelisk standing to the north of the western extremity of the old Madras Town wall.	10
63	Do.	Do.	Annual repairs to R.S. Pillar No. 1816	10
64	Do.	Tondiyarpet	Annual repairs to R.S. Pillar No. 1793	10
65	Do.	Washermanpet	Annual repairs to R.S. Pillar No. 1764	10
<i>Sixth Circle.</i>				
66	Madura	Dindigul	Pay of watchman for the Rock fort	90
67	Do.	Vikramangalam	Annual repairs to the temple at Koilpati	14
68	Tinnevely	Adicbanallur	Pay of watchman for Prehistoric Remains.	72
<i>Seventh Circle.</i>				
69	North Arcot	Abdullapuram	Repairs to Abdul Mahal	45
70	Do.	Nelvoy	Clearance of vegetation in Rama temple	20
71	Do.	Vellore	Annual repairs to the fort	400
72	Do.	Do.	Annual repairs to the Hindu temple in the fort.	300
73	Do.	Veppampattu	Clearance of vegetation in the Siva temple.	10
74	Do.	Arcot	Pay of watchman for Delhi Gate	60
75	Do.	Siyyamangalam	Repairs to the Rock-cut temple and sculptures.	200
76	Do.	Wandiwash	Repairs to the fort	600
77	Do.	Kilputtur	Repairs to Svayambunatha temple	200
78	South Arcot	Gingee	Pay of watchmen for the fort	340
79	Do.	Do.	Repairs to the fort	2,000
80	Tanjore	Negapatam	Repairs to the Dutch Cemetery	150
81	Do.	Tanjore	Repairs to the front tower of the Big temple.	500
82	Do.	Do.	Repairs to Swartz Church	100
83	Do.	Do.	Repairs to Krishna Vilas tank in the Palace.	50
84	Do.	Do.	Repairs to the Arsenal tower in the Palace.	50
85	Do.	Do.	Repairs to the Mottai gopuram in the Palace.	10
86	Do.	Do.	Annual maintenance of Sivaganga Little Fort.	150
87	....	....	Excavation works	1,000
88	....	....	Contingency for "urgent archæological works."	3,800
Total ..				25,000

APPENDIX C.

Statement of expenditure on conservation work carried out during the year 1917-18.

Serial number.	District.	Tahk.	Place.	Name of monument.	Description of repairs done during 1917-18.	Amount sanctioned.	Actual expenditure.	Remarks.
					<i>First Circle.</i>	RS.	RS. A. P.	
1	Ganjam	Chatrapur	Jangada (Pandya village).	Asoka's rock inscriptions.	<i>Special repairs.</i> —Fencing the compound of Asoka's inscriptions on hill.	500	238 0 0	The grant for the year is Rs. 300. The work is still in progress and will be completed in April 1918.
2	Do.	Gumsur	Kottakolla	Gangadara and Jagadevara temples on Brudhakolla hill beyond the village boundary of Kottakolla.	<i>Ordinary repairs.</i> —Repairing the roof of Asoka's inscription on hill. Protecting one side of the higher temple with revetment and other minor repairs.	260	169 0 0	The grant for the year is Rs. 150. The work is completed.
3	Vizagapatam.	Anakapalle	Sankaram	Buddhist remains	<i>Annual repairs.</i> —Repairs to Buddhist remains	50	48 0 0	
4	Do.	Do.	Do.	Do.	Pay of watchman	69	68 0 0	
5	Do.	Ramatirtham.	Ramatirtham	Do.	Do.	69	63 0 0	
					<i>Second Circle.</i>			
6	Kishna	Bezavada	Bezavada	Small cave temples west of Bezavada.	Clearing vegetation	1	1 0 0	
7	Do.	Do.	Mogalrajapuram.	Rock-cut cave temple on the hill.	Tightening the notice boards with holes	4	4 0 0	
8	Do.	Divi	Ghantasala	Jalakesvara and Visvesvara temples.	Plastering the out side of the front wall of the temple.	20	15 0 0	
9	Do.	Bandar	Bandar	Dutch Cemetery	Gravelling the pathways and clearing vegetation	35	35 0 0	
10	Do.	Gudivada	Gudivada	Mound containing Buddhist remains.	Clearing vegetation	10	7 0 0	
11	Do.	Elore	Guntapalle	Buddhist Chaityas, stupas and rock-cut caves.	Special repairs	900	755 0 0	It has been pointed out to the Executive Engineer, Guntur Division, that an allotment of funds to cover the excess expenditure should have been obtained and that the repairs done have not been specifically described.
12	Do.	Nandigama	Jaggayyapeta	Buddhist remains of a simpā on the hill.	Do.	..	61 0 0	Do.
13	Guntur	Guntur	Malkapuram	Inscribed stone slab.	Conserving the slab	..	— 2 0 0	Do.
14	Do.	Do.	Undavalli	Four storied rock-cut Hindu temple.	Repairs	..	9 0 0	Do.
15	Do.	Sattenapalli	Amaravati	Rained Buddhist stupa and other remains.	Pay of a watchman	60	60 0 0	
					Repairs to the Stupa	..	67 0 0	

Statement of expenditure on conservation work carried out during the year 1917-18—cont.

13

Serial number	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1917-18.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle.</i>								
16	Anantapur ..	Madakasira ..	Batnagiri ..	Large granary well ..	Baling out water, clearing silt, removing vegetation and constructing a drain round the well.	Rs. 200	Rs. A. P. 199 0 0	Work completed.
17	Do. ..	Penukonda ..	Penukonda ..	Gagan mahal ..	The fallen brick work and plastering in tower were set in order and leakage at cornices closed. The tower was provided with doors to prevent monkeys from entering.	200	210 0 0	Do.
18	Do ..	Do. ..	Do. ..	Isvara temple ..	The flooring of the inner Garba griham was relaid and the wide joints in the wall and floor were pointed with cement. New doors were provided to openings in terrace. The wall round the temple was set right, clearing the mounds, etc.	317	314 0 0	Do.
19	Do. ..	Do. ..	Do. ..	Rama's bastion ..	A gate was fitted. Patch plastering was done and the walk to the monument cleaned.	57	57 0 0	Do.
20	Do. ..	Do. ..	Do. ..	Rama temple ..	Pointing with cement the wide joints in walls and floor. Clearance of vegetation and patch plastering to the front mandapa.	100	98 0 0	Do.
21	Do. ..	Do. ..	Do. ..	Sethi Thiribham well.	Silt was cleared	40	31 0 0	Do.
22	Do. ..	Do. ..	Do. ..	Maintenance of ancient monuments in Penukonda sub-division.	<i>Annual repairs.</i> —Pay of watchmen	152	152 0 0	Do.
23	Do. ..	Gooty ..	Gooty ..	Rock fort ..	Pay of two watchmen and special repairs such as split stone in mud with old stones, pointing with lime mortar.	116	* 104 0 0	Do.
24	Do. ..	Hindupur ..	....	Repairs to ancient monuments.	The outlay noted in column 8 represents conveyance charges on Notice Boards.	..	0 11 0	Estimate awaits from Sub-divisional Officer, Penukonda.
25	Do. ..	Do. ..	Anantapur ..	Sir Thomas Munro's house.	White and colour washing done and also renewal of the existing roof.	150	151 0 0	Work in progress. The balance of the sanctioned estimate (Rs. 480) will be worked out in 1918-19.
26	Chittoor ..	Chandragiri ..	Chandragiri ..	Mahal ..	<i>Annual repairs.</i> —Clearing vegetation and rebuilding fallen portions of Fort walls.	73	† 98 0 0	Work completed.
27	Do. ..	Do. ..	Thimmapuram ..	Ruined temple ..	Petty repairs	67	67 0 0	Executed by the North Arcot division.
					<i>Annual repair.</i> —Clearance of vegetation	..	27 0 0	Work completed.

* Excludes Rs. 84 incurred in Bellary division to end of September 1917.

† Excludes Rs. 67 incurred in North Arcot division.

Statement of expenditure on conservation work carried out during the year 1917-18—cont.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1916-17.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle—cont.</i>								
28	Bellary	Hospet	Hampi	Vitala temple	Pointing with English portland cement on mandapa, gopuram, main steps, sides on mandapa and temple, flooring inside of mandapa underpinning with brick in mortar in patches and plastering with lime mortar around the top of main temple were done. Buttresses walls were constructed in the back side wall of north mandapa which was in dangerous condition. Four rolled steel beams were put in Kalyana mandapa to support broken lintels and thick jungle cleared all round the compound outside and sundry repairs as stacking loose scattered stones far away from pathways, etc.	496	496 0 0	Completion report sent.
29	Do.	Do.	Do.	Fort wall near the Telarigatta gate.	The fallen portion of fort wall in the western side was repacked and joints grouted and pointed with lime mortar and necessary earthwork was done.	..	4 0 0	
30	Do.	Do.	Do.	Vishnu temple to the west of Soolai Bazaar.	Vegetation all round the temple removed and mounds of earth removed from the inside of the temple and some sundry repairs were done.	..	2 0 0	
31	Do.	Do.	Do.	Employment of watchmen to look after Hampi ruins.	Pay of six watchmen and one head watcher to look after the ancient monuments and pathways and to remove vegetation.	620	619 0 0	
32	Do.	Do.	Do.	Ganigatta Jain temple	Removal of vegetation in front of the temple and its surroundings, grouting and pointing with portland cement the cavities of walls and joints and sundry repairs, repacking fallen cutstone walls, etc.	61	61 0 0	Work completed.
33	Do.	Do.	Do.	Jain temple on Hemakutam rock.	Clearance of vegetation in front of the temple and the pathways and on the walls. Joints of walls have been pointed, with cement.	100	96 0 0	Do.
34	Do.	Do.	Do.	Guard room outside Hampi ruins.	Grouting and pointing of walls, clearance of vegetation and stacking of loose and scattered stones away from the ruins.	250	261 0 0	Do.
35	Do.	Do.	Do.	Vishnu temple No. 3.	Grouting and pointing on walls both inside and outside of the temple, clearance of vegetation all round, grouting the pathways, stacking the loose stones and fixing delineation stones.	250	252 0 0	Do.
36	Do.	Do.	Do.	Underground temple.	Fallen cutstone walls were rebuilt and to prevent the growth of vegetation, the concrete broken brick in ordinary mortar was laid on the top of front mandapa and two courses of flat tiles covered with mortar over the concrete of roof and plastered over. The walls all round the mandapa were pointed with cement and sundry repairs to the drains were carried out.	650	646 0 0	

Statement of expenditure on conservation work carried out during the year 1917-18—cont.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1916-17.	Amount sanctioned.	ES.	A. P.	Actual expenditure.	Remarks.
Third Circle—cont.										
37	Bellary	Hospet	Hampi	Provision of sign boards to ancient monuments.	Fixing of sign boards at all junctions of roads leading to the different monuments.	425	425	0 0	428 0 0	Completion report sent.
38	Do.	Do.	Do.	Repairs to pathways of Hampi ruins.	Gravelling and fixing missing delineation stones where necessary of the pathways leading to Mahanavami dibba from the main road and from Mahanavami dibba to the Audience hall through the Palatial buildings to meet the main road at Hazara Ramachandra temple and also from the main road to Muhammadan mosque and thence to the Under-ground temple.	182	182	0 0	182 0 0	Do.
39	Do.	Do.	Do.	Palatial buildings	Removing earth and laying concrete in chunam and plastering with chunam over the same to the Mahanavami dibba, the palace basement and the Audience hall to prevent the growth of vegetation. Plastering with chunam for the Audience hall in progress, removing and properly re-fixing the base stones of the Audience hall.	1,825	1,825	0 0	1,823 0 0	Do.
40	Do.	Do.	Do.	Large ruined Anantasayana temple at Anantasayanagudi.	Plastering with chunam and discolouring the same all round the main gopuram have been done and pinning with brick in chunam was also done wherever required.	270	270	0 0	271 0 0	
41	Do.	Do.	Do.	Malyavanta Ragunatha temple.	Underpinning and plastering the top of the compound wall and tiling down; grouting wide joints in east side wall; and providing new jarrah wood joists to the overhanging roof of the temple.	142	142	0 0	142 0 0	Completion report sent.
42	Do.	Do.	Do.	Bhima's gateway	Petty supervision charges over the repairs completed ..	..	..	0 0	6 0 0	Do.
43	Do.	Do.	Do.	Krishna temple	Pointing with cement the floor of Kalyana mandapa and the walls round the main temple; removal of masonry pillar in front of the main temple and insertion of rolled steel beams	81	81	0 0	81 0 0	Do.
44	Do.	Do.	Do.	Varaha temple	Petty supervision charges ..	..	..	0 0	3 0 0	Do.
45	Do.	Hadagali	Mailar	Kalleshvara temple	Recovery for excess work done ..	..	..	0 0	8 0 0	
46	Do.	Alur	Hulibidu	Memorial pillar	Petty repairs ..	..	..	0 0	2 0 0	
47	Cuddapah	Kamalapuram.	Puabpagiri	Puabpagiri temple	Repairs to the compound wall and building, a drain and revetment at river bank, repairing the gates of Kesava temple.	300	300	0 0	299 0 0	Completion report sent.
48	Do.	Jammalamadug.	Danavalapad	Remains of buried Jain temple.	Special repairs.—Restoring fallen wall round the shrine and providing a doorway.	200	200	0 0	205 0 0	In progress.
49	Do.	Sidhout	Sidhout	Fort	Plastering east gateway with surki mortar; removing rank vegetation from walls, etc.	98	98	0 0	97 0 0	

Statement of expenditure on conservation work carried out during the year 1917-18—cont.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1917-18.	Rs.	Actual expenditure.	Remarks.
<i>Third Circle—cont.</i>								
50	Kurnool	Kurnool	..	Abdul Wahab Khan's tomb.	Compound wall that slipped was built. The broken cornice stones were renewed with cut stones. The entrance road of the gateway that was scoured out was levelled up. Rollers were fixed to the gate which was getting out of shape for want of support.	70	71 0 0	Work completed.
<i>Fourth Circle.</i>								
51	Malabar	Kottayam	..	Fort ..	Annual repairs.—Removing vegetation from the rampart walls and other sundry repairs.	100	100 0 0	Work completed.
52	Do.	Palghat	..	Do. ..	Annual repairs.—Removing vegetation and pointing with coloured mortar.	500	395 0 0	Work completed. Pointing was done only in places where it was absolutely necessary and hence savings.
53	Malabar	Wynaad	..	Sultan's Battery.	Annual repairs.—Clearing jungle and removing vegetation.	20	20 0 0	Work completed.
54	South Kanara.	Kasargode	..	Fort ..	Special repairs.—Clearing vegetation and reconstructing the fallen portion of the rampart wall.	870	839 0 0	Do.
55	Do.	Do.	..	Do. ..	Special repairs.—Reconstructing the battery wall ..	640	636 0 0	In progress.
56	Do.	Do.	..	Hill Fort ..	Special repairs.—Clearing rank vegetation ..	470	464 0 0	Work completed.
57	Do.	Maalgalore	..	Sultan's Battery situated 3 miles north of Mangalore town.	Special repairs.—Clearing vegetation and sundry repairs to the Fort walls and floor.	360	359 0 0	Do.
58	Salem	Atur	..	Remains of the Fort with buildings within.	Removing the bushes and renewing the drains ..	100	80 0 0	
59	Do.	Trichengode	..	Fort and temple on the hill.	Repairing the terraced floor renewing the damaged portion of the sixth rampart and clearing vegetation and shrubs.	250	237 0 0	Work completed.
60	Trichinopoly	Namakkal	..	Hill ..	Repairing the terrace, clearing bushes, and renewing the Illamarudu batten door with locking arrangements.	100	98 0 0	Do.
61	Do.	Do.	..	Banganatha temple ..	Raising the revetment in the platform, removing the front door and refixing the same with working arrangements and clearing bushes.	100	94 0 0	Do.
62	Do.	Do.	..	Narasimha temple ..	Renewing the wooden doors of three rooms, replastering the brick work of Amman shrine and building water cistern.	100	104 0 0	Do.
63	The Nilgiris.	Coonoor	..	Ruined Fort ..	Annual repairs.—Jungle clearance ..	25	23 0 0	Do.
64	Do.	Do.	..	Group of sculptured dolmens.	Do. Clearing jungle ..	5	4 0 0	Do.
65	Do.	Do.	..	Group of large dolmens.	Do. do. ..	20	19 0 0	Do.

Statement of expenditure on conservation work carried out during the year 1917-18—cont.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1917-18.	Amount sanctioned.	Actual expenditure.	Remarks.
					<i>Fifth Circle.</i>	Rs.	Rs. A. P.	
66	Madras	Madras	Madras	Cornwallis memorial in front of the Presidency office.	Annual repairs	50	61 0 0	Work completed.
67	Do.	Do.	Washermanpet..	Slab R.S. No. 1764 near H-1 Police Station.	Do.	10	7 0 0	Do.
68	Do.	Do.	Madras	Obelisk standing to the north of western extremity of Old Madras Town Wall.	Do.	10	9 0 0	Do.
69	Do.	Do.	Tondiarpet	R.S. Pillar No. 1793.	Do.	10	10 0 0	Do.
70	Do.	Do.	Madras	Do. 1816.	Do.	10	9 0 0	Do.
71	Do.	Do.	Do.	Old Madras Town Wall.	Do.	100	85 0 0	Do.
72	Chingleput	Saidapet	Pallavaram	Tirumalam temple ..	Special repairs.—Clearance of vegetation	120	9 0 0	Do.
73	Do.	Conjeevaram	Conjeevaram	Mathangesvara temple ..	Special repairs	120	103 0 0	Land compensation remains to be paid.
74	Do.	Do.	Do.	Mukthesvara temple..	Do.	280	146 0 0	Do.
75	Do.	Do.	Vayalur	Tiruputsvara temple.	Special repairs.—Removing and stacking of the inscribed stones.	..	27 0 0	Work completed.
76	Do.	Chingleput	Chingleput	"Ther Mahal" ..	Annual repairs to Reformatory School	250	121 0 0	Do.
77	Do.	Do.	Mahabalipuram..	All ancient monuments.	General annual repairs to all ancient monuments at Seven Pagodas.	190	200 0 0	Do.
					Special repairs to all ancient monuments at Seven Pagodas.	190	188 0 0	Do.
78	Do.	Do.	Do.	Five Rathas ..	Repairs to notice boards to all ancient monuments at Seven Pagodas—special.	60	47 0 0	Do.
					Annual repairs.—Watering casuarina plants	260	262 0 0	Do.
79	Do.	Do.	Do.	Shore temple ..	Special repairs.—Demarcating the land acquired for road to Five Rathas. Provision of a notice board.	38	34 0 0	Do.
					Special repairs to revetment	120	127 0 0	Do.
80	Do.	Do.	Do.	Varaha Mandapa ..	Repairs to masonry rough stone wall—special	90	78 0 0	Do.
					<i>Sixth Circle.</i>			
81	Madura	Dindigul	Dindigul	Rock fort ..	Pay of watchman	90	84 0 0	Do.
82	Do.	Tirumangalam.	Koipatti	Koipatti temple ..	Do.	20	16 6 11	Do.
83	Anjengo	Anjengo	Tangasseri	Remains of Old Fort.	Annual repairs.—Clearance of vegetation	90	60 3 0	The work was completed in 1916-17 but the final bill was paid in June 1917.
					Special repairs.—Providing notice board and graveling pathway.			

Statement of expenditure on conservation work carried out during the year 1917-18—cont.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1917-18.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Sixth Circle—cont.</i>								
84	Anjengo	Anjengo	Anjengo	Fort	Removing vegetation and forming a gravelled path	Rs. 110	Rs. A. P. 149 1 0	Work completed. Excess due to cost of scrub eradicator and seed-folding charges for Rs. 44 not provided in the estimate.
85	Tinnevely	Sivakuntam.	Adichanallur	Prehistoric remains	Pay of watchman	72	78 0 0	Excess due to grant of grain compensation allowance of As. 8 per month.
86	Do.	Ambasamudram.	Sernadevi	Bakthavatsalar temple.	Special repairs to notice board and restoring the inscription thereon in Adichanallur quarry.	30	29 4 0	Work completed.
87	Do.	Sankaranayinar-koyil.	Viraigamony	Rock-cut caves and carvings.	Special repairs.—Terracing with brick jelly concrete in mortar. Rebuilding fallen outstone in mortar plastering.	800	237 12 0	Work completed in 1916-17 but the final bill was paid in June 1917.
88	Do.	Nanguneri	Tirukkaranugudi.	Vishnu temple	Special repairs.—Reconstructing the compound wall to preserve the rock-cut caves and carvings.	150	153 11 0	Work completed. Excess is due to increased thickness of walls to suit the size of old stone walls.
89	Do.	Do.	Kalakad	Satyavagesvara temple	Annual repairs.—Removal of vegetation from the gopuram.	25	57 10 0	Work completed. Excess is due to excessive cost of scrub eradicator.
90	Do.	Do.	Kottakarankulam.	Rajesimhesvara temple.	Special repairs.—Renewing rotten roof timbers	250	190 4 0	In progress.
91	Trichinopoly.	Perambalur	Valikondapuram.	Valisvara temple	Plastering with mortar	30	26 13 0	Do.
92	Do.	Do.	Ranjargudi	Fort	Replacing the broken covering stone on the roof of the mandapa in front of the temple.	16	11 0 0	Work completed.
					Removal of vegetation	184	189 0 0	Do.
<i>Seventh Circle.</i>								
93	North Arcot	Vellore	Vellore	Fort	Annual repairs.—Clearing vegetation from ramparts walls and petty repairs.	400	400 0 0	Work completed.
94	Do.	Do.	Do.	Hindu temple within the Fort.	Maintenance of two watchmen and plastering the tops of gopuram. Annual.	250	255 0 0	Do.
95	Do.	Walajpet	Arcot	Delhi Gate	Annual repairs.—Maintenance of watchman	60	60 0 0	Do.
96	Do.	Do.	Do.	Relics of the old Fort.	Special repairs.—Conservation of relics with works such as cement pointing to the floor, cement plastering, underpinning, clearing vegetation and forming a pathway.	800	791 0 0	An incomplete work of last year completed this year.
97	Do	Do.	Mabendravadi	Monolithic rock-cut temple.	Special repairs.—Fitting up iron gate and petty repairs.	..	11 0 0	Work completed.
98	Do.	Vellore	Abdullapuram	Mahal	Clearing vegetation. Annual repairs	30	30 0 0	Do.
99	Do.	Cheyyar	Mamandur	Panchapandava caves.	Do.	20	20 0 0	Do.
100	Do.	Do.	Narasamangalam.	Rocks and caves	Do.	20	12 0 0	Do.

Statement of expenditure on conservation work carried out during the year 1917-18—cont.

Serial number	District.	Tank.	Place.	Name of monument.	Description of repairs done during 1917-18.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Seventh Circle—cont.</i>								
101	North Arcot ..	Wandiwash ..	Wandiwash ..	Fort	<i>Special repairs.</i> —Such as removing vegetation from Fort walls, etc.	Rs. 460	Rs. A. P. 460 0 0	In progress.
102	Do. ..	Vellore ..	Virinjipuram ..	Mugasahayesvara temple.	<i>Ordinary repairs.</i> —Clearing vegetation from the gopuram and compound walls.	50	47 0 0	Work completed.
103	Do. ..	Do. ..	Veppampattu ..	Siva temple ..	Do. do.	10	5 0 0	Do.
104	Do. ..	Polar ..	Tirumalai ..	Jain rock cut caves, sculptures and mandapas.	<i>Special repairs.</i> —General repairs to the sculptures and mandapas.	250	189 0 0	In progress.
105	Tanjore ..	Tanjore ..	Tanjore ..	Krishna Vilas Tank in the Palace.	<i>Annual repairs.</i> —Patch repairs such as plastering, etc., to the walls and steps of the tank.	50	40 0 0	Work completed.
106	Do. ..	Do. ..	Do. ..	Arsenal tower in the Palace.	Do. do.	50	42 0 0	Do.
107	Do. ..	Do. ..	Do. ..	Mottai gopuram ..	Do. do.	10	9 0 0	Do.
108	Do. ..	Do. ..	Do. ..	Sivaganga Little Fort.	<i>Special repairs.</i> —Clearing vegetation, etc.	150	131 0 0	Do.
109	Do. ..	Do. ..	Do. ..	Jerabkhana and arsenal tower all round the Statue Hall in the Palace.	<i>Special repairs.</i> —Removal of mud walls between the arches in the building so as to admit more light and ventilation.	340	340 0 0	Do.
110	Do. ..	Do. ..	Do. ..	Maharaja Sahah in the Palace.	<i>Special repairs.</i> —Replacing two worn out pillars ..	70	68 0 0	Do.
111	Do. ..	Do. ..	Do. ..	Front tower of the big temple.	<i>Special repairs.</i> —Plastering the deteriorated portions of the tower; tarring such places to match with existing appearance.	..	....	An incomplete work of last year completed during the year. Contribution received Rs. 124.
112	Do. ..	Mayavaram ..	Tranquebar ..	Danaburg Castle ..	<i>Special repairs.</i> —Plastering with cement the rampart and gateways of the cells; repairing the gates of cells and refixing them; underpinning worn out masonry inside and outside the rampart.	490	486 0 0	Work completed.
113	Do. ..	Nagapattam ..	Nagapattam ..	Dutch Cemetery ..	<i>Ordinary repairs.</i> —Gravelling the pathways and foot-paths.	150	159 0 0	Do.
114	South Arcot ..	Gingee ..	Gingee ..	Gingee Fort and other monuments.	<i>Special repairs.</i> —Repairs to the following were carried out during the year:—Pattabhirama temple, Vellore gate steps and rampart walls near the south rampart gate. To the road approaching the hill, Venkataramana temple, Elephant stables, wells, Anaikulam, etc.	3,205	3,352 0 0	In progress.
115	Do. ..	Do. ..	Do. ..	Maintenance of Gingee Fort.	<i>Annual repairs.</i> —Pay of watchmen for clearing vegetation.	360	312 0 0	....
Total ..						22,625 11 11		

PART II.

THE MALLIKARJUNA TEMPLE AT SRISAILAM, KURNOOL DISTRICT.

Srisailam is situated in the inaccessible forests of the Nallamalai hills in the north-eastern portion of the Nandikōtkur taluk of the Kurnool district. It is 73 miles north of Nandyal railway station on the Madras and Southern Mahratta Railway. On leaving Nandyal, one proceeds due north to the town of Atmakur a distance of 38 miles by a good road, then from Atmakur to the hamlet of Nāgalūti at the foot of the hills is 10 miles over an inferior cart-track. Nāgalūti to Srisailam is 25 miles via Peddacheruvu, where there is a Forest Resthouse. Peddacheruvu is about half way between Nāgalūti and Srisailam. The road from Nāgalūti is merely a bridle path over the hills and through dense forest but it is dangerous for horses owing to the number of stone steps that one encounters on the way. The number of steps is most remarkable, at least 8 miles of the total distance between Nāgalūti and Srisailam, is either paved with huge stone slabs or else provided with flights of steps up and down the steep hill sides. The forest scenery and some of the rocky ravines met with on the way, are truly magnificent.

From Nāgalūti the ascent begins by a stately flight of steps formed of roughly hewn stones, which leads to the top of a picturesque plateau, where a small cluster of huts is occupied by Chenchus, who cultivate some land near a tank. There are several ruined temples, gateways and mandapas along the pathway and in the adjacent forest showing that the place was once a flourishing town. None of the ruins, however, appear to be earlier than the 16th century. Some of the inscriptions at Srisailam registering gifts of tanks, lands and flower-gardens made to the god Mallikārjuna, show that they were mostly situated at Nāgalūti and Siddāpura, a ruined village near Nāgalūti. There is a small Forest Resthouse at Nāgalūti and a few subordinates of the Forest Department reside there, otherwise, except for the little settlement of Chenchus mentioned above, the place is now uninhabited and the ruined buildings are overgrown with vegetation. At Peddacheruvu, there is a Resthouse and a depôt of the Forest Department, a settlement of Chenchus and a few Lambadis also reside there. The latter have a number of pack-bullocks and ponies and supply the transport during the big festivals held at Srisailam from February to May. Soon after leaving the plateau at Peddacheruvu, the path slopes down into a valley about a thousand feet below. At the bottom of the valley is a shallow stream which passes through a beautiful gorge and is easily crossed on foot; thence a flight of steep steps leads up to the top of the Srisailam plateau on the other side of the ravine, where there was formerly a large gateway now in ruins, called the Kailāsadvāram (literally the gate leading to Kailasā or Heaven). From here to Srisailam we have a broad plateau easy to travel.

Except during the months of February to May, when from ten to twenty thousand pilgrims and others from the Madras Presidency and the Nizam's Dominions wend their way to Srisailam, the only people the visitor is likely to meet with during the remainder of the year, are the Chenchus, a wild jungle tribe inhabiting the Nallamalai hills. The Chenchus regard themselves as the lords of these hills and also as the guardians of the Srisailam temple and they claim the privilege of collecting a small fee (black-mail) from the pilgrims to Srisailam on occasion of the festivals in return for which they undertake to act as their guide without molestation. They regard the minor produce of the forests such as honey, gallnut, and the like, as their exclusive property. They are keen hunters and poachers and almost all the men carry bows and arrows, small spears, and are also armed with a curved broad-bladed knife very similar to a kūkuri which they usually carry in a leather sheath. These knives which are made of excellent steel are made by themselves, chiefly at a village called Bairlūti. The only clothing worn by the men is a filthy loin cloth but the women dress more decently than the men. Their hair, which is long and straight is generally worn rolled up at the back or near the crown of the head like that of a woman. The colour of their skin is dark but not exceptionally so, and they are usually slightly made and short in stature. They live in small scattered communities called gūdem.

The temple stands in a little hollow on the top of the Srisailam hill overlooking the Kistna river and the Nizam's Dominions beyond, and is surrounded on all sides by forest. On the eastern side of the temple, the wonderful causeway from Nāgalūti is continued straight on down the hill to the bed of the Kistna river which is here known by the name of Pātālagangā and is regarded as a particularly sacred spot where all the pilgrims bathe. The distance from the temple to Pātālagangā is about two miles, with a flight of stone steps running almost the whole way. An inscription in the temple records that these steps were built by a Reddi king in the 14th century for the benefit of pilgrims coming from the northern or Nizam's side of the river. Many of the steps both to Pātāla-

gangā and Nāgalūti are inscribed with the names of devout pilgrims and here and there, are portrayed crude male and female figures in outline only, representing pious pilgrims prostrating themselves on the ground with their hands raised in the attitude of prayer and pointing in the direction of Srisailam. There are also a number of small square stone pillars surmounted by the figure of the bull Nandi, set up by the side of this wonderful causeway, some of which are inscribed and appear to have been mainly set up as memorial pillars to commemorate the visit of certain important pilgrims to the shrine. At the foot of the steps leading to Pātālagangā there is a small ruined Siva temple containing some excellent bas-relief sculpture but otherwise, the few decayed buildings near the river are of no particular interest. The scenery however, is grand and the water is of most remarkable sea-green colour.

Some of the inscriptions in the temple show that in the 16th century, the immediate country all round Srisailam formed a small province of the Vijayanagar empire known as the Srisaila-rājya and had a resident governor in the days of the great Krishna Dēva Rāya. Numerous ruined buildings and the remains of paved streets near the temple indicate that there was once a town of considerable size on the south side of the site. The remains of a fine broad car street and ruined bazaar may still be seen on the eastern side of the temple, and on the northern side is a fruit-garden and a small monastery called the *Ghantāmātha* where a Sivaite mendicant permanently resides. On the western side is a large tank and there are several ruined buildings on the hillside above it. The place is said to have been deserted after the conquest of the country by the Muhammadans. The last remnant of the population left it in the time of Munauwar Khān in the 18th century when the place was looted by a band of robbers.

This interesting temple during the period of the annual festivals which are celebrated separately for the God and Goddess and last from February to nearly the end of May, is under the management of the Brahman Pontiff of the Pushpagiri *mātha* in the Cuddapah district. On other days of the year the management is left to a solitary Jangam priest and the Sivaite mendicant mentioned above, assisted by the local Chenchus who attend to the minor services within the temple. Owing to the particularly unhealthy climate, the Jangam priest is relieved from time to time and does not reside permanently at Srisailam. It is difficult to explain how the management of the temple, which was vested in the hands of the Lingāyats at the beginning of the 14th century passed into the hands of the Brahman Pontiff of Pushpagiri.

The temple is dedicated to Siva in the form of Mallikārjuna who is represented by a stone linga of the usual kind but there are also three particularly beautiful metal images of Siva which are used at festival times and which will be described later. The main temple faces the east and is surrounded by numerous minor shrines, mandapas and attendant buildings, the whole group being enclosed in a large courtyard surrounded by massive stone walls built like those of a fort with a battlemented parapet and ramparts on the innerside and gateways on the north, south and east sides respectively. One of the most noticeable features of this temple is the wonderful bas-reliefs which adorn the outer side of the courtyard walls. These walls are over 20 feet in height so no view of the temple can be obtained from outside the enclosure.

Before describing the buildings and numerous sculptures in detail, we will briefly review the history of the place so far as it is recorded by inscriptions within the temple and also as related by local tradition.

In 1794, the temple was visited by Captain Colin Mackenzie, who has left an interesting description of it in the "Asiatic Researches of Bengal for 1798." It is also briefly mentioned in Fergusson's "History of Indian Architecture," but his account records little of interest and he obviously never saw the place himself. In 1915 Mr. Krishna Sastri, the Assistant Archaeological Superintendent for Epigraphy to the Government of Madras, visited Srisailam and had all the inscriptions copied and deciphered and a most interesting account of them appears in his Annual Report for that year. He states that "the epigraphs secured in the temple number 43 and range in date from the time of the Kākatīyā king Pratāparudradēva of the 14th century A.D. to the time of the Vijayanagar king Rāmadēva IV of the Karnāta dynasty of the 17th century." Although the inscriptions do not go back earlier than the 14th century, there is good reason to assume that Srisailam was a famous place of pilgrimage at a very early period as the name of the place actually occurs in the Mahābhārata. Mr. Krishna Sastri states that the *sthala-māhātmya* of the place records the following story concerning the origin of the temple. "A princess named Chandravati, a daughter of the Gupta king Chandragupta conceived a passion for the god on Srisailam hill and began offering every day a garland of jasmine (mallika) flowers to him and eventually married him." The mention of Chandragupta the Maurya king of Magadha has its historical significance and seems to indicate that the place may be traced back to a few centuries prior to the Christian era. It may be noted incidentally that the legend embodied in the *sthala-māhātmya* is partly repeated in detail in one of the stone records of the 16th century. The popular story that is told to visitors to Srisailam at the present day is as follows:—Years ago, there lived a princess.

named Chandravatī, the daughter of a Rāja who lived at a place called Chandragupta-Patnam on the north bank of the Kistna river in the Nizam's Dominions. The Rāja was absent for some years on an important military campaign, and when he returned fell in love with his own daughter. In vain, her mother represented the impiety of his passion; proceeding to force, his daughter fled for safety to the forest of Srisaillam on the south side of the river, taking with her a faithful herdsman and some cattle. Before leaving, she however, uttered curses and imprecations against her father, in consequence of which his power and wealth declined and he himself struck by the vengeance of heaven, lies deep beneath the waters of Pātālagangā, which are tinged green by the string of emeralds that adorned his neck. The princess then continued to live in peace at Srisaillam living on the produce of the forest and the milk from her cows. Among the cattle was a remarkably fine black cow which she noticed never gave any milk. She instructed the herdsman to watch the animal in order to ascertain the reason of this. So the herdsman watched and found that the cow was in the habit of going to a particular spot in the forest and voluntarily giving its milk to a linga-shaped stone. The herdsman called the princess and she too witnessed this remarkable scene. That night, Siva appeared to her in a dream and informed her that the stone was a manifestation of himself in the form of a linga; she therefore, built a temple over the stone and started to worship it daily. Thus was the first temple to Siva said to have been built at Srisaillam. The story is a very old and popular one and is often introduced to account for the origin of certain ancient Siva temples in Southern India. Among the numerous bas-reliefs adorning the outer side of the courtyard walls, there are two panels illustrating this legend one of them is shown in Plate III (A). Another panel on the north side of the courtyard wall and illustrated in Plate III (B), is claimed by the Chenchus to illustrate a legend current among themselves, that Siva once came to Srisaillam on a hunting expedition and fell in love with a beautiful Chenchu woman and eventually married her and that she used to accompany him in his hunting expeditions in the neighbouring forest. The bas-relief shows Siva with four arms and the usual attributes killing a huge tiger by thrusting his trident through its heart. While a woman dressed only in a girdle of leaves and armed with a bow is depicted shooting arrows into the body of the tiger while four dogs assist them. In all probability this female figure is really intended for Pārvatī. It would be interesting to know whether the Chenchus possessed this legend prior to the 16th century or whether they invented it soon after the sculpture was carved about that period. The Chenchus have a free permit to go into any part of the temple including the sanctum enshrining the sacred linga, they help to drag the car of the god at the big festival and do all minor services within the temple. Their devotion to the deity has been so characteristic that in popular parlance the god Mallikāṛjuna is known as Chenchu Mallayya.

At the great Sivarātri festival and other days of great religious sanctity when thousands of people meet to bathe in the waters of Pātālagangā and to worship the god Mallikāṛjuna on the hill, they do so independently of the Jangam priests, by directly entering the sanctum. Caste, creed or sex do not prohibit any one, providing he or she is a Hindu from pouring water from the Pātālagangā over the linga, placing flowers on it and worshipping it. Such catholic form of worship is known only in Benares and other sacred places in Northern India and in all probability, dates back to the Buddhist period when caste rules in such matters did not exist.

The Buddhist pilgrims Fa Hian and Hiuen Tsiang have made references to Sripārvata or Srisaillam and the Buddhist ascetic Nāgārjuna, who flourished about the first century of the Christian era, is stated to have resided in a monastery at Sripārvata and to have died there. So in all probability the present site was formerly occupied by the Buddhists. The local legend connecting Srisaillam with a princess of the Gupta family too, indicates the great antiquity of the place at least in tradition though not by direct evidence.

In his report referred to above, Mr. Krishna Sastri states that the early Kadamba king Mayūṛavarman of about the 6th century A.D. is stated to have "occupied the inaccessible forest stretching to the gates of Srisaillam." The place is also commemorated in the *Dēvāraṃ* a work, which is attributed to about the 7th and 8th centuries A.D. In the 12th century a subordinate of the ruling Hoysala king sent for linga-stones from the bed of the Pātālagangā river at Srisaillam, in order to establish them in shrines built for the memory of his parents. At the present day the Lingāyats wear around their necks or bodies linga-stones obtained from the bed of the Pātālagangā at Srisaillam preserving them in little caskets made of wood or silver which are worn next to the body. The lithic records preserved in the temple do not, however, take us further back than the 14th century when the Kakātiya king Pratāparudradēva was ruling the Telugu country. The earliest inscriptions refer to his region and mention an inquiry held by the trustees of the temple headed by Isvara-Sivāchārya, the Saiva Pontiff of Arasi-Matha and three others, when a list of seventy villages that had been granted to the temple by former kings, chiefs and devotees in different parts of the Telugu country was drawn up and it was decided to use the income derived from these villages for the proper maintenance of the temple. The stone steps leading down to the river already referred to were constructed by the famous

Reddi king Vēma Reddi in the beginning of the 14th century and repaired by a Kadamba Princess named Vitthālambā at the end of that century. Another inscription records that Annavēma Reddi, a son of Vēma Reddi, built a hall or mandapa for heroes (Vira) in the temple courtyard. It was called the Vira Sirōmandapa, i.e., the hall for the heads of heroes, and we are informed that in this mandapa hosts of Konga Viras, excited by religious fervour cut off their heads and tongues and offered them as votive offerings to the god, thereby attaining instantaneously a brilliant body of superhuman form and eventually actual Siva-hood.

The Vijayanagar kings of the 15th century greatly improved the temple. Harihara II, in 1405, constructed the mukha mandapa, or pillared hall with three porches in front of the shrine chamber. Virapratapa Praudhadēva Māharāja of the same dynasty accompanied with his sister and some maids of honour paid his respects to the god. The chiefs of the Saluva family who for a time usurped the Vijayanagar throne at the end of the 15th century, built some tanks on the hill and presented them to the temple. The Vijayanagar kings who succeeded these usurpers were no less devoted to the god Mallikārjuna. The homage paid by Vira Narasimha Rāya, the elder brother of the famous Krishna Rāya is recorded in an inscription within the shrine chamber of the temple. Krishna Rāya himself, on his return from his victorious campaign in the east, visited the temple. He built the rows of houses on either side of the car street on the east side of the temple, presented tax free villages to the temple and remitted the tolls on horses pack-bullocks, asses and head-loads. His subordinate Chandrasēkhara Rāya, who was governing the Srisaila-rājya, presented golden images of Nandi and Bhṛingi to one of the smaller shrines in the same temple. About this same period a certain chief named Sānta-Linga had a car made for the festival, and a water channel constructed for the benefit of pilgrims who gathered at Srisailam. A curious attribute of Sānta-Linga, the significance of which cannot but be evident, was that "he cut off the heads of the Svētāmbara Jinas." He also bestowed villages on Jangama Brahmins, covered with gold the eaves of the mukha mandapa, repaired the towers of the gateways, and presented many valuable ornaments and vessels to the temple. The mercantile guilds too that attended the annual festivals made a communal gift of certain tolls on goods for the benefit of the temple.

The Srisailam temple is one of the oldest strongholds of Saivism in Southern India but its hoary reputation is but feebly maintained at the present day and most of the buildings within the courtyard are in a very ruined condition owing to gross neglect on the part of those who are responsible for the management of the temple.

Thus the early history of Srisailam may be traced back to the Buddhist period and perhaps even earlier than the Mahāyāna School of Buddhism which is known to have been founded by Nāgārjuna about the first century of the Christian era. On the decline of Buddhism in the 7th century, the Brahmanical faiths or the Hindus soon succeeded in securing a hold on the place and to have counted it among one of the *Siddhakṣhetras* with an important seat for Sakti under the name Mādhavi (later on called Bhramarāmbā). From the epigraphs of the temple examined by Mr. Krishna Sastri, it appears as though the Brahmins and the orthodox Saiva (Lingāyat) priests called Jangams, venerated equally the self-born linga of Mallikārjuna calling it *linga-chakravarti*, i.e., the emperor among lingas. The Jangams had five of their important monasteries and pontifical seats on the hill, the most prominent of which appears to have been the Virasaiva Siddha Bhikṣhāvṛitti Monastery often mentioned in inscriptions. At the present day one fact remains prominent, and that is the high regard shown to the God by Brahmins and Lingāyats alike, without that marked line of distinction and bitter differentiation which is unfortunately so often prevalent elsewhere.

The temple festivals, which are celebrated separately for the God and Goddess last from February to nearly the end of May each year. The festivities of Sivarātri as at present conducted are very poor, and to judge from the inscriptions they bear no comparison to what they must have been like in olden times. The prominent figures of the bull Nandi along the roof-line and the pinnacle of the temple, which were once covered with golden plates and glittering embossed ornaments are now covered in whitewash. On the festival night a big piece of unbleached cloth, several hundred yards in length is wrapped round them, quite in a mysterious manner and unobserved by the expectant crowd of pilgrims. The Chenchus take a prominent part in conducting the various processions of the temple, both before and after the Sivarātri day. The Goddess Bhramarāmbikā, whose festival commences a month or two after the Sivarātri, attracts even a larger crowd of devotees consisting mainly of Lingāyats. The festivities of the God are quite mild when compared with those of the Goddess Bhramarāmbikā who is really a form of Kālī. It is stated that on this occasion thousands of goats and buffaloes are sacrificed to appease this bloodthirsty Goddess. Curiously enough the non-killing Brahman and Lingāyat castes appear to acquiesce in these animal sacrifices. Bhramarāmbikā is said to be one of the eighteen leading Goddesses (Saktis) of India.

A reference to the Site Plan illustrated in Plate IV shows the position of the main shrine and its attendant buildings within the large high-walled enclosure referred to above. On plan, the enclosure forms roughly a square, measuring about 500 feet from east to west and 600 feet from north to south. On the north, south and east sides are lofty gateways, the brick towers of which are now in ruins. These gateways are of the usual kind common to the Vijayanagar period to which they no doubt belong. A distant view of the north gateway appears in the illustration shown in Plate II (A). In the centre of the enclosure is an inner courtyard containing the main temple buildings. The space between the outer enclosure walls and those of the inner courtyard is overgrown with grass and rank vegetation and is no longer in use. Originally this space seems to have served as a cultivated garden for the temple. The Mallikārjuna temple stands in the centre of the courtyard and is surrounded by a number of minor shrines, out-buildings and a long verandah abuts on to the north wall of the courtyard. The Amman temple in which the God's consort in the form of Bhramarāmbikā is enshrined, is located in a small separate enclosure to the west of the inner courtyard and is connected with the latter by an open passage enclosed with side walls. The position of the Amman temple is peculiar and it seems to have been built in a position that should have been occupied by the west gateway of the outer enclosure. In fact, there are indications that there was such a gateway immediately at the back of the Amman temple and that it was afterwards closed up with masonry, or it may be that the gateway was never completed and so the opening here was closed. The Amman temple is an insignificant little structure with a cella or sanctum seven feet square enshrining a brass image of the Goddess, with a small pillared porch attached to the front of the building which faces the east. Over the entrance is a carved stone image of Durgā. The lower portion of the walls of the shrine chamber and the pillars are decorated with roughly carved figures of dancing girls, musicians and warriors. On three sides of the little courtyard are pillared verandahs the walls of which are decorated with bas-relief figures of Durgā in various forms, elephants, mounted warriors and curiously enough there is a fairly large representation of a one-horned rhinoceros. The sculptor apparently was doubtful as to how to portray the peculiar hide of the rhinoceros so he has shown the animal covered with large raised spots. The courtyard is paved with concrete and plaster and contains a small well with a flight of steps leading down to the water. The only entrance into the little courtyard is through a small doorway on the east side which leads into the open passage already mentioned. Above the gateway is a little brick tower or gopuram of modern appearance. The Amman temple is of no architectural value but it is possible that it is of great antiquity and probably existed long before the outer enclosure wall was built and perhaps that is the reason why the western gateway was never constructed so as not to disturb the privacy of the little courtyard around this particularly holy shrine. In one of the inscriptions mentioned above we are informed that in the Vīra Sirōmandapa, heroes excited by religious fervour, cut off their heads and tongues as votive offerings to the God. The somewhat secretive manner in which the Amman temple is planned, the enclosure walls to ensure strict privacy within and the small carefully guarded doorway with a "look-out" room over the entrance, seems to indicate that secret and ghastly ceremonies and sacrifices were wont to take place within this sinister little shrine in olden times. To-day the Goddess has to be content with the blood of goats and buffaloes but it may not have always been so.

The Mallikārjuna temple is a small stone built structure consisting of a cella about ten feet square enshrining a stone linga and faces the east. In front of the shrine doorway which is handsomely carved is the mukha mandapa or pillared hall with its three side porches mentioned above and which was constructed by the Vijayanagar King Harihara II in A.D. 1404-05. It contains some handsome stone pillars, doorframes and ornamental stone eaves, but otherwise, there is nothing remarkable about its architecture. Outside, the stepped tower over the shrine chamber is crowned with the usual brick and plaster dome-shaped stūpi surmounted by a metal kalasa or finial. The outer stone walls of the cella are plain, but those around the mukha mandapa are decorated with ornamental niches and engaged pillars. The four corners and the centre of the flat roof over the mukha mandapa and the porches are decorated with brick and plaster bulls as may be seen in Plate II (A). The most valuable object of antiquarian interest within the temple is a beautiful metal image of Siva in the form of Natarājā, the prince of dancers, which will be described later. Since we know for certain that the mukha mandapa was constructed in the 15th century we may presume that the main shrine existed in the 13th or 14th centuries or perhaps even earlier, although there is nothing about the style of this portion of the building indicating that it is earlier than the 14th century. However, the tower may have been subsequently rebuilt, and its original form changed and thus it may be much older than it now appears to be. On the south side of the main temple is a little shrine which appears in Plate II (A), and in all probability, the original Mallikārjuna temple was very similar to this little structure in style, only of course much larger.

Between the Mallikārjuna temple and the east gateway of the courtyard and facing the former, are two handsome pillared halls the larger of which contains a big image of

the bull Nandi which faces the main temple. These halls contain many of the inscriptions mentioned above. On the northern side of the temple standing under the shade of an enormous Banyan tree, is a quaint little shrine also dedicated to Mallikārjuna and which appears to be older than the main temple. I was informed that this little shrine contains the original stone linga over which the mythical cow of the legend quoted above, gave its milk, and also over which the princess Chandravati built the temple. So far as local tradition goes, we may assume that this little structure represents the first Siva temple built at Srīsailam in honour of Mallikārjuna. The linga is a natural cylindrical block of granite and is much worn and pitted with holes as though it had originally come from the bed of the Kistna. In style, this little temple is as old, if not older, than any of the other buildings in the courtyard and has the appearance of a 13th or 14th century building. As one usually finds in all really ancient Hindu temples, the shrine chamber is of tomb-like proportions with a low flat stone roof. The interior measures 8 feet $4\frac{1}{2}$ inches square and is 7 feet 4 inches in height, and faces the north but there is also a little side door facing the east. Attached to the front of the shrine is a small mandapa the flat roof of which is mainly supported by four massive stone pillars in the centre of the hall. This portion of the building is probably a later addition. In style these pillars are similar to those which appear in the Krishna temple at Udayagiri in the Nellore district described and illustrated in my Annual Report for 1916-17. The door-frames too, are decorated with similar lotus leaf mouldings and in the centre of the stone lintel is a carved representation of Lakshmi and the elephants. The lower portions of the door frame of the shrine entrance are decorated with two four-armed figures of door-keepers holding the usual attributes of Siva. A stone shelf is built into the west wall of the sanctum at a height of three feet from the floor, and there is also a small roughly hewn square stone pillar about a foot thick and four feet in height embedded in the floor. This block apparently served as a stand for votive offerings. Within the front hall are a few broken Virakals (hero-stones), Nāgākals (snake-stones) and three small stone bulls the gifts of devout worshippers. The roof both over the shrine and mandapa is flat, but there are indications that the original roof over the shrine chamber took the form of a small stepped tower similar to that of the larger Mallikārjuna temple described above. The huge Banyan tree to the east of the shrine measures 44 feet in circumference around the lower portion of its trunk around which a square masonry platform is built. On this platform are a number of virakals and nāgākals grouped round the base of the tree. On the western side of the shrine is a particularly beautiful little bali-pitha, or carved stone pedestal for the reception of votive offerings of food and flowers offered to the minor divinities or powers who have to be appeased in order to ward off evil and to prevent disturbance during the ordinary conduct of the daily worship. It was presented to the temple by a rich merchant of Rajahmundry in the 17th century. To the west of the bali-pitha is the Vasantha Mandapa where once a year the God and Goddess are taken in procession for the floating festival. The building consists of a picturesque little stone built tank with a small pavilion in the centre. The tank is fed by a spring which rises on the hill to the west of the temple. To the south of the Vasantha Mandapa is a small shrine dedicated to Siva in the form of Virabhadra and contains a stone image of that deity, also apparently, the gift of the same merchant who presented the bali-pitha.

In the south-west corner of the courtyard is a tall stone lamp pillar of unusual appearance and which bears a striking resemblance to the rostral columns of the Romans. The shaft of the column is round and tapers to the top which is crowned with a flat stone capital. At regular intervals little stone brackets for the use of lamps project from the sides of the shaft. Close to the lamp pillar is a flagstaff or *dhvaja stambha* made of wood and metal facing the entrance of the passage which leads to the Amman temple. Another similar but finer flagstaff stands between the east gateway and the Nandi Mandapa and faces the central shrine. There are also two curious old iron lamp pillars on the south side of the temple which are broken and no longer in use.

On the north side of the east porch of the mukha-mandapa of the Mallikārjuna temple is a little Siva temple containing a large and most elaborately carved stone linga (Plate V). It is known as the Sahasra linga or the "thousand linga", the shaft being divided into twenty-five facets, each of these latter having a miniature representation of forty lingas and thus making up a total number of one thousand. A three-headed nāga is represented coiled round the base of the linga which is mounted on a handsome stone pedestal. The rest of the numerous little shrines in the courtyard contain stone lingas of the usual kind and call for no remarks. There are several kitchens and store-rooms and a host of mandapas and verandahs for the priests and pilgrims during festival times. A number of virakals and memorial pillars some of which are inscribed with the names of important devotees of the temple, and a few really good stone sculptures may be seen within the courtyard. The latter will be described later.

A remarkable feature about the temple is that originally the stepped tower over the shrine chamber, the door-frames and eaves of the pillared hall in front of it, together with the figures of bulls which decorate the roof, were all encased in copper gilt plates and embossed ornaments of the same material.

When Captain Colin Mackenzie saw the temple, one hundred and twenty-five years ago, the covering of metal plates over the main shrine appears to have been complete for he states: "the whole of the walls and roof on the outside are covered with brass plates, which have been gilt, but the gilding is now worn off. These plates are joined together by small bars and sockets, so that the whole may be taken off without damage, the spire or pyramid is not above thirty feet from the ground, the plates are plain, excepting a few embossed figures of women, and some small ornaments on the friezes of the doors, the panels of which are plated. A statue, with three legs. (Bhringī), is placed over each of the three entries, to support this uncommon figure, a post is carried up, which at first sight, gives it the appearance of being impaled. On the west side of the pagoda, inscriptions are engraved very neatly on three sheets of brass plates. Opposite to the south side, on a neat basement and pedestal ornamented with brazen figures of cows, is a slender pillar (stambha) about twenty-four or thirty feet high entirely composed of brass plates; it is bent, and from the joints which plainly appear in the plating, it seems to be laid on a bamboo enclosed within. The four sides of the pedestal are covered with inscriptions." The metal plated stambha and an ornamental brass covering laid over the steps leading into the main shrine still exist. The latter is a beautiful piece of embossed brass work decorated with a row of dancing girls and floral ornament, the plates being bolted and held together with brass rivets.

The Chenchus as already stated are the self-appointed guardians of the temple, mainly because there is nobody but themselves who inhabit this part of the district, and partly because in the past, they claim to have defended the temple against an attack by Rohillas. For some years prior to 1909, they had been re-paying themselves by removing the brass and copper gilt plates and ornaments and scraping off the gold which they sold at Atmakur, somewhat in the manner in which the Kings of Judah treated the doors and wainscoting of the temple at Jerusalem. At this period, in order to save what few ornamental plates remained, the trustee of the temple agreed to have them removed and sold by public auction in Kurnool and they were thus acquired on behalf of Government for the Madras Museum where they are now exhibited. Altogether there are seven specimens in the Museum. One of the largest [Plate VI (A)], represents Siva in the form of Dakshināmūrti, or Dharma-Vyākhyānamūrti engaged in *yoga* or philosophic contemplation. In this form, Siva is portrayed as a youthful teacher, seated cross-legged beneath a banyan tree, instructing aged pupils in philosophical knowledge. His left foot rests on the demon Apasmāra, a hideous malignant dwarf, who sprang from the sacrificial fire of the *rishis* of the *Dārūkāvāna* forest and was subdued by Siva placing his foot on the demon's body. The figure has four arms, the upper pair of hands hold a rosary and a fire-pot, while the front pair are shown in the boon-conferring attitude. His matted locks are shown dishevelled but his calm countenance is indicative of perfect peace within. He wears a loin cloth and the usual ornaments decorated his body. Seated at his feet, under the shade of the banyan tree, is a sage receiving instruction in philosophy. The eyes of this image appear to have been originally set with precious stones which were probably removed by the Chenchus.

The popular story connected with this form of Siva is as follows: Daksha, the father-in-law of Siva, insulted the latter and his consort Umā, by not inviting them to a sacrifice which he was performing. Umā however, went uninvited to her father's house, but being grossly neglected, cast herself into the sacrificial fire-pit and was destroyed. Siva was consumed with grief and rage at the loss of his consort, and created out of a lock of his hair the terrible Virabhadra who destroyed Daksha. He then retired to a forest with the resolve not to marry again and sat under a banyan tree deeply engaged in meditation. The gods were greatly concerned at this, as it meant that the world would lose the benefit of Siva's direct intervention in its affairs. So they induced Kāma (the Indian Cupid), to rekindle in the mind of Siva the dormant embers of love. The fool-hardy Kāma incautiously approached Siva while in meditation and shot one of his arrows which hit the god. Siva then opened his eye of fire and looked straight at Kāma, when lo! he was at once consumed by fire. Still Kāma had succeeded. For soon afterwards Siva gave up his penance and married once again Umā, who had now incarnated as Pārvati, the beautiful daughter of Himavat (the Himalayas).

The next plate of importance represents Siva as Chandrasēkharamūrti (the crescent-crested lord). [Plate VI, (B).] He is shown seated on a throne with his consort Gauri or Pārvati sitting on his left thigh. This form of Siva is also known as Alinganamūrti or "the embracing form." The right lower hand is shown in the *varada* or boon-conferring posture, and the left hand is placed affectionately around Gauri. The right upper hand holds the drum and the left the deer. Seated at the foot of the throne is the bull Nandi, the *vahan* or vehicle of Siva. Two curious attendants, one armed with an axe and the other playing on a tom-tom complete the scene. Above is a representation of the Moon at the quarter and the full, or it may be intended for the Sun and the Moon, denoting that the testimony of the copper plate which was in all probability, the gift of some pious visitor will last for ever. From the shape of this plaque, it would appear to have originally adorned the lintel of a shrine doorway.

The beautifully executed female figure playing on a *vinā* with the conventional body and tail of a peacock [Plate VI (B)] represents a Kinnari. The Kinnaras, like the Gandharvas and Apsarasas are heavenly bodies who minister to the wants of the gods, generally as *chauri*-bearers or as musicians. They first appear in the Buddhist art of the Asokan period (2nd century B.C.) where they are often portrayed with wings which give them a very classical appearance and one which has been retained down to the present day. Such figures are usually found adorning the lower portions of the door-jambos of the entrance into the shrine chamber. Another mythological figure of similar type, is the curious horse-headed male figure playing on a *vinā* illustrated in Plate VII (B). Two smaller plaques represent portraits of old *rishis* who perhaps lived and died at Srīsailam and were revered after death as local saints. The last of the Museum collection is a large copper gilt mask about two feet high and two and a half feet in width representing a fabulous lion-headed monster the eyes of which are broken and may have once been set with precious stones.

Immediately below the little dome-shaped stūpi which crowns the stepped tower over the main shrine are four bulls one at each corner of the square pedestal on which the dome of the stūpi rests. Between the bulls are four small unsightly brick and plaster pillars shaped like pointed posts which appear to have been intended to carry metal ornaments. It is possible that originally, each of these posts supported a copper gilt mask like the one in the Madras Museum.

In addition to the copper plates that once adorned the main shrine, the temple still contains three of the largest and best executed metal images, in the round, yet discovered in Southern India. Two of these beautiful images represent Siva as Natarāja (the prince of dancers) and are more or less duplicate images (Plate VIII, Figs A and B). They are both approximately about the same size and including the pedestal and aureola (prabhā), measures three and a half feet in height. They are made of the usual amalgam of copper and brass, the proportion of copper being in excess of the brass. The figure illustrated in Plate VIII (A), I found in a ruined mandapa that had been converted into a stable. It was covered in dust and cobwebs and a piece of rope tied to it showed that it had been used for tethering ponies, presumably by the Lambadis, a gipsy tribe who occasionally bring up food supplies to Srīsailam on pack-ponies and bullocks. With the aid of some willing Chenchus, I got the image moved out into the open and had it cleaned and photographed. A photograph gives one but a poor idea of the surprising beauty of this image. The superb modelling of the body, limbs, hands and feet, and the artistic treatment of the flowing girdle around the figure's waist could hardly be surpassed. The other image illustrated in Fig. B of the same Plate, was inside the temple and is still used as an object of worship. The interior is in almost total darkness so it could not be photographed inside the building. However, after much talking and the distribution of a small present to the Chenchus, the latter entered the temple and carried the image out on to the door step so that I might photograph it. It is a splendid work of art but the modelling of the figure is not as good as the one described above. The posture, arrangement of the limbs and body, and the attributes held in the hands of both figures are the same. The right upper hand holds the drum while the lower presents the raised palm of protection (*abhaya*) and has a serpent coiled round the wrist. The left upper hand holds a flame of fire and the lower arm and hand is inclined across the breast in the *gaja-hasta*, or "elephant trunk" pose. The right foot stands on the back of the dwarf Apasmāra or Musalagan who holds a serpent in his hand, and Siva is represented as whirling quickly round upon one leg. In order to express the ecstatic and violent nature of the dance, the artist has shown in a most conventional manner, the braided locks of the deity flying in the wind. The artistic waist girdle was no doubt introduced with the same object in view. In this form, Siva wears a lofty head-dress decorated with jewels and feathers the moon on one side, and a little figure of Gangā issuing forth from Siva's locks are also represented in the example shown in Fig. B. The aureola is surmounted by a row of conventional flames of fire which are said to represent the rays of the sun. The dance of Natarāja is believed to symbolize the action of cosmic energy in creating, preserving and destroying the visible universe. The god is shown wearing the usual ornaments including the *bhringipāda* or jewelled garter peculiar to Siva. It may be noted that the priestly class among the Lingāyats, called Jangams, wear such a jewel when they go out to collect doles for their religious institutions. The circular pedestal is in the form of a double lotus flower, a form usually known as the *padmapitha*.

Another equally magnificent piece of metal work at Srīsailam, is the one illustrated in Plate VII (B), representing a group consisting of Siva and Pārvatī seated together on a lotus pedestal with the child Skanda standing between them and which is commonly known as Somāskanda one of the oldest and most popular types of Siva in Southern India, and one which first appears carved on the back wall of the sanctum immediately behind the linga, in Pallava temples of the 7th century A.D. In this form Siva holds in his upper hands the axe (*tanka*) and the deer while the lower pair present the *varada* and the *abhaya* postures. The goddess usually holds a lotus bud in her right hand and shows the *varada* or *kataka* pose with her left. Skanda wears a lofty

head-dress and holds in one of his hands a flower, a wood-apple or a mango. All three figures are beautifully moulded and highly finished, the treatment of the hands being particularly good. The round holes cut through the pedestal are for the insertion of wooden poles when the image is carried in procession at the big annual festival.

These three beautiful images bear no inscriptions but their style indicates that they belong to about the 16th century and in all probability, were presented to the temple by the great Krishna Dēva Rāya on his return from his victorious campaign against the King of Orissa in 1514. Some of the inscriptions published by Mr. Krishna Sastri in his Annual Report for 1915 do however give us some information regarding the date of some of the metal plaques which once decorated the outside of the main shrine. One inscription records that Chandrasekharayya, the governor of the Srisaila-rājya, during the reign of Krishna Rāya, presented golden images of Nandi and Bhṛīṅgī, a golden bugle and a silver pedestal for the linga which he had set up in a shrine on the north side of the Mallikārjuna temple. About this same period, the father of a certain chief named Sānta Linga, covered with gilt plates the figures of Nandi and Bhṛīṅgī on the roof of the temple, and Sānta-Linga himself, is recorded as having covered the eaves of the main hall with golden plates and also presented many ornaments and vessels to the god. The copper gilt figures of Bhṛīṅgī recorded in the inscription as standing on the roof of the temple (one over each of the three entries) were noticed by Captain Colin Mackenzie, so they were in existence a century ago. There is no trace of them now, but there is a well executed stone sculpture of this remarkable three-legged figure standing outside the front entrance into the temple and is illustrated in Plate IX (A). The figure stands about three and a half feet in height and is beautifully carved. The third leg is broken and missing from the knee. The popular story connected with this curious image is as follows:—Bhṛīṅgī was a fervent devotee of Siva. So exclusive was he in his devotion that he is said to have completely ignored Pārvatī. His sole business in life was to circumambulate the linga of Siva and worship no other deity. To test his faith, Siva assumed the hermaphrodite form of Ardhanārī. Bhṛīṅgī however was not to be baffled; but assuming the form of a bee (*bhṛīṅga*), he bored a hole through the united body and continued to go round and round the male half of the hermaphrodite only. At this, Pārvatī was so enraged that she cursed him and he became so emaciated and weak that at last poor Bhṛīṅgī was unable to stand, so Siva graciously provided him with a third leg which supported him, thus Bhṛīṅgī is always depicted with three legs. This quaint image, and another representing Siva in the form of Vīrabhadra which is still standing in the courtyard, together with the handsome *balipitha* or pedestal on the north side of the same, were all the gifts of a rich merchant of Rajahmundry who visited Srisailam in the 17th century.

Carved in one of the numerous sculptured panels adorning the outer surface of the lofty wall enclosing the temple courtyard, is a bas-relief representing Bhṛīṅgī dancing before Siva. The latter is portrayed riding on Nandi whose right foreleg tramples on the head of a demon. Behind are two male attendants holding, respectively, an umbrella and two chauris or fly-whisks.

Yet another interesting old stone sculpture is the one illustrated in Plate IX (B) and is evidently a portrait of a lady who was an ardent devotee of Mallikārjuna. The female attendants and the umbrella held over the lady's head indicate that she was a princess or the wife of some important personage. The figure is carved in what might be termed the Hoysala style. The curly hair and braided plaits around the lady's head are similar to those represented in certain early sculptures found in Central and Upper India, a style of hair dressing that does not often appear in South Indian figures. The coiffures of the female attendants on the other hand are similar to those usually portrayed in South Indian sculptures, particularly those belonging to the Vijayanagar period. The Srisailam inscriptions record several visits of famous kings and princes who were accompanied by their wives, who like their husbands, paid homage to Mallikārjuna and made gifts to the temple. Thus, one inscription of the 15th century records that King Prandhadēva of the Vijayanagar dynasty accompanied by his sister and some maid servants visited the temple and made certain gifts. Three inscribed pillars on the way to Pātālagangā record that a Kadamba princess named Viṭthalāmbā, under orders vouchsafed to her by the god Mallikārjuna in a dream repaired the steps to that river at the end of the 14th century. The figure of a princess illustrated in Plate IX (B) has the appearance of a 14th century work of art and may possibly be intended as a portrait of the Kadamba princess mentioned in the inscription.

In a small shrine in the north-west corner of the courtyard is a sculpture in the round, representing an uncommon form of Chandrasekhara. Siva and Pārvatī are shown seated together in the same manner as that portrayed in the copper gilt plaque illustrated in Plate VI (B), but instead of a throne, they are seated on the back of the recumbent bull Nandi. The whole group rests on a square stone plinth which is decorated at the corners with four recumbent bulls, all carved in the round. It is a curious type of image and the number of bulls is remarkable.

The remaining noteworthy sculptural antiquities at Srisaïlam are the wonderful series of bas-reliefs depicted on the outer surface of the courtyard walls. The scenes and figures portrayed are numerous and varied, and a detailed account of them all would fill a large volume. The most interesting examples are situated on the south and east walls. The north and west walls are not so profusely decorated and the panels on the west wall have suffered considerably by the action of the weather and the hand of Time. Including the plinth and the battlemented coping by which it is surmounted the average height of the wall is 22 feet. Between the plinth and the coping, there are seven courses of well-cut stone built with remarkably large blocks of granite and without mortar, some of the stones measure six feet in length and three feet in thickness. These courses are uniformly maintained throughout the entire length of the walls, except where they are pierced by the gateways or a projecting niche is built into the wall. The massive plinth is square in section and free from ornament or mouldings. Then comes the first four courses which are the most profusely decorated of all. The fifth course is narrower than the others and represents a plain band or string-course separating the lower bas-reliefs from those above. The sixth and seventh courses do not contain many bas-reliefs except those found on the east wall. The first or lowest course is ornamented with a series of panels representing a procession of elephants, with here and there a representation of some fabulous monster, such as a leogryph, or a yāli. The elephants are decorated with rich trappings and anklets and some are shown up-rooting trees as they majestically follow in procession. Each finished panel is provided with a flat border that serves as a rectangular frame and the background is sunk to a depth of about one inch so that the figures appear in relief and are on the same plane as the flat border surrounding them. The second course is devoted mostly to equestrian and hunting scenes, while the panels in the third and fourth courses depict processions of soldiers, dancing-girls musicians, sages, and pilgrims, while fabulous animals and a host of scenes representing Siva in one of his many forms, occupy the rest of the panels. Above the stringcourse, the panels are not continuous and only appear here and there at random and do not illustrate any particular story or incident as so many of the lower panels do. Representations of the linga, sacred bulls, sages, flowers, conventional animals and monsters are the main objects depicted in the upper bas-reliefs. The battlemented coping gives a very ornamental finish to this wonderful wall. The tops of the battlements are rounded and the front face of each merlon is decorated with a bas-relief figure, mostly representations of sacred bulls, fabulous lions and lingas mounted on pedestals. The bulls are in recumbent attitudes and each is represented with a royal umbrella over its back. There is considerable variety displayed in the different shapes of the canopies of these umbrellas.

Between the east gateway and the south-east angle of the wall is a very pretty little projecting shrine containing a stone figure of Siva, and close to the east gateway itself is a large panel, double the size of the ordinary panels, representing a king seated on his throne Plate X (B). Behind the king stands his sword-bearer and an attendant with two chauris (emblems of authority) while a little figure supports the king's right foot. The king has his hands raised as though offering protection to his subjects. In order to show how very much more important the king is than the three attendant figures, the sculptor has made the former more than double the size of the latter. This sculpture like the rest of the bas-reliefs on the walls is in the typical Vijayanagar style of the 16th century and the sword held by the attendant is an exact replica of the sword which always appears in the boar crest of the Vijayanagar kings, where the boar is shown facing a drawn sword of the same pattern as the one depicted here. There seems little doubt that this figure represents a portrait of the king who built the wall, or who at least adorned it with bas-reliefs. We know that Krishna Rāya visited the temple about the year 1514 and that he made many handsome gifts to the shrine; we also know that in the same year, he built the famous Hazāra Rāma temple in his own capital at Vijayanagar (Hampi Ruins) in the Bellary district. Now the bas-reliefs adorning the courtyard walls of the Hazāra Rāma temple are similar in almost every respect to those at Srisaïlam. We have the same processions of elephants, soldiers and dancing-girls and the sculptures are shown in long horizontal panels extending the entire length of the walls. The Hazāra Rāma temple wall is only about half the height of the one at Srisaïlam and it is without a battlemented coping, but some of the coping stones are lying in the courtyard where perhaps, they were thrown by the Muhammadans when they sacked the city in 1565, or it may be that the coping was never completed. The only real differences between the two walls are that, the Hazāra Rāma temple wall is not so high or long and does not therefore, contain such a variety or number of bas-reliefs as the Srisaïlam wall, that being dedicated to Vishnu in the form of Rāma, the few mythological scenes portrayed are Vaishnava in character instead of Sivaite and that the Hazāra Rāma bas-reliefs are better executed and more highly finished. The remarkable similarity between the two walls is illustrated in Plate XI. The bas-reliefs of the Hazāra Rāma temple appear to have been carved on the stone blocks before the latter were placed in position, but some of the unfinished bas-reliefs at Srisaïlam clearly indicate that the ornamentation there was applied to the surface of the walls after the latter were built and that the sculpture had to be designed to suit the style and nature of

the walls. Thus, the Srisailam wall itself, may be considerably older than the bas-reliefs with which it is ornamented. The striking resemblance between the sculptures on both walls seems to indicate that they were the work of the same sculptors, and it seems probable that Krishna Rāya deputed some of his own sculptors from Vijayanagar to go to Srisailam and decorate the walls of that temple in a similar manner to that which adorned the Hazāra Rāma temple in his own capital. As already remarked above, the work of decorating the Srisailam walls, a work that must have occupied some years, was never completed and perhaps, that is the reason why we have no inscription informing us who the king was who ordered this work to be done. Such striking similarity can hardly be mere coincidence.

One inscription published by Mr. Krishna Sastri in his Annual Report cited above (No. 14 Appendix C), not only mentions many valuable gifts and improvements made by Chandrasekharayya the governor of the Srisaila-rāja during the reign of Krishna Rāya, but that he also presented the temple with stone images of his master (Krishna Rāya), his father-in-law Dēmarsa and one of himself, all of which were set up in a mandapa, which he built in front of the god's (Mallikārjuna's) sleeping apartment. Thus it will be seen that it was not an uncommon custom at that period to present portrait images of his famous devotees and wealthy patrons of a temple, and the circumstantial evidence in this case tends to prove that the bas-relief representation of a king illustrated in Plate X (b) is intended as a portrait of the famous Krishna Dēva Rāya, the greatest of all the Vijayanagar kings and one of the most liberal patrons of Hindu shrines that Southern India has ever seen. The Mallikārjuna temple was a famous and wealthy religious institution long before Krishna Rāya's visit, and remotely situated as it is in the heart of a vast forest, it must have always been subject to the danger of attack by wandering gangs of dacoits or hostile neighbouring tribes, so in all probability, the wall was constructed soon after the temple became wealthy and famous and that Krishna Rāya merely added the bas-reliefs.

We will now proceed to notice in detail some of the more important figures and scenes portrayed in the interesting bas-reliefs. The elephant procession appearing on the first or lowest course of the wall has already been described and a typical example of this scene is shown in Plate XI (B). Besides the elephant, the horse, cow, bull, dog, deer, bear, monkey, tiger, camel, and last but not least the African giraffe are all represented. The giraffe is certainly an unusual animal to expect to find portrayed in Indian Art. They are depicted in the same procession as the camels and both are provided with halters and are led by grooms who carry whips and fly-whisks, as may be seen in Plate XII (A). In figure (B) of Plate XII, we have a spirited hunting scene representing three mounted men and one on foot slaying a bear. Two of the mounted men are armed with lances which they appear to have got well home into the unfortunate bear, while the man on foot is shown pluckily plunging a dagger into the bear's heart. The third horseman has pulled up his steed and is watching the sport from a safe distance. On top of the bear's head attacking the back of its neck is a small dog. The horses are depicted with bridles, beaded collars, martingales, cruppers, saddlecloths and high-backed military saddles. The trappings on the central horse has also got four long plumes. The horsemen appear to be very scantily clothed and two of them have their hair dressed in a strangely feminine manner, a style which sculptors of the Vijayanagar period usually adopted when they wished to portray a prince or noble or some other person of importance. The man depicted on the horse to the right of the bas-relief and the one stabbing the bear on foot, are shown with closely cropped heads and similar clothing to that worn by the grooms leading the giraffes and camels, so perhaps, one man represents a groom riding a spare horse and the other is a professional hunter. On the West Coast at the present day, both men and women, Hindus and Jains may be seen wearing their long hair in this curious manner, as a great chignon worn at the side of the head, and the women in that part of the country also wear the large circular metal ear ornaments similar to those portrayed in these bas-reliefs.

The four mounted archers shown in Fig. (c) of the same Plate, are particularly interesting to Europeans as we see here, Indian cavalry horses of the 16th century attired in similar tourney trappings as those worn in Europe during the mediæval age. The archers are shown using their bows while galloping at full speed and without using either bridle or stirrups. In another panel depicting mounted archers the horses have the usual trappings but their manes are shown plaited and decorated with beads, bells are also attached to their girths. The archers wear small conical caps and are portrayed with remarkably large ears. They have long swords with crescent shaped blades and unlike most of the horsemen portrayed, are shown using stirrups. Several sculptures portray women warriors too, riding astride and armed with short-bladed swords. Like all the female figures depicted here, the women are nude to the waist. The horses ridden by the women are shown as a smaller and lighter breed than those used by the men. The trappings are of the usual kind except that the ends of their saddle cloths are rounded and not square or pointed at the ends like those used by the men. Most of the other equestrian scenes are similar to the above but there are a number of bas-reliefs depicting syces leading horses in procession and some horses are shown tied to posts in exactly the same manner as they appear in the panels adorning the Hazāra Rāma wall at Hampi.

The princes and nobles of this period appear to have been particularly devoted to hunting and some of them lost their lives while attacking large and dangerous game. This is proved by the number of hero-stones found all over the Deccan and Southern India. Many of which portray the hero attacking the wild beast that killed him and often in an upper panel on the same stone there is a portrait of the wife or wives who committed sati on his death. There are several *vira-kals* in the courtyard of the Srīsailam temple, and one bears a representation of a man spearing a tiger and an inscription of the 14th century recording that "one named Nagarāju Timmana a servant of Bandāru Virāmarāju killed a tiger in fair fight." In this case, the man killed the tiger but it was not always so. Women too, sometimes joined their lords and masters in these hunting expeditions and actually took part in the sport. One panel in the second course of the east wall depicting a boar hunt [Plate XI (b)] shows a mounted man spearing the boar while a woman on foot armed with a bow and standing behind the boar is shown shooting arrows into the animal. Attacking the back of the boar's neck is a small dog. The woman is dressed in the usual costumes of the period. Another good example of a hunting scene in which a woman is shown taking part, is the panel representing Siva and the Chenchu lady slaying an enormous tiger described above and illustrated in Plate II (b).

Another sport represented in several panels is angling in ornamental fish ponds or small tanks. Not understanding the art of perspective, the artist has portrayed merely the plan of the fish pond, which is usually shown as cruciform, either in the form of a simple cross outlined by a border, or with doubly recessed angles. Both fish and turtle are depicted in the ponds. Wrestling too, appears to have been a very popular pastime as there are several scenes illustrating this form of sport.

Considerable variety is shown in the different types of foot soldiers appearing in procession or engaged in action portrayed in these remarkable bas-reliefs. The favourite weapon seems to have been a long broad-bladed sword about two and a half feet in length provided with a massive hilt and handguard. A well defined ridge is shown running down the centre of the blade and terminating in a sharp point which seems to indicate that the sword was used more for thrusting than for cutting. Daggers both single and double pointed are depicted, and a curious weapon shaped more like a billhook than a sword appears in some of the sculptures. Another type of small sword is very similar in shape to the well-known *kūkuri* used by the Gurkhas. Round shields, apparently made of metal, pikes and bows are also represented. The bowmen are similar in style to the archers portrayed on the Hazāra Rāma wall illustrated in Plate XI (A). Most of the soldiers wear turbans, but some have close-cropped heads and others wear their hair in the curiously feminine style mentioned above, perhaps the latter are intended to represent a superior caste of warrior. A good example, showing some of the types of weapons used in the 16th century is shown in the lower panel illustrated in Plate XIII (A). The soldier leading the procession holds in his right hand one of the billhook shaped swords already mentioned, and in his left hand he appears to be holding a steel quoit or discus.

In the panel above Plate XIII (A), a prince is shown seated on a couch while two female attendants stand before him. One woman holds a fan and the other is represented as evidently telling the prince about the ardent female devotee of Siva depicted in the next panel and suggesting to him that he should come and see the lady for himself. The prince agrees to this proposal as we see in the next panel, where he is shown with his two attendants looking at the lady in the temple who is worshipping Siva in the form of a *linga* which she has decorated with a garland. The sculpture does not depict any of the stories described in the *Purāṇas*, so perhaps the lady represents the princess *Chandrāvati* mentioned above, who conceived a passion for Siva and offered every day a garland of *jasamine* flowers to the *linga*. In the upper panel shown in Plate XIII (B), the same scene is again portrayed. The figure seems to represent an ordinary mortal and not a goddess so it cannot be meant for *Pārvaṭi*. In the panel below is a dancing-girl and four male musicians. The dancing-girl as usual, is depicted nude to the waist and wears much jewellery and the large metal ear-ornaments already referred to. The figure shows a good deal of life and action and is better proportioned than most of the figures portrayed. It may be noted that the dancing-girls portrayed at Srīsailam are similar in every respect to those appearing in the Hazāra Rāma bas-reliefs.

Another excellent example is shown in the lower panel illustrated in Plate XIV (A) where four dancing-girls are depicted performing the *kōlattam* dance attended by two male musicians. The girls are shown wearing long plaits of hair and the usual ornaments. The *kōlattam* is still a popular dance in Southern India at the present day. In the upper panel, we have a representation of a princess seated on a couch attended by five female servants. The lady's right hand is raised in the *tarjani* or threatening attitude towards the standing female figure in front who also holds her right hand in the same posture. It is not a *Purāṇic* scene so it must refer to some local event or legend connected with Srīsailam.

Several bas-reliefs show that when ladies of rank had a journey to perform they travelled in palanquins or litters carried by men. The palanquins are shown without coverings which seems to indicate that the *purdah* system was not in vogue among the Hindus in the 16th century. All the female figures portrayed in these bas-reliefs, no

matter whether they represent—goddesses, princesses, dancing girls, or domestic attendants, are all depicted naked to the waist. Crudely executed as the sculptures are, the sculptors understood how to portray a diaphanous drapery when required and some of their attempts in this direction are exceedingly good considering that the bas-reliefs are executed in granite. Had it been the custom for women to wear an upper cloth in those days, we may feel perfectly certain that the sculptors would have portrayed them dressed in that manner. With the exception of a few jungle tribes, the only women in India who still continue to discard the upper cloth are the women of the West Coast.

To the student of Sivaite iconography, the Srisailam bas-reliefs are a veritable museum and library rolled into one. All the more popular forms of Siva are represented and the legends connected with them are illustrated in detail and at considerable length. To describe them all, would require a book specially devoted to the subject, so we must content ourselves with examining just a few of the best and more interesting examples. In the upper panel shown in Plate XIV (B) we have a clever representation of Siva as Bhikshātana. The popular story connected with this form of Siva is as follows:—When Siva cut off one of the heads of the god Brahma, he incurred the sin of killing a Brahmana; and the skull of Brahma is stated to have stuck to his palm and refused to be removed. In order to get rid of both the sin and the skull, it was ordained that Siva should wander about on earth as a naked beggar (*bhikshātana*), until at last he reached a sacred spot on the slopes of the Himalayas known as Brahma-kapālam, where he was released from the sin and the incriminating skull fell off of its own accord. As a rule, figures of Bhikshātana are always represented in the nude, only a few jewels, the usual head-dress and sandals being worn. He is thus portrayed in the illustration here, and is accompanied by two dwarfs carrying umbrellas, a deer, and a small boy in front is shown carrying a begging bowl. He has four arms as usual. The drum and the trident are shown in his upper hands while the right lower hand is inclined towards the deer who is represented springing up to lick his hand and the left hand holds the skull or rather scalp of Brahma. Bhikshātana is said to have possessed a surprisingly beautiful face and figure, so much so, that many of the ladies that he came in contact with during his wanderings on earth fell hopelessly in love with him, presumably, not knowing who he really was. On one occasion in order to test the fidelity of the wives of certain sages who lived in the Dārūkāvana forest, who prided themselves on their chastity, Siva appeared before them as the beautiful wandering Bhikshātana. The result was disastrous to the wives of the sages, as one and all immediately fell in love with him. In the upper panel, one woman with a baby in her arms and who has immodestly allowed her dress to slip from her waist in order to expose her figure is shown running after Bhikshātana, while three women inside a hall are shown beseeching him to return and remain with them. Naturally after this, a retribution scene follows, and in the lower panel we see the angry sages with curious turbans and long beards, upbraiding their misguided wives. One lady is prostrating herself before her angry spouse, while another with folded hands is depicted praying on behalf of her fallen sister. Another woman with a pretty face and figure and holding a parasol and a brass *kundika* or water-pot is portrayed with her head and shoulders thrown back in an attitude of defiance which apparently denotes indignation at the charges brought against her by the old gentleman standing before her. To the left of the panel, a woman with her right hand raised in the “warning” attitude is shown seated on a stone seat. The two conventional trees to the right of the panel, denote that the incident took place in a forest, presumably the Dārūkāvana forest of the legend.

The upper panel illustrated in Plate XV (A) bears the following inscription on the top border. “This is the place where the bridegroom was brought to be shown to Himavanta.” This is a reference to the marriage of the daughter of Himavanta (i.e. Pārvatī) to Siva. The latter, in the disguise of a tottering old man supported by Brahma (with three faces) and Vishnu (holding the conch and discus) is shown presenting himself to Pārvatī and her parents. In spite of his disguise, Pārvatī hails and worships him. Her father Himavanta (with the tall head-dress) is shown with one hand on his daughter’s shoulder calling her attention to her mother’s distress at the prospect of her marriage with such a decrepit old gentleman. The lower panels appear to be merely decorative. The panel to the right shows Krishna playing on his flute, Siva and Pārvatī seated on the bull Nandi, a standing figure wit a drawn sword, and a three-headed god and his consort mounted on a horse.

In Plate XV (B), we have another inscribed panel informing us that the scene portrayed represents Visvakarma, the architect of the universe, with a pair of scales weighing Siva in one pan against all the rest of the gods in the other. The scene is intended to show the superiority of Siva over all the other gods. The standing figure and the one riding on a bull appear to represent Siva, and the figure on a horse is meant for Kubēra, the Lord of the North and the god of riches. The lower panel is purely decorative and portrays seven women holding trumpets.

There is also a good representation of the Kirātārjuna story in one long panel. When Arjuna the famous hero of the Mahābhārata, was doing penance to obtain from Siva the powerful bow *Pāsupata*, by which he might destroy his enemies, Siva in order to test his devotion and to see for himself if Arjuna was worthy to wield the matchless weapon, whose

presiding deity was Siva himself, assumed the form of a wild hunter of the woods and accompanied by Pārvatī who adopted a similar disguise, together with a retinue of demons and hobgoblins attired for the chase, they drove a wild boar towards Arjuna who was at that moment doing penance. The boar charged Arjuna, but being a skilful warrior he seized his bow and shot the boar dead. As Arjuna's arrow struck the boar one from Siva's bow also hit it simultaneously. As both arrows had struck the boar in a vital spot, it became a moot point as to whether Arjuna or the pseudo-hunter had killed it. The hunter came up and claimed the quarry as his and asked Arjuna how he dared to shoot at it. Arjuna could not stand this insult from a common hunter of the woods and promptly closed with him and fierce struggle took place. Sore and beaten, Arjuna proceeded to worship a clay Siva linga that he had before him, when lo! the flowers he dropped on the linga fell upon the hunter. At this, Arjuna became furious and struck at the hunter's head with his powerful bow called *Gāndiva* and drew blood. But the bow was mysteriously snatched away from him. In the end Arjuna was overcome by a gentle touch of the mighty god and knew then that the hunter was no other than Siva in disguise. He at once prostrated himself on the ground before him and begged to be forgiven. Siva graciously pardoned him and presented him with the much desired *Pāsupata*. The latter part of the story appears in the upper bas-relief shown in Plate XVI (A). On the extreme left is Siva shooting at the boar with Pārvatī dressed as a wild huntress armed with a bow stands behind him. Then we see the fight between Siva and Arjuna with Pārvatī standing looking on and requesting Siva to spare Arjuna. The next figures depict Siva and Pārvatī seated on Nandi with Arjuna prostrating himself before them and also standing begging for forgiveness. Pārvatī is portrayed attired solely in a girdle of leaves, a costume that was usual among the Chenchus, both men and women a few years ago.

In the panel below the Kirātārjuna incident another Sivaite story is portrayed, representing Siva in the form of Bhujangalālita which is merely another form of Natarāja described above. The figure to the extreme left of the panel is Nandi with a human body beating a tom-tom, then comes Gauri with a long trumpet, Brahma (shown with three heads), Siva dancing, then Vishnu and the last figure represents Siva's son Kumāra or Skanda the god of War. The little prostrate figure portrayed on the border below Siva's raised foot appears to be meant for the demon dwarf Musalagan or Apasmāra.

The upper panel shown in Plate XVI (B) portrays a cross-legged seated figure doing penance in a forest, possibly this is meant for Siva. In the centre, we have a representation of Surya the Sun god, with his wife, a bowman and his legless charioteer Aruna depicted in a chariot to which are yoked seven horses. In front stands a two armed giant with his right hand raised in the act of stopping the progress of the chariot and in the other hand he holds a mighty club. Had this bas-relief been portrayed on some early Christian monument we might have been pardoned had we taken it for a representation of "Joshua commanding the Sun to stand still." However, there is no such legend in Hindu mythology, so who the figure is intended for remains a mystery. The scene below seems to represent the settling of some dispute between two different sects. The two figures to the right of the panel look like Jains.

There are many other interesting bas-reliefs depicting Siva and Kālī dancing together, Siva as Gajahāmūrti the slayer of the elephant demon, his consort Durgā or Mahishasuramardini slaying the buffalo demon, Siva saving the boy Mārkaṇḍeya from the death noose of Yama and a host of other Sivaite scenes too numerous to describe here. There are also a number of panels illustrating some extraordinary grotesque monsters, such as yalis, leogryphs and the double-headed bird known as Gandabherunda. There is a well executed carving of the serpent Śeṣha whose body is coiled and interlaced in endless coils representing the Hindu symbol of eternity. This carving appears on the south-east angle of the wall in a large square panel and below it, is a figure of Siva attended by large serpents. There are a number of figures in which serpents both single and many-headed are portrayed. Another curious bas-relief represents a combination of a bull and an elephant, a kind of puzzle picture where one head has to serve for two different bodies. The same figure appears in a panel carved on the verandah of the inner courtyard of Achyuta Rāya's temple at Vijayanagar which was built in 1539, and thus helps to prove that these wonderful bas-reliefs at Srīsailam were executed during the 16th century.

THE KAPOTESVARA TEMPLE AT CHEZARLA, IN THE GUNTUR DISTRICT.

The little village of Chezarla or Chejerla is situated at a distance of 15 miles north-west of Narasaraopet railway station in the Guntur district of the Madras Presidency. Chezarla stands in the plains but is surrounded on the north and western sides by a low range of rocky hills covered with scrub jungle. The village is 5 miles from the main road to Narasaraopet and this portion of the district being roadless is no doubt the reason why its interesting temple is so little known. This remarkable building is called the Kapōtēsvara temple and is dedicated to Siva in the form of a *linga*. It stands in a large stone-paved enclosure and faces the east. The enclosure or courtyard is 167 feet from north to south and 174 feet from east to west and contains over 30 little attendant shrines and mandapas. There are also a few vīrakals (hero-stones) and nāgakals (snake-

stones) set up within the courtyard. Until quite recently, there used to stand just outside the south wall of the courtyard an enormous Baobab tree (*Adansonia digitata*) that measured 56 feet round the trunk and was hollow within. It was very decayed and collapsed in 1917 and was formerly much venerated by the villagers and pilgrims who visited the temple. Very little is known concerning the early history of the temple and the few inscriptions it contains are disappointing in this direction as they merely record gifts to the shrine and are obviously much later than the date of the original construction of the temple. Mr. A. Rea, the late Superintendent of the Southern Circle of this Department, visited Chezarla in 1889 and his report on the Kapôtēsvara temple is published in G.O. No. 382, Public, dated the 30th April 1889. In his report cited above, Mr. Rea relates the following legend concerning the supposed origin of the temple as narrated to him by a Brahman of the village:—"In Kashmir, one of the largest and richest of the 56 kingdoms of India, a king named Sivichakravarti, son of Mandata, and grandson of Eyayatimaharaja (see the *Ahrenyaparva* of the *Mahabharata*) reigned peacefully and justly during his long period of years. He had two brothers named Mehadambara and Jimutavahana. One day Mehadambara asked his brother Sivi to permit his going on a pilgrimage to all the sacred shrines and rivers in Southern India. The king was much pleased with the request and ordered his prime minister to make all the necessary arrangements for his brother's journey, and at the same time directed 1,500 people to accompany him. The prime minister did accordingly and Mehadambara started immediately with the escort given by his brother, the king. He visited a number of holy shrines and rivers, and at last came to a place named Cherum Chorla where many *Yogis* were doing penance in the caves of Devarakonda (a hill now also named Mehalamallayakonda.) He went and conversed with the *Yogis* for some days. By so doing, he suddenly lost all interest in worldly affairs, joined the *rishis* and began penance along with the others. Some days after he died, and his body was buried on the summit of the hill. Through the power of his presence, it assumed the form of a *linga*. The people who saw this, built a temple over the *linga*, and named it Mehadambāsvara. The followers of the prince, who had been ordered to return to Kashmir, went their way and told everything to king Sivi, who, up to this, had been expecting his brother's return. After hearing these things the king grieved for his brother Mehadambara, and after consulting with his younger brother Jimutavahana, that prince promised to bring the missing brother, and started with an escort of the same number of followers. After spending many days on the way, he reached Cherum Cherla, where he made inquiry for his brother. When he came to understand that Mehadambara had lost his life, and been transformed into a *linga*, he determined to do the same; he dismissed his escort, and sat as a *Yogi* on the same hill. His penance exceeded in severity that of his brother, for which his body soon attained Kailasa. On the return of the followers to Kashmir, they informed King Sivi what Jimutavahana had done, and that they had not seen the other brother Mehadambara there. The king who had grieved about the first brother, now fell into deep sorrow over the fate of the other and calling his prime minister, handed him his ring. The prime minister received it, and was instructed that he should carefully govern the kingdom for some months, as the king wished to visit the place where his two brothers had gone. So the king immediately started with 1,000 (G) people and making some haltings by the way, at last reached Cherum Cherla. On learning of the deification of his two brothers, and seeing the *linga* of the former, Sivi determined to perform 100 *yahas* because of the holiness of the place. He made all ready, and selected a place for *yahasala* by the side of a water-channel, near to the great tree. He completed 99 *yahas*, and began the performance of the last. On completing 100 *yahas* the merit would be the attaining of the realm of Brahma. But this deity and other *devas* conferred with Siva and Vishnu to interrupt the last *yaha* of Sivi so that it might be rendered ineffectual if he did not stand the test they proposed to impose. These three therefore—Brahma, Rudra, and Vishnu—descended to Buloka, at a spot now named Rupanaguntla (*rupu*, sight). The place was thus named through the *Trimurti* here making themselves visible to the sight of mortals. They then stepped over to Kandlagunta from whence they looked for Sivi (*kandlu*, looking). After leaving this place they halted at Vipparlanagari, and there transformed themselves,—Siva as a hunter, Brahma as an arrow, and Vishnu as a bird (*kapo abakshi*). The hunter with his arrow then ran and jumped about, affecting a desire to shoot the bird, at a place now named Kunkulagunta (*kunkal*, jumping about).^{*} Then the hunter followed the bird to where Sivi was engaged in his *yaha*. The bird flew rapidly and alighted on Sivi's hand, making signs that it wished protection. Shortly after, the hunter appeared before Sivi, who had the bird in his bosom, and spoke thus: "My Lord I am a hunter who live on the flesh of birds and animals; this bird that you now hold in your bosom I have pursued from early morning, but it escaped me. I am hungry and thirsty, so in justice give it to me so that I may kill and eat it." Sivi replied that it was not justice to deliver over the bird when it had fled to him for protection, but promised instead to give whatever the hunter wished, land, gold or wealth, anything but the bird. The hunter would have none of these but only demanded the bird's flesh to appease his hunger. Then

^{*} Rupanaguntla, about 10 miles to the south-east; Kandlagunta, 16 miles east; Vipparlanagari, 7 miles south-east; and Kunkulagunta, 2 miles east of Chezarla.

Sivi said he would give of his own flesh, a weight equal to that of the bird's. To this the hunter agreed, and Sivi placed the bird on one scale. With his own hands he tore off portions of his body, and placed them in the other scale; but, by the power of the *Trimurti*, they did not balance the weight of the bird. On seeing this, king Sivi procured a *Gandakattari* (long shears) and cut his body in two pieces, and had one-half placed on the scales. Immediately the *Trimurti*—Brahma, Rudra, and Vishnu—assumed their real shapes and appeared before Sivi; and Siva addressed him thus "My dear believer, I am much pleased with your *yahas*, and sacrifice for the sake of the bird, ask whatever you wish, I will make your body more beautiful than before, and you may be a king of kings." King Sivi overjoyed, replied thus: "O Paramesvara, Parvatisameda, Annadaratshaka, O Patbunta, Sri Mahadeva, I want nothing but this which you might vouchsafe me, I want no kingdom such as I enjoyed in my worldliness. I desire only the bliss of Kailasa for myself and the 1,000,001 people who followed me here; and that all our bodies should be transformed into *lingas* to remain for ever in the boundaries of Cherum Cherla. Siva immediately granted these requests. Sivi and his followers attained Kailasa and their bodies were transformed into *lingas*. The Brahmins at once erected a temple and named Sivi's *linga* Kapôtēsvara, as he gave up his life for a *Kapotabakshi*."

In support of the legend, the Brahmins point to the white marble *Linga* which has two large holes on the top, and small marks round the sides. One of the holes is said to hold but one pot of water; while the other which represents Sivi's throat can receive numberless pots. The small marks on the sides are the scratches made by Sivi's nails when he tore the flesh from his body.

The main shrine is a long apsidal-ended building with a barrel vaulted roof, the entire structure being built of large sized bricks and plastered both within and without. The walls are 4' in thickness and the interior measures 22' 10" in length, 8' 9" in width and is about 22' in height from the level of the stone-paved floor to the underside of the barrel vaulted roof. The average size of the bricks is 1' 5" x 9" x 3". The floor is below the level of the courtyard and at a height of 7' 6" from the floor, there is a second or false roof composed of flat stone slabs supported with cross beams and ten stone pillars, five on each side abutting on to the side walls of the building. This stone ceiling and the pillars represent later additions and were no doubt added when the structure was converted into a Siva temple. There is only one small entrance in front which faces the east. The end of the building takes the form of an apse. The barrel vaulted roof is returned round the apsidal end. The front of the building is a horseshoe-shaped gable decorated with modern Hindu figures in brick and plaster. The outside of the building is covered with numerous coatings of whitewash. In the centre of the apse is a grey limestone *linga* with two holes bored into its crown. There is no drainage hole through the north wall of the apse for the exit of water libations poured over the *linga* as there usually is in a Siva temple. But the holes in the *linga* answer this purpose in the following manner. Just outside the north wall of the apse, in the courtyard, is a small masonry lined pit about 4' deep for the reception of surplus water poured over the *linga*. As the floor level of the temple is below that of the courtyard, it would have been useless to bore a hole through the north wall of the apse as a drainage exit, the wall too is 4' in thickness. Therefore, a hole was made through the centre of the floor of the apse immediately below the spot where the *linga* was to stand, and then carried under the brick foundations of the north wall into the pit outside. The *linga* having a hole through its crown and being connected with the unseen drainage exit below is thus able to absorb any number of gallons of water poured over it and this peculiarity is of course regarded by ignorant pilgrims as exceedingly marvellous and miraculous and considered the chief wonder of the temple. This curious drainage arrangement seems to indicate that the building was originally not a Siva temple but was converted into one at a later date. The *linga*, the flat stone ceiling and the stucco ornamentation of the gable end of the building, are all obviously later additions which have nothing to do with the original structure. The same remarks apply to the flat-roofed halls that have been added to the front of the temple. If we leave all these additions out of consideration, the original building represents a typical Buddhist chaitya or church, similar in form to some of the famous rock-cut examples at Nasik and Ajanta. In the courtyard there are several broken limestone pillars decorated with lotus medallions similar to those appearing on the rails of Buddhist stupas. These have been used by the Hindus as memorial pillars registering gifts to the temple and some are also decorated with Hindu figures, such as the bull Nandi and the trident of Siva. There seems little doubt that these broken slabs and pillars originally belonged to some Buddhist monument. On plan and in construction, the Kapôtēsvara temple is similar to the large ruined Buddhist chaitya at Guntupalli in the Kistna district, described and illustrated in my Annual Report for 1916-17, and both buildings appear to belong to about the same period. On purely architectural grounds, there is no doubt whatever, that the building was originally a Buddhist chaitya that was converted into a Siva temple on the decline of Buddhism about the 7th or 8th century A.D. The curious drainage arrangement for the *linga* and the flat stone ceiling within the building mentioned above, are in themselves sufficient evidence to prove that the structure was adapted to suit the requirements of Hinduism and that it

was not originally built as a Siva temple. The halls attached to the front of the main shrine are of the usual flat-roofed type and one contains a large stone bull facing the entrance into the sanctum. They are of no particular interest and some of them appear comparatively modern. The same remarks apply to most of the numerous little shrines standing within the enclosure. They are mostly built of brick and plaster and contain small *lingas* and are of no architectural value. Standing in the courtyard just outside the north wall of the main temple (Plate XVII) are nine miniature monolithic shrines about 3 feet in height containing *lingas*. In outline, some of these quaint little monuments resemble some of the smaller rock-cut Pallava monuments at the Seven Pagodas. They appear to be votive shrines set up by pious visitors to the temple in early times, perhaps, as early as the 8th century A.D. They are certainly some centuries earlier than most of the small brick and plaster attendant shrines. On the north-east side of the courtyard standing on a lofty stone pedestal in the open, is a very fine specimen of a *Sahasra Linga* about 9 feet in height. On the south-east side of the temple is a group of carved stone images in the round representing the Saptamātrikas, or the Seven Mothers. These are much worn and decayed but bear a striking resemblance to a similar group at the Seven Pagodas, and appear like the miniature votive shrines already mentioned to be Pallava in origin. The only shrine which contains any carving worthy of notice, is the small Virabhadra temple. This has a handsome carved doorframe in what may be described as the Hoysala style. It is damaged here and there but the carving is well executed but spoilt by the introduction of obscene figures. A detail drawing of this doorway was prepared by Mr. Rea in 1889 and is reproduced in this report (Plate XIX). The main entrance into the courtyard is through a small gateway on the east side. The entrance is surmounted by a two-storeyed brick and plaster tower or gopuram of the usual waggon-headed type peculiar to Southern India. It is provided with a porch in front and is decorated with modern stucco figures. Although the porch and the figures are modern the gateway itself appears to be ancient. It is fortunate that the Hindus converted this interesting building into a Siva temple, otherwise, it would have perished ages ago. Buildings of this type soon fall into decay unless the brickwork is kept watertight and proof against the growth of vegetation by a liberal coating of plaster outside. The western end of the temple appears to have sunk through settlement of the foundations and thus the mouldings along the sides of the building run downwards towards the end of the temple which gives the front a tilted appearance. As so few structural Buddhist chaityas exist at the present day the Chezarla example may be regarded as one of the most interesting and valuable ancient monuments in the Madras Presidency.



(A) The Causeway leading to Pātālagangā.



(B) Pātālagangā.

PLATE II.



(A) The Mallikārjuna Temple at Srīsailam.



(B) The sculptured walls enclosing the courtyard of the Srīsailam Temple.

PLATE III.



(A) Princess Chandravatī and the Cow, Srīsailam Temple.



(B) Siva and his Chenchu Bride, Srīsailam Temple.



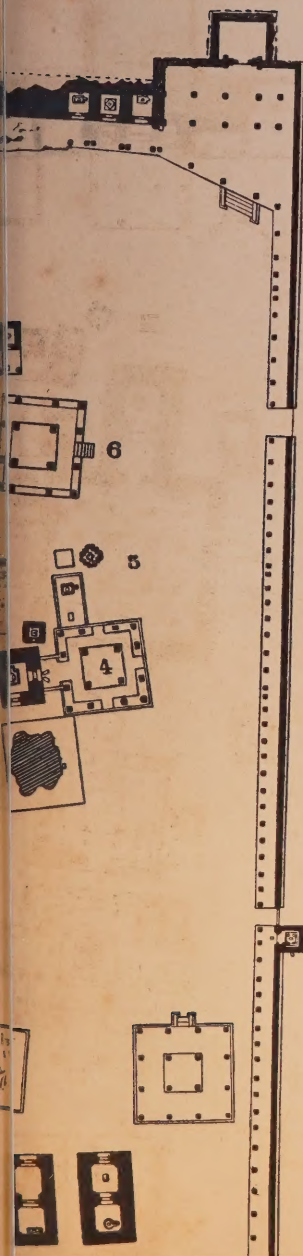
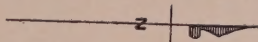
PLATE IV.

Site Plan of the Srisailam Temple.

Scale of 0

100

200 Feet



1. Mallikarjuna Temple.
2. Amman Temple.
3. Nandi Mandapa.
4. Old Mallikarjuna Temple.
5. Bali Pitha.
6. Vasanta Mandapa.
7. Virabhadra Temple.
8. Stone Lamp Pillar.
9. Sahasra Linga Temple.

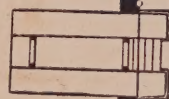
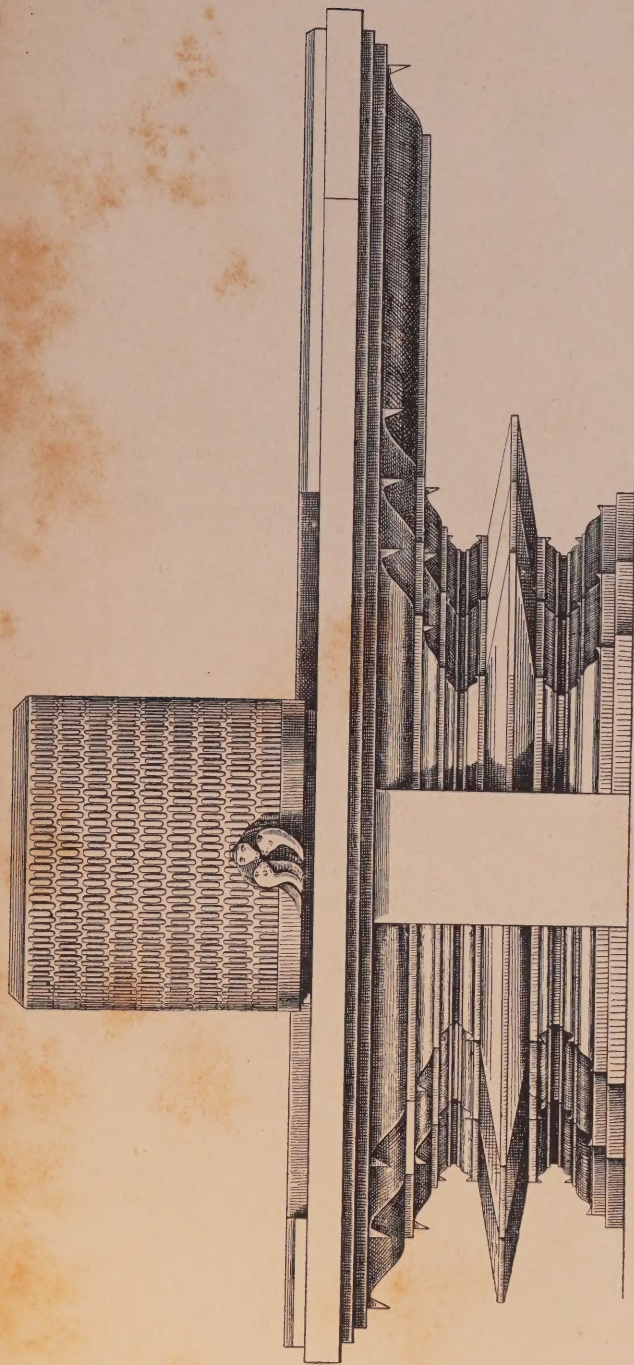




PLATE V.

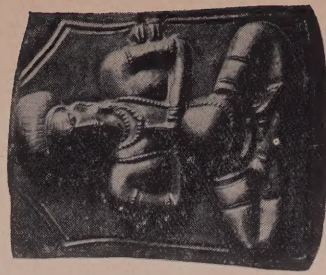
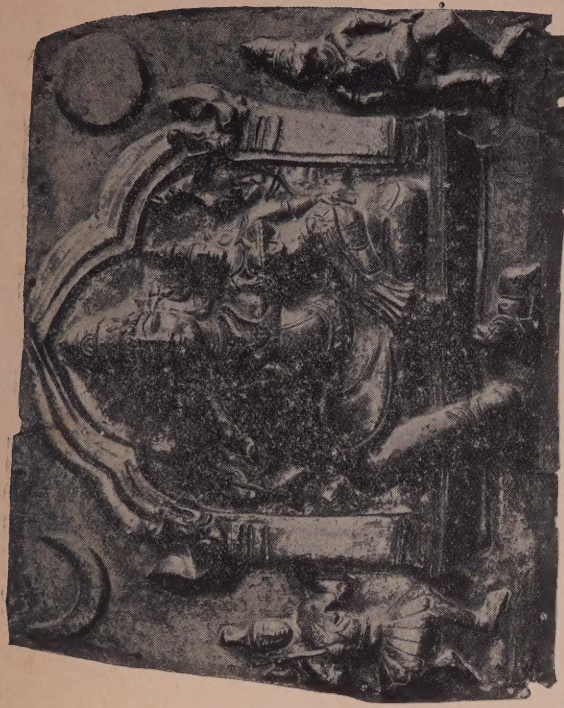


Scale of 12 9 6 3 0 1 2 Feet.

The Sahasra Linga at Srīsaīlam.



(A) Copper gilt figure of Dakshināmūrti.



(B) Copper gilt figures of Chandrasekharamūrti, a Kinnari and a Rishi.

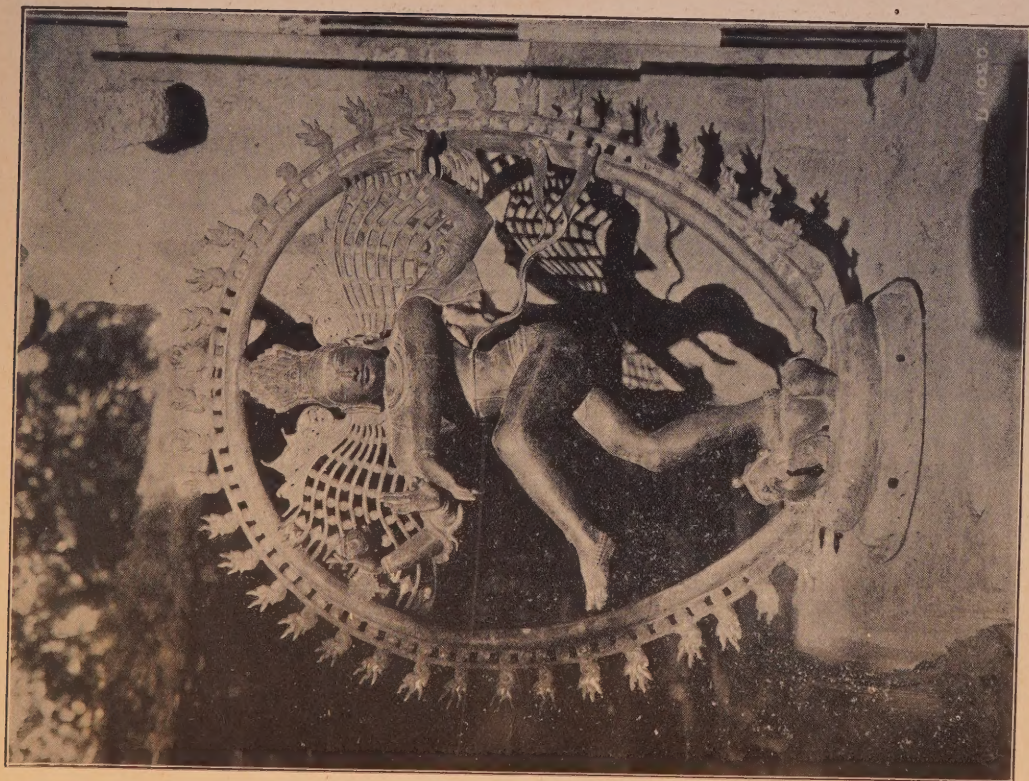
PLATE VII.



(A) Copper gilt figures of a Rishi and a Gandharva.



(B) Large metal image of Sōmāskanda at Srīscālam.



(A) Large metal figure of Natarāja at Srisaïlam.



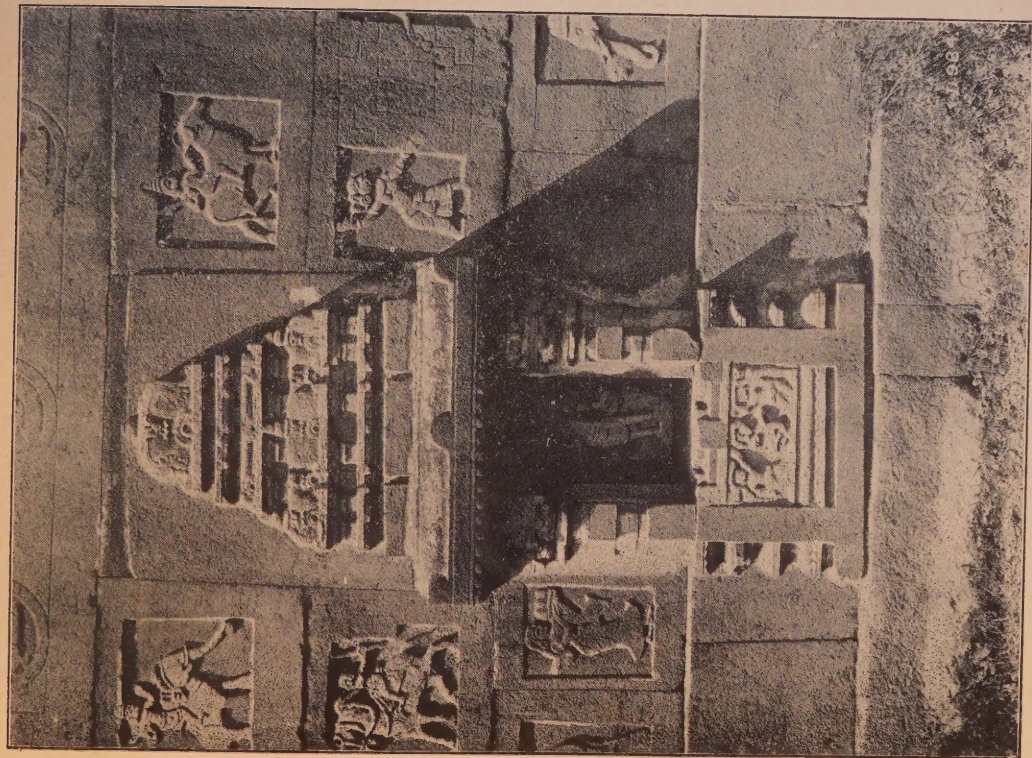
(B) Large metal figure of Natarāja at Srisaïlam.



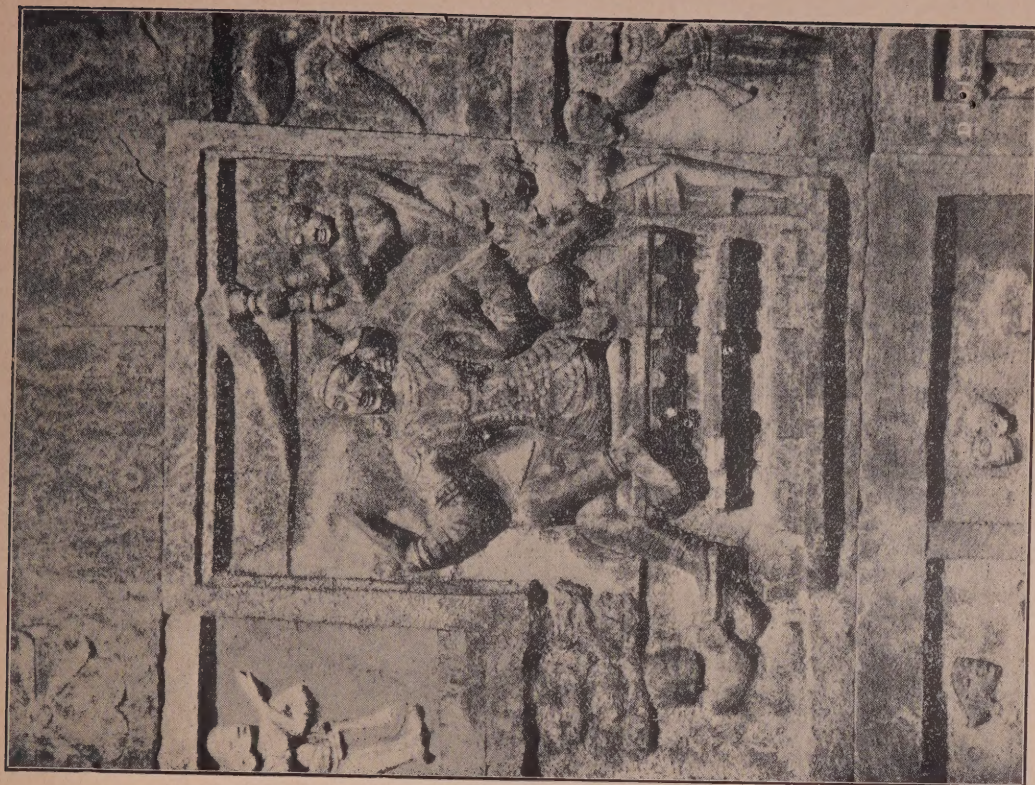
(A) Stone image of Bhiringī at Srīsailam.



(B) Stone image of a Princess at Srīsailam.

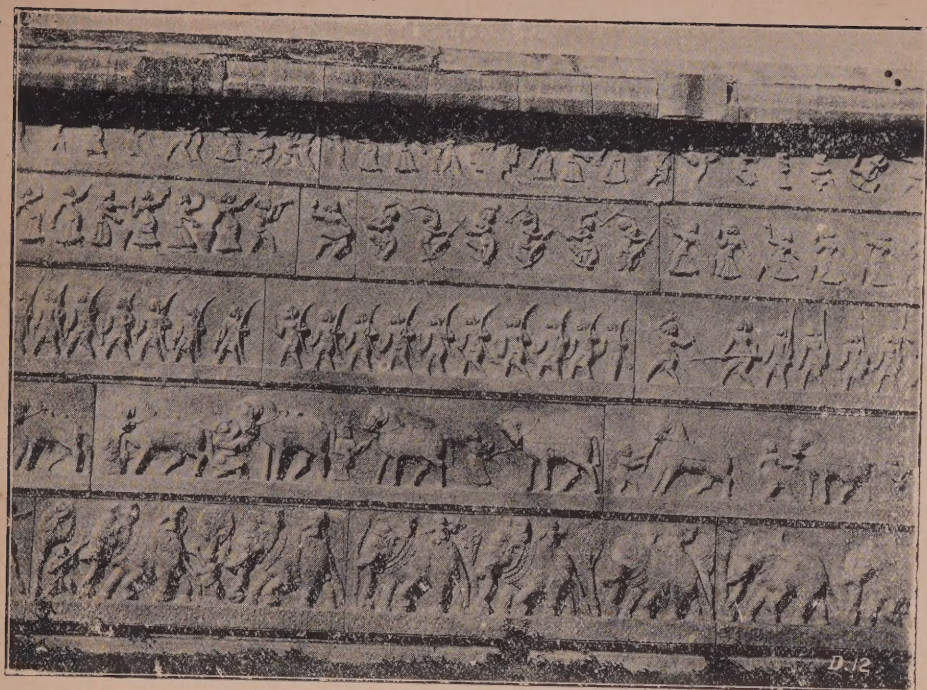


(A) Shrine built into the east wall, Srīsailam.



(B) Panel representing a king carved on the east wall, Srīsailam.

PLATE XI.



(A) Bas-reliefs on the outer-enclosure wall of the Hazāra Rāma Temple at Hampi.



(B) Bas-reliefs on the outer-enclosure wall of the Srīsailam Temple.

PLATE XII.



(A) Procession of Giraffes and Camels, Srīsailam.



(b) Hunting Scene, Srīsailam.

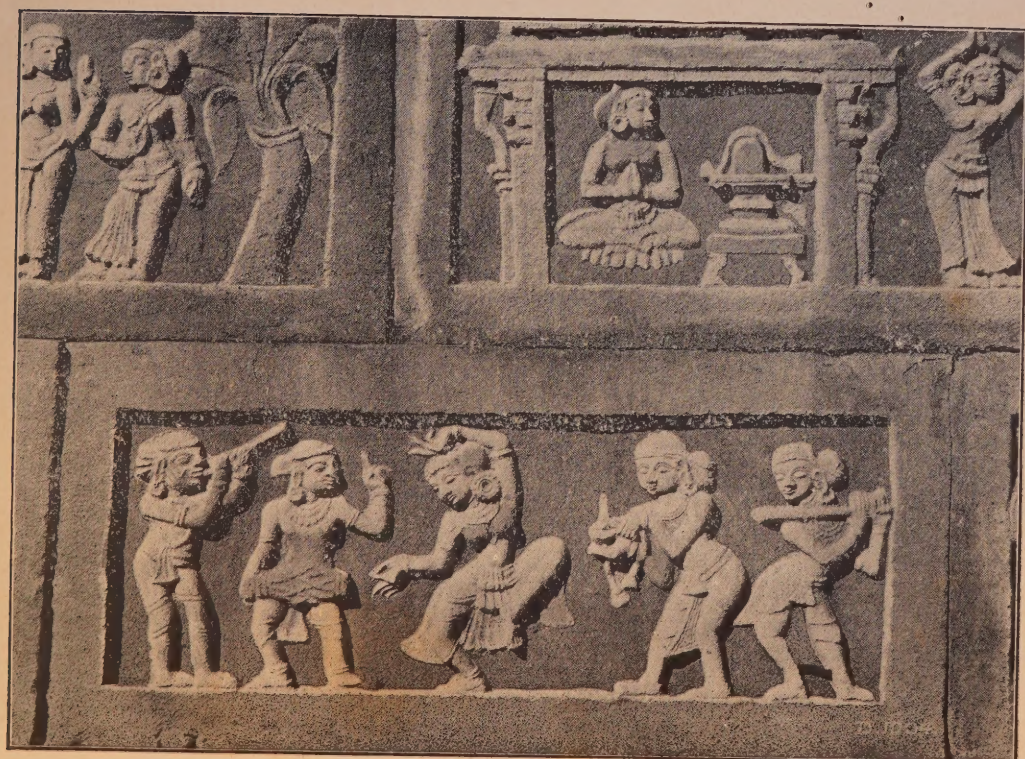


(c) Mounted Archers, Srīsailam.

PLATE XIII.



(A) Procession of Soldiers, Srisailam.



(B) A Dancing Girl and Musicians, Srisailam.

PLATE XIV.



(A) Group of Dancing Girls, Srīsailam.



(B) Bhikshātana, Srīsailam.



PLATE XV.



(A) Siva as a Bridegroom, Srīśailam.



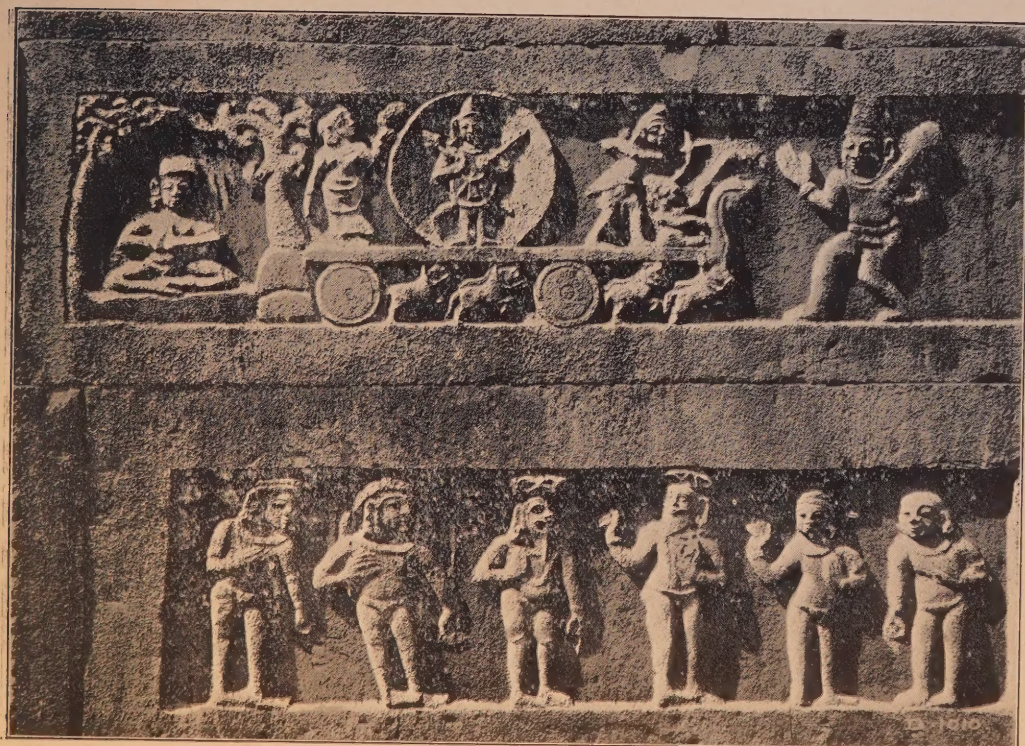
(B) Visvakarma, Srīśailam.



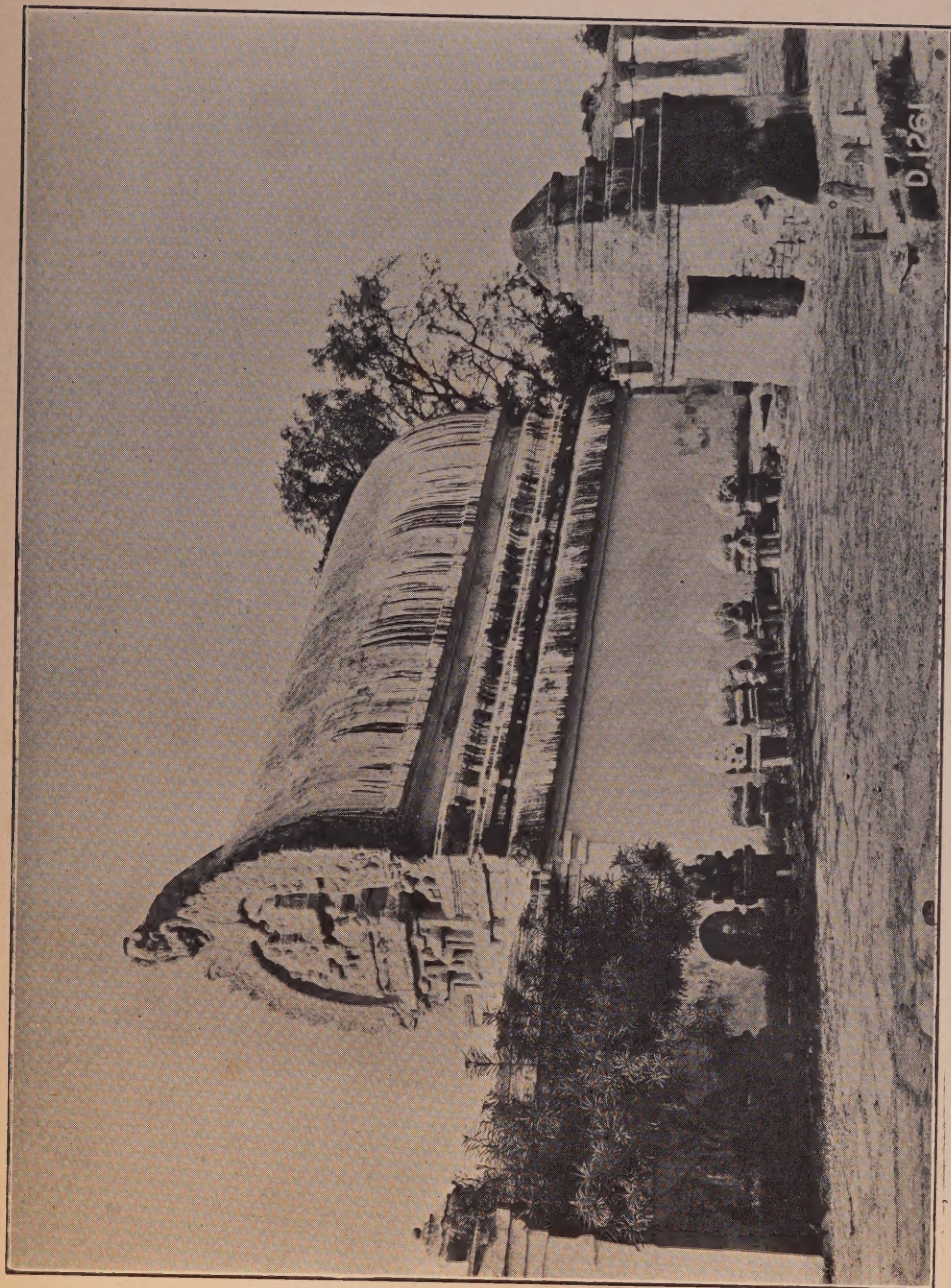
PLATE XVI.



(A) Arjuna's Penance, Srīsaīlam.



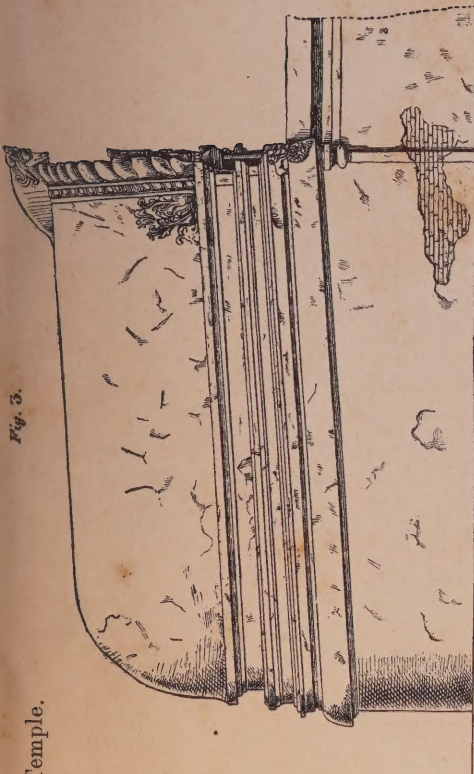
(B) Sūrya the Sun God, Srīsaīlam.



The Kapotēsvara Temple at Chezaria.

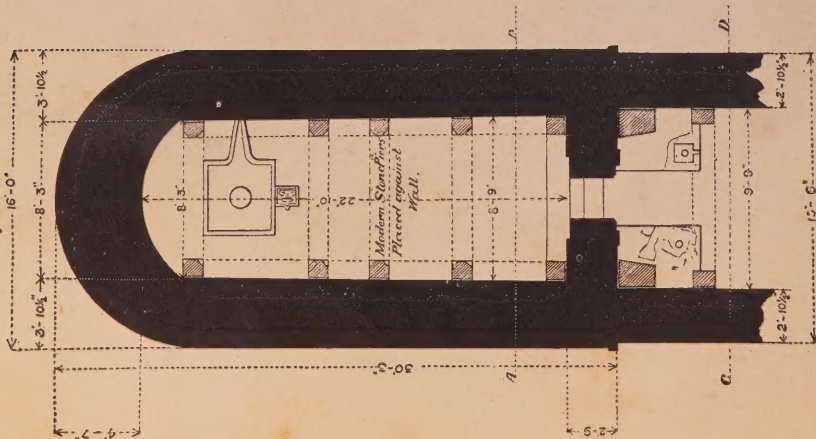
Plan and Section of the Chezarla Temple.

Fig. 3.



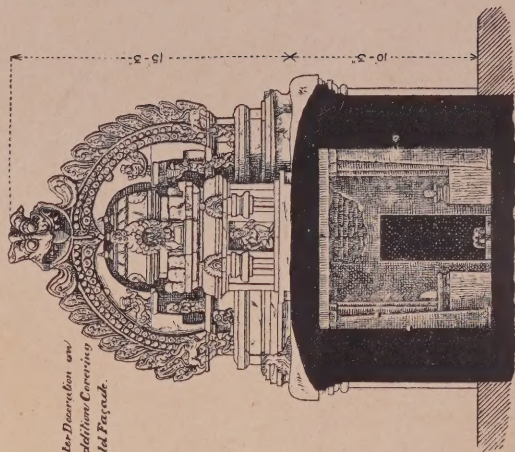
Ground Plan

Fig. 1.



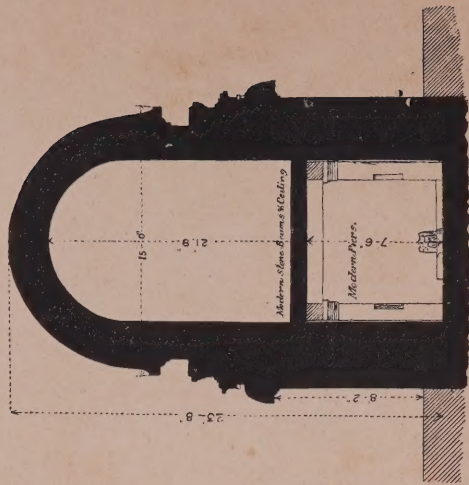
Section through C.D.

Fig. 2.



Section through A.B.

Fig. 3.



Scale of 10' 5' 10' 20' 30' 40' 50 Feet.



4.9½

12' 9' 6' 3' 1' 2' 3' 4 Feet.

Detail of doorway of the Virabhadra Temple at Chezarla.

Government of Madras

HOME DEPARTMENT (EDUCATION)

G.O. No. 1256, 21st September 1918

**Annual Report of the Superintendent, Archæological Survey,
for 1917-1918**

Recording, with remarks, the —.

READ—the following paper :—

Letter—from A. H. LONGHURST, Esq., Superintendent, Archæological Survey,
Southern Circle, Madras.

To—the Secretary to Government, Home (Education) Department.

Dated—Kotagiri, the 15th July 1918.

No.—382.

I have the honour to submit herewith in duplicate the Annual Progress Report of this department for the year 1917-1918.

2. As the two sets of photographs taken during the year were almost ready for submission at the time of receipt of G.O. No. 612, Home (Education), dated the 11th May 1918, they are submitted separately this year.

3. The reports on the condition of ancient monuments from the Superintending Engineers of I to VII Circle are submitted separately in typewritten copy.

Order—No. 1256, Home (Education), dated 21st September 1918.

Recorded.

2. The report, which gives much interesting information, shows that the Archæological department has done useful work during the year.

3. Copies of the report and the photographs referred to in Appendix A will be forwarded to the Right Hon'ble the Secretary of State for India.

(True extract)

R. RAMACHANDRA RAO,
Secretary to Government.

To the Superintendent, Archæological Survey.
„ the Assistant Archæological Superintendent for Epigraphy.
„ the Superintendent, Government Museum.
„ the Superintendent, Government Press.
„ all Collectors.
„ the Public Works Department.
„ the Home (Miscellaneous) Department.
„ the Local and Municipal Department.
„ the Government of India, Department of Education (with C.L.).
„ the Director-General of Archæology (with C.L.).
„ the Chief Commissioner of Coorg (with C.L.).

Editors' Table.

ANNUAL REPORT

OF THE

ARCHÆOLOGICAL DEPARTMENT

SOUTHERN CIRCLE, MADRAS

FOR THE YEAR

1918-1919



MADRAS

PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS

1919

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ANNUAL PROGRESS REPORT
OF THE
ARCHÆOLOGICAL SURVEY DEPARTMENT
SOUTHERN CIRCLE, MADRAS

FOR THE YEAR 1918-1919

PART I.—ADMINISTRATIVE

Work at Headquarters

Owing to ill-health I was compelled to take three months' privilege leave during the year under report and M.R.Ry. Rao Sahib H. Krishna Sastri Avargal, the Assistant Archæological Superintendent for Epigraphy, was placed in charge of the current duties of this office. He assumed charge on the 12th August and handed over charge to me on the 12th November 1918.

The services of M.R.Ry. S. N. Apparao Mudaliyar, head photographer and draughtsman of this office, were again extended for a further period of one year from the 7th December 1918. I regret to report the death of A. Jaganatha Rao, second photographer of this office, an excellent photographer and a keen worker. C. R. Gopal Pillai has been appointed as third photographer on probation for six months.

2. *Preparation of drawings.*—Six new drawings were prepared and four unfinished pencil drawings were inked in and completed and several tracings of plans were made to serve as office records. During the rest of his time the head photographer and draughtsman was on tour with me in camp.

3. *Photography.*—For the benefit of tourists and visitors to the 'Seven Pagodas' and 'Hampi Ruins', I had an album of photographs placed in the rest-houses at these two places last year, and this has been the means of increasing the sale of photographs of these two famous groups of ancient monuments. Altogether 21 applications for photographs were received from the public and 190 photographs were supplied at a total cost of Rs. 184-10-0 which has since been received and paid into the Bank of Madras to the credit of Government. A descriptive list of the photographs taken during the year under report will be found in Appendix A.

4. *Excavation works.*—Owing to my being absent on three months' leave no time was found available for work of this nature as my time has been fully occupied with inspection work since my return to duty.

5. *Treasure trove.*—The following list of treasure trove cases were submitted to this office for an opinion as to whether any portion of the treasure should be acquired on behalf of Government for the Madras Museum:—

Serial number.	Find spot.	Nature of treasure.	Nature of discovery.	Remarks.
1	Tanjore, district, Nannalam taluk, Kilapudanur village.	Six metal images of good workmanship and in fair condition representing Nataraja, two Amman figures, Chandrasekaramurti, Sambandamurti, and Manikka-vachaka.	Accidentally discovered by coolies digging earth. Presumably purposely buried for safety during the Muhammadan invasion of South India.	Recommended for acquisition.
2	Tanjore district, Negapatam taluk, Okkur village.	Six metal images of good workmanship and in fair condition representing Nataraja, two Amman figures and three Siva images.	Do.	Do.
3	South Arcot district, Villupuram taluk, Tiruvakkarai village.	Stone image of Mariamma in sitting posture 3½ feet in height, crude workmanship and of no special interest.	Found in a field	Not worth acquiring.
4	Tanjore district, Negapatam taluk, Nilapadi village.	Five metal images of good workmanship and in fair condition representing two Amman figures, Perumal, Alvar with pedestal and Krishna.	Discovered by coolies while digging earth for building purposes. Presumably, buried for safety in time of invasion.	Recommended for acquisition.
5	North Arcot district, Cheyyar taluk, Melakovalavedu village.	Two stone images of Vishnu and female figure of good workmanship and in good condition.	Discovered in a field while ploughing the land. No remains of a temple were found near the find spot.	Do.
6	North Arcot district, Vellore taluk, Veppambatti village.	A stone image of Parvati two feet in height, of good workmanship and in fair condition.	Reported ownerless and uncared for.	Do.
7	Chingleput district, Conjeevaram taluk, Sevili-medu village.	Five metal images of good workmanship and in fair condition representing a group consisting of Siva and Parvati, Nataraja, Chandrasekaramurti, Krishna and an Amman figure.	Discovered while digging the foundations of the Kailasnatha temple in the village.	Do.
8	Nellore district, Repur taluk, Alturti village.	Two copper images of Virabhadra and an Amman figure. Fine workmanship and in fair condition.	Found by coolies digging in a field. Presumably buried for safety and forgotten.	Do.
9	Tanjore district, Negapatam taluk, Erayangudi village.	Four metal images in fair condition representing Ganessa, Sambandamurti, Valliamman and a Pidari.	Do.	Do.

6. *Tours.*—As per the orders of the Government of Madras contained in G.O. No. 1452, Public, dated the 28th November 1912, a monthly diary giving the dates and other particulars of all tours undertaken by me and my establishment each month has already been submitted to and approved by the local Government. Therefore it appeared unnecessary to again repeat this information in detail in my annual reports. So instead of publishing a copy of my monthly diary in my annual reports, I have briefly stated the total number of days spent on tour and given the names of the districts visited each year. This procedure has now been followed during the last six years and up to the present approved by the Government of India and the

Director-General of Archaeology. This year, however, I have received instructions from the Government of India as advised by the Director-General of Archaeology, that in future, I am to publish a copy of my monthly diary in my annual reports:—

Statement of tours undertaken during 1918-19.

Date and hour of journey.			Route.		Date and hour of journey.			Route.	
			From	To				From	To
April 1918.									
1st	to	3rd	Halt at Amaravati.		10th	17th	Halt at Chilkana-		
(4-0)	4th	(8-0)	Amaravati.	Guntur.	18th	(11-0)	hatti.		Mariammanahalli.
(9-0)		(11-0)	Guntur.	Narasaraopet.	(9-0)		Chilkanahatti.		
5th		6th	Halt at Narasaraopet.		18th	19th			
	7th		Narasaraopet.	Chejerla.	(11-8)	(9-50)	Mariammanahalli.		Madras.
(6-0)		(11-0)	Narasaraopet.		February 1919				
(13-0)		(19-0)	Chejerla.	Narasaraopet via,	3rd	4th			
	8th			Nakarikallu.	(20-15)	(19-20)	Madras.		Tinnevely Bridge.
	9th		Halt at Narasaraopet.		4th				
(6-30)		(9-45)	Narasaraopet.	Mangalagiri.	(19-30)	(20-0)	Tinnevely Bridge.		Palamecottah.
(10-0)		(11-0)	Mangalagiri.	Nidamāru and back.	5th				
9th		10th			(10-0)	(16-0)	Palamecottah.		Manur and back.
(21-30)		(10-45)	Mangalagiri.	Madras.	6th		Halt at Palameotta.		
15th		16th			7th				
(18-15)		(12-52)	Madras.	Hospet.	(7-0)	(7-15)	Palamecottah.		Tinnevely Bridge.
	16th				7th	8th			
(13-30)		(14-30)	Hospet.	Hampi.	(7-30)	(7-40)	Tinnevely Bridge.		Madras.
(16-0)		(16-30)	Hampi.	Kamalapur.	15th	16th			
	17th				(18-0)	(16-0)	Madras.		Seven Pagodas.
(12-30)		(13-30)	Kamalapur.	Hospet.	17th	25th	Halt at Seven Pagodas.		
17th		18th			26th		Chingleput.		Madras.
(14-30)		(9-30)	Hospet.	Madras.	(1-0)	(5-45)			
22nd		24th			(6-0)	(7-40)			
(20-15)		(14-49)	Madras.	Kadakavur.	March 1919.				
	24th				3rd	4th			
(14-50)		(15-30)	Kadakavur.	Anjengo.	(20-15)	(7-55)	Madras.		Koradacheri.
25th		26th	Halt at Anjengo.		4th				
27th		29th			(8-0)	(12-0)	Koradacheri Rail-		Tiruvadavayil and
(6-0)		(7-40)	Anjengo.	Madras.			way Station.		back.
					(12-20)	(14-5)	Do.		Tanjore.
November 1918.									
14th		15th			4th	5th			
(17-0)		(8-55)	Madras.	Masulipatam.	(21-10)	(7-40)	Tanjore.		Madras.
15th		16th			7th				
(17-50)		(10-45)	Masulipatam.	Madras.	(12-0)	(18-24)	Madras.		Chandragiri via
20th		21st							Arkonam and
(18-15)		(16-0)	Madras.	Hampi via Hospet					Renigunta.
22nd		30th	Halt at Hampi.		8th		Halt at Chandra-		
December 1918.									
1st			Halt at Hampi.		9th		giri.		
(7-0)		(9-0)	Hampi.	Hospet.	(6-0)	(17-45)	Chandragiri.		Madras.
3rd		4th			13th				
(14-30)		(9-30)	Hospet.	Madras.	(13-0)	(19-47)	Egmore.		Tindivanam.
5th		6th			(20-0)	(23-0)	Tindivanam.		Shanikulam.
(18-15)		(12-52)	Madras.	Hospet.	14th	31st	Halt at Shanikulam		
7th		8th	Halt at Hospet.				Inspection of		
	9th						Gingee Fort,		
(15-0)		(16-20)	Hospet.	Mariammanahalli.			Brahmadesam,		
(17-0)		(19-0)	Mariammanahalli.	Chilkanahatti.			Mandagapattu		
							Panamalai, Dala-		
							vanur, Singava-		
							ram and Siruka-		
							dambur.		

7. *Tour programme for 1919-20.*—A list of the archaeological works proposed to be undertaken during the year 1919-20 is given in Appendix B. I shall endeavour to inspect as many of these works as possible and in addition visit all those places in Southern India containing examples of Pallava architecture in order to obtain material for a work on that subject that I am now engaged upon, the first part of which will be found in Part II of this report.

8. *Standard List of Ancient Monuments*.—Since the publication of the revised List of Ancient Monuments dated April 1917, the following monuments have been (a) added, (b) declared protected and (c) deleted :—

A.—List of new monuments added in the list.

Taluk.	Locality.	Name of monument.	Ownership.	Reference concerning Government Order.
<i>Ganjām District.</i>				
Kudala	Atagada	Rock inscription at Gridhimira (Fort Hill) near the old fort.	Private ..	G.Os. Nos. 1159, Home (Education), dated 8th September 1917 and 1367, Home (Education), dated 31st October 1917.
<i>Vizagapatam District.</i>				
Nowrangapur ..	Pappadahandi ..	Nilakantesvara temple	Do. ..	G.O. No. 312, Home (Education), dated 14th March 1919.
<i>Kistna District.</i>				
Bezwada	Bezwada	Kiratarjuna pillar on the Indrakila hill.	Government ..	G.O. No. 238, Home (Education), dated 22nd February 1917.
<i>Bellary District.</i>				
Hospet	Hampi Ruins ..	Bhima's gateway to the east of Ganagitti Jain temple.	Do. ..	G.O. No. 1057, Home (Education), dated 16th August 1918.
Do.	Do.	Jain temple with inscriptions, north-east of elephant stables.	Do. ..	G.O. No. 154, Home (Education), dated 5th February 1919.
Do.	Do.	Ruined ear street in front of Hazara Rama temple.	Do. ..	Do.
Do.	Do.	Bhojana Sala or pilgrims' feeding place near the Octagonal Pavilion on Hampi road.	Do. ..	Do.
Do.	Do.	Two small Siva temples with inscriptions to the east of Pattabirama temple.	Do. ..	Do.
Do.	Do.	Ruined tank to the north-east of Pattabirama temple.	Do. ..	Do.
Do.	Do.	Two pillars and a group of mortar wheels outside Zenana Enclosure.	Do. ..	G.O. No. 249, Home (Education), dated 26th February 1919.
Do.	Do.	Basement of a large ruined building opposite to Muhammadan mosque and also the platform north-east corner of the Dannaik's enclosure.	Do. ..	
Do.	Do.	Water tower of the city of Vizayanagar.	Do. ..	
<i>Tinnevely District.</i>				
Sankaranayinar-koyil.	Sendamaram ..	Old Siva temple containing Pandya inscriptions.	Private ..	G.O. No. 69, Home (Education), dated 15th January 1917.
Do.	Tirumalaipuram.	Two rock-cut caves with inscriptions.	Do. ..	Do.
Do.	Malayadikurichi.	A rock-cut shrine containing a linga and old Pandya inscriptions.	Do. ..	Do.
<i>Chittoor District.</i>				
Chendragiri ..	Mangapuram ..	Venkatesvara (Vishnu) temple ..	Government ..	G.O. No. 446, Home (Education), dated 6th April 1918.
<i>South Arcot District.</i>				
Villupuram ..	Mandagapattu ..	Rock-cut Pallava temple	Do. ..	G.O. No. 573, Home (Education), dated 9th May 1919.
Do.	Brahmadesam ..	Brahmesvara temple	Private ..	G.O. No. 576, Home (Education), dated 9th May 1919.
Gingee	Dalavanur ..	Rock-cut Pallava temple	Government ..	G.O. No. 574, Home (Education), dated 9th May 1919.

B.—Monuments declared as Protected Monuments.

No.	District.	Taluk.	Locality.	Name of monument.	Ownership.	Reference concerning Government Orders.
26	Kistna ..	Ellore ..	Guntupalle ..	Buddhist Chaityas, Stupas and rock-out caves.	Zamindari ..	G.O. No. 560, Home (Education), dated 5th May 1919.
58	Anantapur.	Hindapur ..	Gorantla ..	Madhavaraya temple.	Government.	G.Os. Nos. 10, Home (Education), dated 5th January 1918, 162, Home (Education), dated 11th February 1918, and 511, Home (Education), dated 20th April 1918.
259A	Nellore ..	Udayagiri ..	Udayagiri ..	Ranganayaka temple.	Do.	G.Os. Nos. 237, Home (Education), dated 22nd February 1917, 816, Home (Education), dated 18th June 1917, and 1125, Home (Education), dated 31st August 1917.
259B	Do. ..	Do. ..	Do. ..	Krishna temple with gopuram, kalyana mandapa and masonry-built tank.	Do.	
313	Chingleput.	Conjeeveram.	Conjeeveram.	Matangesvara temple.	Private ..	G.O. No. 352, Home (Education), dated 18th March 1918.
315	Do.	Do.	Do.	Muktesvara temple.	Do. ..	Do.
488	North Arcot.	Wandiwash.	Siyyamangalam.	Rock-out temple and sculptures.	Do. ..	G.Os. Nos. 3, Home (Education), dated 3rd January 1918, and 379, Home (Education), dated 20th March 1918.
492	Do	Do.	Kilputtur ..	Svayambunatha temple.	Do. ..	Do.
509A	South Arcot.	Chidambaram.	Porto Novo.	Roman Catholic Portuguese church.	Do. ..	G.O. No. 1304, Home (Education), dated 2nd October 1918.
383A	Tinnevely..	Ambasamudram.	Tiruvallivaram.	Valisvara temple ..	Government.	G.Os. Nos. 1659, Home (Education), dated 23rd December 1918, and 259, Home (Education), dated 1st March 1919.
548A	Tanjore ..	Nannilam ..	Tiruvadavayil.	Punyanatha (Siva) temple.	Private ..	G.O. No. 521, Home (Education), dated 25th April 1919.

C.—Monuments deleted from the list.

Serial number.	District.	Taluk.	Locality.	Name of monument.	Reference concerning Government Orders.
51	Guntūr ..	Sattenapalle ..	Daranikota.	Kuchidibba and Nakkadibba.	G.O. No. 487, Home (Education), dated 16th April 1918.
189	Cuddapah ..	Siddhavattam.	Rajampet ..	Ancient well 'Bogandani Bavi.'	G.O. No. 872, Home (Education), dated 3rd July 1918.
406	Tinnevely..	Tinnevely ..	Manur ..	Rajagopala temple ..	G.O. No. 434, Home (Education), dated 5th April 1919.

9. *Conservation.*—A list of the archæological works undertaken by the Public Works Department during the year under report is given in Appendix C. The allotment for the year was Rs. 25,000 and a total sum of Rs. 19,887-0-1 was spent up to the 31st March 1919. The sum of Rs. 1,000 provided for excavation works was surrendered for the reasons given above; the other surrenders were made at the discretion of the Superintending Engineers concerned. A list of the conservation works proposed for 1919-20 is given in Appendix B.

Good progress is being maintained with the improvements to roads at Hampi, Gingee and the Seven Pagodas. Detail conservation notes on these places have already been submitted to Government and there is no necessity to again repeat this information here.

The special repairs to the two palaces at Chandragiri are progressing favourably on the lines proposed in my printed conservation notes already submitted to Government. The special repairs proposed in my conservation notes on the Buddhist

monuments at Guntupalle, the Narasimha temple at Vinukonda, Penukonda Fort, the Jaina temple at Danavalapad, Gooty Fort, the Arsenal in Tanjore Palace and Wandiwash Fort have all been completed. The repairs to the Hill Fort at Udayagiri proposed in my printed conservation notes already submitted are still in progress. The remaining conservation works undertaken are shown in Appendix C and call for no special mention here.

10. *Publications.*—In 1916 Sir John Marshall, the Director-General of Archæology in India, proposed to the Government of Madras that I should be requested to prepare a standard work on "*South Indian Architecture.*" The Government has now asked me to commence this work at once, and I have agreed to this proposal. Sir John Marshall has suggested that I should start the work with a history of "*Pallava Architecture,*" the earliest Hindu architecture found in the Southern India. As no extra time or funds have been sanctioned for the work, it will have to be done during the hill recess and published in instalments in my annual reports until finished. The work can then be published in book form at very little cost as the necessary blocks for the illustrations will thus be available without additional expenditure to Government. During the last few years I have been collecting material for this work and now have sufficient to make a start in Part II of this report with a history of "*Pallava Architecture,*" and I hope to complete the subject in my next annual report, but the historical portion of the work involves a vast amount of reference work which takes considerable time.

11. *Annual expenditure.*—The expenditure of this department during 1918-19 has been as follows:—

	RS.	A.	P.
Salary of the Superintendent	8,850	9	6
Pay of the establishment	3,810	8	9
Travelling allowance	2,634	2	6
Contract contingent grant — Supplies and services	642	13	6
Contingencies	719	15	8
Non-contract contingent grant — Supplies and services.. .. .	702	1	1
Contingencies	1,800	0	0
Personal allowance to establishment in lieu of compensation for dearness of food, and war allowance	310	9	0
Total	19,470	12	0

MADRAS,
31st March 1919.

A. H. LONGHURST,
Superintendent, Archæological Survey.

APPENDIX A.

LIST OF PHOTO-NEGATIVES PREPARED DURING 1918-19.

CLASS A.

Primitive Stone Monuments and Antiquities.

Serial number.	Size.	Subject.	Locality.	District.
A. 524	Full	Rock-cut beds in the cave	Kavakkad	South Arcot.

CLASS C.

Jain Art and Architecture

Serial number.	Size.	Subject.	Locality.	District.
C. 106	Full	Jain figure at the second entrance of the Siva temple.	Tiruvalanjai ..	Tanjore.
C. 107	Do.	Rock carvings of twelve Jaina saints ..	Sirukadambur ..	South Arcot.

CLASS D.

Hindu Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
D. 1268	Do.	Interior view of Sri Nataraja temple, from south.	Chidambaram ..	South Arcot.
D. 1269	Do.	Southern and western interior view of Nataraja temple.	Do. ..	Do.
D. 1270	Do.	Northern interior view of Nataraja temple.	Do. ..	Do.
D. 1271	Do.	Entrance to Govindaraja Perumal temple within Nataraja temple.	Do. ..	Do.
D. 1272	Do.	Do. do.	Do. ..	Do.
D. 1273	Do.	Navanita Ganapati in a pillar of the Rajasabai (thousand-pillared mandapa in Nataraja temple).	Do. ..	Do.
D. 1274	Do.	Patanjali and Vyagrapada in Nataraja temple.	Do. ..	Do.
D. 1275	Do.	Stone images of Perumal with amman discovered in treasure trove case.	Melkoyalavedu ..	North Arcot.
D. 1276	Do.	Stone image of Parvati discovered in a treasure trove case.	Veppambatti ..	Do.
D. 1277	Do.	Hundred-pillared mandapa in Varadaraja temple.	Conjeeveram ..	Chingleput.
D. 1278	Do.	Varaha and Varadaraja in a pier of Varadaraja temple.	Do. ..	Do.
D. 1279	Do.	Shrine of the goddess, Varadaraja temple.	Do. ..	Do.
D. 1280	Do.	Image of Chitrageeta in Chitrageeta temple.	Do. ..	Do.
D. 1281	Do.	Interior view of Kamakshi Amman temple.	Do. ..	Do.
D. 1282	Do.	Adi Sankaracharya in Kamakshi Amman temple.	Do. ..	Do.
D. 1283	Do.	Karikkal Chola in Ekambaranatha temple.	Do. ..	Do.
D. 1284	Do.	Chandrasekhara discovered in a treasure trove case.	Sevilimedu ..	Do.
D. 1285	Do.	Sundaramurti discovered in a treasure trove case.	Do. ..	Do.
D. 1286	Do.	Somaskanda discovered in a treasure trove case.	Do. ..	Do.
D. 1287	Do.	Nataraja discovered in a treasure trove case.	Do. ..	Do.
D. 1288	Do.	Central shrine of Ennambur temple ..	Ennambur ..	Tanjore.
D. 1289	Do.	Vinayaka with his two consorts in Sveta Vinayaka temple.	Tiruvalanjai ..	Do.
D. 1290	Do.	South view of Sveta Vinayaka temple ..	Do. ..	Do.

CLASS D—cont.

Hindu Art and Architecture—cont.

Serial number.	Size.	Subject.	Locality.	District.
D. 1291	Full	North view of Vinayaka shrine	Tiruvallanjuli	Tanjore.
D. 1292	Do.	Metal images discovered in a treasure trove case.	Vadakadambankudi	Do.
D. 1293	Do.	Metal images discovered in a treasure trove case.	Neelapadi	Do.
D. 1294	Do.	General view of ruined tank near Pattabirama temple, north-east view.	Hampi	Bellary.
D. 1295	Do.	General view of ruined tank near Pattabirama temple, south-east view.	Do.	Do.
D. 1296	Do.	Detail of pillars of the veranda of the ruined tank near Pattabirama temple.	Do.	Do.
D. 1297	Do.	Ruined Ganesa and Siva temples to the east of Pattabirama temple.	Do.	Do.
D. 1298	Do.	Inscribed slab in front of ruined Ganesa and Siva temples to the east of Pattabirama temple.	Do.	Do.
D. 1299	Do.	Main gateway to Siva temple	Timmalapuram	Do.
D. 1300	Do.	Main gateway to Mallikarjuna temple	Do.	Do.
D. 1301	Do.	Shrine chamber in Mallikarjuna temple	Do.	Do.
D. 1302	Do.	Metal images of Virabhadra and amman discovered in a treasure trove case at Alturatti.	Repur	Nellore.
D. 1303	Do.	Dancing maid with fruit and bunch of flower on hand in Vishnu temple.	Krishnapuram	Tinnevely.
D. 1304	Do.	Karna with bow and arrow in Vishnu temple.	Do.	Do.
D. 1305	Do.	Korava eloping with a princess on shoulders pursued by a prince and by a minister's son in Vishnu temple.	Do.	Do.
D. 1306	Do.	Arjuna with Pasupatastra in Vishnu temple.	Do.	Do.
D. 1307	Do.	Another dancing maid in Vishnu temple.	Do.	Do.
D. 1308	Do.	General view from east of the Panyanatha temple.	Tiruvadavayil	Tanjore.
D. 1309	Do.	Interior view of the courtyard of the Panyanatha temple.	Do.	Do.
D. 1310	Do.	Detail of the courtyard of the Panyanatha temple.	Do.	Do.
D. 1311	Do.	Image of Ganesa in Panyanatha temple	Do.	Do.
D. 1312	Do.	Small shrine outside the compound of the Panyanatha temple.	Do.	Do.
D. 1313	Do.	View of the facade of the Pallava temple.	Mandagapattu	South Arcot.
D. 1314	Do.	Detail of carved doorkeepers of the Pallava temple.	Do.	Do.
D. 1315	Do.	View of facade of the Pallava temple	Dalavanur	Do.
D. 1316	Do.	Detail of pillars of the Pallava temple	Do.	Do.
D. 1317	Do.	Detail of doorkeepers of the Pallava temple.	Do.	Do.
D. 1318	Do.	South-west general view of the Pallava temple.	Panamalai	Do.
D. 1319	Do.	Detail of architectural ornament of the Pallava temple.	Do.	Do.
D. 1320	Do.	Detail of two stone images of dwarfs of the Pallava temple.	Do.	Do.
D. 1321	Do.	Detail of prismatic linga of the Pallava temple.	Do.	Do.
D. 1322	Do.	General view of Stūpi of the Brahmesvara temple.	Brahmesam	Do.
D. 1323	Do.	Showing condition of the compound walls of the Brahmesvara temple.	Do.	Do.
D. 1324	Do.	Metal image of Ganesa at Brahmesvara temple.	Do.	Do.
D. 1325	Do.	Metal images of Ganesa and Trisulam at Brahmesvara temple.	Do.	Do.
D. 1326	Do.	General view of the Chandramaulisvara temple.	Do.	Do.
D. 1327	Do.	General view of the Pallava temple	Melacheri	Do.
D. 1328	Do.	Modern stone bull outside the Pallava temple.	Do.	Do.
D. 1329	Do.	General view of the Ranganatha temple	Singavaram	Do.
D. 1330	Do.	Arjuna's penance before repairs	Mahabalipuram	Chingleput.
D. 1331	Do.	Front elevation of Pallava temple	Trichinopoly	Trichinopoly.
D. 1332	Do.	Detail of pillars of Pallava temple	Do.	Do.
D. 1333	Do.	Detail of doorkeepers of Pallava temple	Do.	Do.
D. 1334	Do.	Image of Siva as Gangadhara of Pallava temple.	Do.	Do.
D. 1335	Do.	Front elevation of Pallava temple	Mahendravadi	North Arcot.
D. 1336	Do.	Detail of front entrance of Pallava temple	Do.	Do.
D. 1337	Do.	Detail of ornament on the pillars of Pallava temple.	Do.	Do.
D. 1338	Do.	Detail of shrine entrance showing the doorkeepers of Pallava temple.	Do.	Do.

CLASS E.

Muhammadian Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
E. 54	Full	East view of Abdul Mahal	Abdullapuram	North Arcot.
E. 55	Do.	North view of Abdul Mahal	Do.	Do.

CLASS G.

Historical Forts and European Monuments.

Serial number.	Size.	Subject.	Locality.	District.
G. 195	Full	Main gateway of Port and Customs office.	Masulipatam	Kistna.
G. 196	Do.	View of the old Arsenal in Port and Customs office.	Do.	Do.
G. 197	Do.	General view of the Port and Customs office from outside.	Do.	Do.
G. 198	Do.	Old Belfry outside the Port and Customs office.	Do.	Do.

APPENDIX B.

List of Archæological works proposed to be undertaken during the year 1919-20.

Serial number.	District.	Locality.	Name of monument and nature of work.	Grant for 1919-20.
			<i>First Circle.</i>	rs.
1	Ganjām	Jaugada	Annual repairs to the Asoka rock inscriptions.	30
2	Do.	Kottakolla	Annual repairs to the Siva temples on Brudhakolla hill beyond the village boundary of Kottakolla.	100
3	Vizagapatam	Sankaram	Annual repairs to Buddhist monastery	70
4	Do.	Do.	Pay of watchman for Buddhist monastery.	84
5	Do.	Ramatirtham	Annual repairs to Buddhist monastery	100
6	Do.	Do.	Pay of watchman for Buddhist monastery.	84
			<i>Second Circle.</i>	
7	Kistna	Bezwada	Annual repairs to Akkanna Madanna caves.	1
8	Do.	Do.	Annual repairs to the twin caves	2
9	Do.	Do.	Annual repairs to the caves west of Bezwada Hill.	1
10	Do.	Do.	Annual repairs to Govinda cave	1
11	Do.	Mogalarajapuram	Repairs to the caves on the hill	5
12	Do.	Ghantasala	Repairs to the Jalakesavara and Visvesvara temples.	300
13	Do.	Bandar	Repairs to the Dutch cemetery	45
14	Do.	Guntupalle	Repairs to the Buddhist caves	50
15	Do.	Arugolem	Repairs to the mounds containing Buddhist remains.	10
16	Guntūr	Amaravati	Pay of watchmen for Buddhist stupas	60
			<i>Third Circle.</i>	
17	Anantapur	Penukonda	Pay of watchmen for ancient monuments at Penukonda.	180
18	Do.	Do.	Repairs to the Esvara temple	50
19	Do.	Do.	Repairs to Rama temple	50
20	Do.	Anantapur	Repairs to Sir Thomas Munro's house	150
21	Do.	Gooty	Repairs to Rock Fort	250
22	Do.	Tadpatri	Repairs to Chintalaraya temple	300
23	Do.	Do.	Repairs to Ramaswami temple	100
24	Do.	Kambaduru	Repairs to Siva temple	100

List of Archæological works proposed to be undertaken during the year 1919-20—cont.

Serial number.	District.	Locality.	Name of monument and nature of work.	Grant for 1919-20.
<i>Third Circle—cont.</i>				RS.
25	Chittoor	Timmapuram	Repairs to ruined temple	100
26	Do.	Mangapuram	Repairs to Venkatesvara temple	100
27	Do.	Melpadi	Repairs to Somanatha temple	250
28	Do.	Do.	Repairs to Cholesvara temple	100
29	Do.	Sompalli	Repairs to the Sompalli temple	30
30	Do.	Gurramkonda	Repairs to the Fort	200
31	Do.	Do.	Repairs to the Mahal	300
32	Do.	Ladigam	Repairs to Nilakantesvara temple	50
33	Do.	Miniki	Repairs to Minikibanda rock	15
34	Do.	Chandragiri	Annual repairs to the Fort and places	250
35	Do.	Do.	Special repairs to the Fort and places	3,000
36	Bellary	Hampi ruins	Repairs to the old Siva temple, north-east of Vittala temple.	200
37	Do.	Do.	Repairs to octagonal bath	230
38	Do.	Do.	Repairs to the elephant stables	200
39	Do.	Do.	Repairs to domed gateway east of citadel.	80
40	Do.	Do.	Repairs to the Achutarya temple	200
41	Do.	Do.	Repairs to Krishnaswami temple	100
42	Do.	Do.	Repairs to Malyavantha Ragunatha temple.	300
43	Do.	Do.	Repairs to the Guard house in the Zenana enclosure.	100
44	Do.	Do.	Repairs to the Linga temple near Narasimha's statue.	50
45	Do.	Do.	Repairs to the pathways of Hampi ruins.	300
46	Do.	Do.	Repairs to Vittala temple	695
47	Do.	Do.	Repairs to the Muhammadan Tomb and Durgha on the road from Hospet to Kamalapuram.	100
48	Do.	Bagali	Repairs to Kallesvara temple	140
49	Do.	Magalam	Repairs to Suryanarayana temple	200
50	Do.	Nilagunda	Repairs to Bhimesvara temple	200
51	Do.	Uchchangidrug	Repairs to the Hill Fort and ruined palace.	300
52	Do.	Hadagalli	Repairs to Kallesvara temple	200
53	Do.	Hampi ruins	Repairs to group of Jain temples at Hemakutam Hill.	200
54	Do.	Thimmalapuram	Repairs to Siva temple	500
55	Do.	Do.	Repairs to Gopalakrishna temple	1,000
56	Cuddapah	Sidhout	Repairs to the Fort	900
<i>Fourth Circle.</i>				
57	Cofimbatore	Mettupudur	Repairs to the Jain temple	200
58	Malabar	Tellicherry	Repairs to the Fort	100
59	Do.	Palghat	Do.	500
60	Do.	Kodur	Repairs to Krishnamurti temple	20
61	Do.	Do.	Repairs to Kannesvara temple	25
62	Do.	Sultan's Battery	Annual repairs to Jain temple	20
63	Nilgiris, The	Hulikaldrug	Annual repairs to ruined fort	25
64	Do.	Batlada Acheni	Annual repairs to the group of sculptured dolmens.	5
65	Do.	Banagudi Shola of Jakkaneri.	Annual repairs to the group of large dolmens.	20
66	Salem	Atur	Repairs to the Hill fort	100
67	Do.	Sankaridrug	Repairs to the fort	250
68	South Kanara	Bekal	Annual repairs to the fort	1,500
69	Do.	Mangalore	Repairs to the Sultan's Battery	100
70	Salem	Namakkal	Repairs to the Hill fort	100
71	Do.	Do.	Repairs to Ranganatha temple	100
72	Do.	Do.	Repairs to Narasimha temple	150
<i>Fifth Circle.</i>				
73	Madras	Madras	Annual repairs to the old Madras Town wall.	100
74	Do.	Do.	Annual repairs to the Cornwallis Memorial.	50
75	Do.	Do.	Annual repairs to the Obelisk standing to the north of the western extremity of the old Town wall.	10
76	Do.	Do.	Annual repairs to the R.S. pillar No. 1816.	10
77	Do.	Do.	Annual repairs to the R.S. pillar No. 1793.	10
78	Do.	Do.	Annual repairs to the R.S. slab No. 1764.	10
79	Do.	Do.	Annual repairs to the tomb of Joseph Hymners and Elihu Yale.	35
80	Nellore	Udayagiri	Repairs to ancient monuments	4,000
81	Chingleput	Conjeeveram	For constructing a compound wall around Matangesvara temple.	840
82	Do.	Chingleput	Annual repairs to 'Ther Mahal'	160
83	Do.	Mahabalipuram	Watering casuarina plants at five Baths.	300
84	Do.	Do.	Conservation of ancient monuments at Seven Pagodas.	200
85	Do.	Do.	Repairs to the monuments at Seven Pagodas.	500

List of Archæological works proposed to be undertaken during the year 1919-20—*cont.*

Serial number.	District.	Locality.	Name of monument and nature of work.	Grant for 1919-20.
<i>Sixth Circle.</i>				RS.
86	Madura	Koilpatti	Maintenance of Koilpatti temple	14
87	Do.	Dindigul	Pay of watchmen for the Rock fort	90
88	Tinnevely	Adichanallur	Pay of watchmen for prehistoric remains.	90
<i>Seventh Circle.</i>				
89	North Arcot	Abdullapuram	Annual repairs to Abdul Mahal	45
90	Do.	Vellore	Annual repairs to the fort	400
91	Do.	Do.	Annual repairs to the Jalakantisvara temple in the fort.	300
92	Do.	Arcot	Pay of watchman for the Delhi gate	60
93	Do.	Vellore	Special repairs to the Jalakantisvara temple in the fort.	530
94	Do.	Siyyamangalam	Repairs to the rock-cut temple and sculptures.	830
95	Do.	Kilputtur	Repairs to the Svayambunatha temple	430
96	Do.	Brahmalesam	Removing prickly-pear from the Kudrakotisvara temple.	100
97	Do.	Nelvoy	Clearing vegetation in the Rama temple.	20
98	Do.	Sholavaram	Clearing vegetation in the Siva temple	20
99	Do.	Veppampattu	Do.	10
100	Do.	Tirakkol	Clearing vegetation in the boulder stones containing inscriptions and Jain images.	50
101	Do.	Tirumalaipuram	Clearing vegetation in the Konar temple.	10
102	Tanjore	Tanjore	Annual maintenance of Sivaganga little fort.	175
103	Do.	Do.	Repairs to the big tower in front of the Brahadesvara temple.	500
104	Do.	Do.	Repairs to the Sangitha Mahal in the Tanjore Palace.	100
105	Do.	Do.	Repairs to the Maharaja Sabha in the Tanjore Palace.	150
106	Do.	Do.	Repairs to the Status Hall in the Tanjore Palace.	30
107	Do.	Do.	Repairs to the Arsenal tower in the Tanjore Palace.	100
108	Do.	Do.	Repairs to the Krishna Vilas tank in the Tanjore Palace.	150
109	Do.	Do.	Repairs to the Jirathkhana in the Tanjore Palace.	50
110	Do.	Do.	Repairs to the two-domed hall on the west of the Sangitha Mahal in the Tanjore Palace.	100
111	Do.	Negapatam	Annual repairs to the Dutch cemetery	150
112	South Arcot	Gingee	Maintenance of four watchmen for ancient monuments at Gingee.	360
113	Do.	Do.	Special repairs to the Gingee Fort	2,000
114	.....	.....	Contingency for urgent archæological works.	3,983
				33,000

APPENDIX C.

Statement of expenditure on conservation work carried out during the year 1918-19.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1918-19.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>First Circle.</i>								
1	Ganjam	Chatrapur	Jangada (Pandiya village).	Asoke's rock inscriptions.	Fencing the compound of the monument and repairing the roof.	760	Rs. 140 0 0	
2	Do.	Goomsur	Kottakolla	Gangadara and Jagadeswara temples on Brudhakolla hills.	Extension of revetments to protect Jagadiswara temple and repacking the outstone, and flooring round the temple.	100	100 0 0	
3	Vizagapatnam.	Anakapalle	Sankaram	Buddhist remains ..	Annual repairs.—Repairs to Buddhist remains ..	50	48 0 0	
4	Do.	Do.	Do.	Do.	Pay of watchman ..	84	77 0 0	
5	Do.	Vizianagaram	Ramatirtham	Do.	Annual repairs.—Maintenance of watchman for Buddhist remains.	84	99 0 0	
6	Do.	Do.	Saripalle	Deserted temple ..	Annual repairs to the ancient monuments at Saripalle and Kannimetta.	45	40 0 0	
7	Do.	Do.	Kannimitta	Somakonda with an inscription.				
<i>Second Circle.</i>								
8	Kistna	Bezavada	Bezavada	The small cave temples west of town.	Clearing wild plants and site ..	1	1 0 0	
9	Do.	Do.	Do.	Five rock-cut cave temples on the hill.	Annual repairs.—Clearing wild plants and site ..	3	3 0 0	
10	Do.	Do.	Mogalrajapuram.	Rock-cut cave temples on the hill.	Repainting the letters on the notice boards both in English and Telugu characters. Removing wild plants and bushes.	6	6 0 0	
11	Do.	Ellore	Guntapalle	Buddhist (chaityas, stupas and rock-cut caves).	Annual repairs.—Repairs to Buddhist caves. Special repairs.—Clearing later growth of jungle in front of stupas and jungle to east of pathway leading to large group of stupas; (2) completing the masonry steps to cells of large monastery; (3) pointing the masonry steps to rock-cut temple and large monastery, these steps were built in 1917-18, with lime mortar; (4) building rough stone steps in the main pathway and grouting them with lime mortar; (5) providing boundary stones fixed in concrete and (6) providing notice board.	205	198 10 9	The outlay was incurred for completing the incomplete work of the last year. The total expenditure on the work is Rs. 952-0-9. The work is now complete.
12	Do.	Nandigama	Jaggayyapet	Buddhist remains of stupa on the hill.	Special repairs.—Plastering the pillars with lime mortar three coats.	140	129 11 0	The work is completed and the difference between the grant and outlay is due to savings on the estimate.
13	Guntur	Sattenapalli	Amaravati	Ruined Buddhist stupa and other remains.	Annual repairs.—A watcher was maintained for the work at Rs. 5 per mensem.	60	60 0 0	

Statement of expenditure on conservation work carried out during the year 1918-19—cont.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1918-19.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Second Circle—cont.</i>								
14	Guntur	Vinukonda	Vinukonda	Narasinha temple	<i>Special repairs.</i> —Removing prickly-pear and other growth around the temple. Repairing the flooring of the building by putting a layer of concrete 4" thick. Graveling the surrounding of the temple to an average width of 6 feet. Closing the leaks in the roof. Demarcating the land with Public Works Department stones and fixing a notice board.	RS. 280	RS. 280 14 7	The work is completed with an excess of Rs. 14-7
<i>Third Circle.</i>								
15	Bellary	Hospet	Hampi	Basement of Palace buildings.	Laying concrete over the basement and plastering the top to prevent the growth of vegetation completed and the basements put in order.	2,820	1,082 0 0	
16	Do.	Do.	Do.	Anantasyana temple on the road to Hospet.	Plastering the Gopuram completed	430	155 0 0	
17	Do.	Do.	Do.	Fort gateway on the Talargatta road.	The rough stone wall retaining the earth on left side in rear which collapsed was rebuilt.	120	119 0 0	
18	Do.	Do.	Do.	Pattabi Rama temple.	Painting the exposed joints of coping stone and removing of loose scattered stones done	80	76 0 0	
19	Do.	Do.	Do.	Ancient Monuments at Hampi.	Repainting the notice boards and the posts	170	166 0 0	
20	Do.	Do.	Do.	Do.	Ladders big and small have been provided for the use of watchmen.	45	47 0 0	
21	Do.	Do.	Do.	Bhima's gateway	Protection of the sides of the gate in front, removal of vegetation and pointing to joints.	120	111 0 0	
22	Do.	Do.	Do.	Tsandesvara temple.	Plastering the terrace and leaky portions and the parapet walls, grouting and pointing wide joints.	150	126 0 0	
23	Do.	Do.	Do.	Hazara Ramachandra temple.	The collapsed compound wall was repacket and protected. The coping or drop-stones pointed.	100	87 0 0	
24	Do.	Do.	Do.	Mosque in Dannaik's Enclosure.	Plastering the interior worn out portions in walls, floor and ceilings were done.	100	89 0 0	
25	Do.	Do.	Do.	Band tower in the Dannaik's Enclosure.	Plastering the worn out portions in walls and floor	45	39 0 0	
26	Do.	Do.	Do.	Muhammadian watch tower in Dannaik's Enclosure.	Plastering and pointing the walls	45	41 0 0	
27	Do.	Do.	Do.	Ancient Monuments at Hampi.	Clearance of vegetation and filling up of pits, etc.	620	589 0 0	
28	Do.	Do.	Do.	Soolai Well	Pointing the walls of the well	25	22 0 0	

Statement of expenditure on conservation work carried out during the year 1918-19—cont.

Serial number	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1918-19.	Amount sanctioned.	Actual expenditure.	Remarks.
Third Circle—cont.								
29	Bellary	Hospet	Hampi	Saraswati temple on a rocky hillock.	Plastering the inside of the gopuram and pointing to masonry where exposed.	170	124 0 0	
30	Do.	Do.	Do.	Queen's Bath	Plastering walls where worn out	140	115 0 0	
31	Do.	Do.	Do.	Octagonal pavilion ..	Plastering walls and floor and a small rough stone guard wall built to prevent bandies striking against the masonry.	85	86 0 0	
32	Do.	Do.	Do.	Ancient monuments around Hampi.	Fixing notice and name boards to monuments..	260	211 0 0	
33	Do.	Do.	Do.	Monolithic statue of Narasimha.	Concrete over the walls where vegetation was growing was laid and plastering outside walls, pointing and rough stone compound wall repacked where necessary.	185	151 0 0	
34	Do.	Do.	Do.	Roads and pathways in Hampi.	Gravel required has been collected. Spreading can be started after a shower of rains.	280	127 0 0	
35	Do.	Harpanahalli..	Nilagunda	Bhimesvara temple ..	The thick trees were uprooted and joints were plugged with mortar. The gopuram is now clear for examination, though the roots in other portions which are not exposed for examinations begin to grow.	25	15 0 0	
36	Do.	Hadagalli	Havinahad agalli.	Kallesvara temple	The leaky portions of terrace were plastered and the joints of the gopuram pointed with mortar and all vegetation growth removed.	80	46 0 0	
37	Do.	Do.	Rangapuram ..	Narasimha temple ..	The cracked stone of the roof was removed and a new one inserted.	20	20 0 0	
38	Do.	Alur ..	Halibida	Inscribed memorial pillar.	Repairs completed and completion report submitted ..	36	36 0 0	
39	Anantapur	Anantapur	Anantapur	Sir Thomas Munro's house.	Paving with Cuddapah slabs 1½" on 1" mortar including pointing with cement, removing the pan tiled roofing and relaying with one-third new pan tiles over new country wood sleepers, patch plastering, etc. work completed.	640	692 0 0	
40	Do.	Hindupur	Hindupur	Monuments in Hindupur taluk.	Renewing the paints and letters on the notice boards ..	50	25 0 0	
41	Do.	Do.	Do.	Do.	Providing new notice boards	28	27 0 0	
42	Do.	Madakasira	Madakasira	The Hill Fort	Removing vegetations in two bastions and on the steps leading up the hill levelling ground, etc.	30	30 0 0	
43	Do.	Gooty	Gooty	Hill Fort and building therein.	Annual repairs.—Maintenance of a watcher, etc., Rs. 165. Special repairs.—Rebuilding the fallen parapet wall with rough stone in mud and petty repairs to notice boards and flagstaff pillar.	235	228 0 0	
44	Do.	Do.	Do.	Malikarjuna temple.	Removing shrubs in the temple compound	5	5 0 0	
45	Do.	Penakonda	Penakonda	Rama's bastion	Providing hinges to gate, introducing the cut stones and fixing the same in cement and providing looks to the door.	14	14 0 0	

Statement of expenditure on conservation work carried out during the year 1918-19—cont.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1918-19.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle—cont.</i>								
46	Anantapur	Penukonda	Penukonda	All the ancient monuments at Penukonda.	<i>Annual repairs</i> —Employment of watchmen to look after the buildings, clearing vegetation, etc.	Rs. 170	Rs. A. P. 162 0 0	Work completed.
47	Do.	Tadpatri	Tadpatri	Rama temple.	Closing leaks in mandapam, repairs to doors and pointing with underpinning where necessary.	78	78 0 0	
48	Cuddapah	Cuddapah	Pustpagiri	Pustpagiri temple	Outlay represents payment of final bill for work done in the previous year.	..	18 0 0	
49	Do.	Jammakamadu- gu.	Danavalapad	Jain temple	Concrete roof has been provided for the shrine chamber and the existing brick walls have been repaired. Repairs to the brick mouldings and the cornice work have been completed and a wall behind the statue has been built.	300	304 0 0	
50	Do.	Siddhavattam	Vontimitta	Kodanda rama temple.	Rolled steel struts have been substituted for pillars in the first flat of main gopura on the east side and the vegetation on the masonry has been removed.	120	119 0 0	
51	Do.	Do.	Siddhavattam	Fort	The platform near the secret passage has been partly underpinned, the parapet wall over the rampart on the river side has been underpinned and plastered with mortar and trees on rampart walls removed.	200	200 0 0	
52	Chittoor	Chandragiri	Chandragiri	Chandragiri palaces.	Plastering the domes and restoring the broken parapets over the King's palace. Constructing dwarf wall on the Queen's palace with intermediate pillars, repairing balconies, restoring the cut stone work of parapet wall, balcony, etc.	790	789 0 0	The estimate is for Rs. 6,200. The work is in progress.
53	Do.	Do.	Tinnapuram	Ruined temple	No work was done in 1918-19. An estimate for Rs. 85 for providing a notice board has been sanctioned and it will be worked out this year.	85	....	
54	Do.	Vayalpad	Gurramkonda	Fort	Repairs to steps with old stones and new stones from Gate No. I to Gate No. VII and excavating side drains in gravelly soil.	200	201 0 0	
55	Do.	Madanapalle	Madanapalle Subdivision.	All ancient monuments.	Renovating the notice boards	..	7 0 0	
<i>Fourth Circle.</i>								
56	Malabar	Kottayam	Tellicherry	Fort	<i>Annual repairs</i> —Clearing vegetation and sundry repairs, such as white-washing, tarring and colour-washing.	100	95 0 0	Work completed.
57	Do.	Wynaad	Sultan's Battery.	Jain temple	<i>Annual repairs</i> —Clearing jungle and removing vegetation.	20	20 0 0	Do.
58	Do.	Palghat	Palghat	Fort	<i>Annual repairs</i> —Clearing vegetation, repairing road and plastering voids in rampart walls.	500	487 0 0	Do.

Statement of expenditure on conservation work carried out during the year 1918-19—cont.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1918-19.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Fourth Circle—cont.</i>								
59	Malabar	Walavanaad	Kodur	Kannasvara temple	<i>Annual repairs.</i> —Clearing jungle and cutting roots of trees.	Rs. 25	Rs. A. P. 13 0 0	Work completed.
60	Do.	Do.	Do.	Krishnamurti temple.	<i>Annual repairs.</i> —Clearing jungle and levelling site	20	15 0 0	Do.
61	South Kanara	Kasargod	Bekal	Fort	<i>Special repairs.</i> —Rebuilding collapsed battery and raising fallen rampart walls.	2,550	2,551 0 0	One of the two estimates has been completed.
62	Do.	Mangalore	Mangalore	Sultan's Battery situated 3 miles north of Mangalore town.	<i>Annual repairs.</i> —Repairing steps leading to the battery providing a gate at the entrance and putting up a Notice Board.	200	200 0 0	Work completed.
63	Salem	Krishnagiri	Krishnagiri	Hill Fort	Reconstructing fallen portions of rampart walls and clearing shrubs and weeds therefrom, making up steps in the way up the hill and building parapet wall close to the steps, clearing prickly-pear and bushes, etc.	300	302 0 0	Do.
64	Do.	Tiruchengode	Sankaridrug	Fort and temple on the hill.	Repairing the terraced floor and walls of the grain store; opening an arch in the entrance to the store room of the temple and clearing vegetation, shrubs, etc.	250	259 0 0	Do.
65	Do.	Atur	Atur	Remains of the fort with buildings thereon.	Removing prickly-pear from ramparts and walls, weeds and vegetation from the top of the building, underpinning the pillars and walls worn out and cleaning drains.	100	94 0 0	Do.
66	Do.	Namakkal	Namakkal	The hill	Repairs to damaged portions of fort walls, cleaning the tank opposite the temple and removal of vegetation on the walls.	100	98 0 0	Do.
67	Do.	Do.	Do.	Sri Ranganadha temple.	Reconstructing a portion of the parapet wall where fallen down, retacing the roof over the store room, plastering with cement the broken portions of wall of store-room and removing vegetation.	100	103 0 0	Do.
68	Do.	Do.	Do.	Sri Narasimha temple	Reconstructing the compound wall to a length of 32 feet, removing roof timbers of the kitchen and closing leaks and clearing site.	330	318 0 0	Do.
69	Coimbatore	Avanashi	Avanashi	Siva temple	Annual repairs such as whitewashing, etc.	450	337 0 0	Do.
70	Do.	Do.	Tirumuruganpundi.	Muruganatha temple.	Do.		134 0 0	Do.
71	The Nilgiris	Coonoor	Hutkaldrug	Ruined fort	<i>Annual repairs.</i> —Clearance of heavy jungle	25	19 0 0	Work completed
								Government grant 450
								Contribution 100
								Total 550

Statement of expenditure on conservation work carried out during the year 1918-19—cont.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1918-19.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Fourth Circle—cont.</i>								
72	The Nilgiris...	Coonoor	Battada Acheni a hamlet of three miles south-east of Kotagiri.	Group of sculptured dolmens.	Removal of rank vegetation—Annual repairs ..	Rs. 5	Rs. A. P. 5 0 0	Work completed
73	Do.	Do.	Banagudi shola of Jakkani three miles south of Kotagiri.	Group of large dolmens.	Do.	20	19 0 0	Do.
<i>Fifth Circle.</i>								
74	Madras	Madras	Madras	Old Town wall	Annual repairs ..	100	97 0 0	Work completed.
75	Do.	Do.	Do.	Cornwallis Memorial in front of the Port Office.	Do.	50	43 0 0	Do.
76	Do.	Do.	Do.	Obelisk standing to the north of western extremity of the Old Madras Town wall	Do.	10	9 0 0	Do.
77	Do.	Do.	Do.	R.S. Pillar No. 1816.	Do.	10	9 0 0	Do.
78	Do.	Do.	Do.	Do. No. 1793.	Do.	10	9 0 0	Do.
79	Do.	Do.	Do.	Do. No. 1764.	Do.	10	8 0 0	Do.
80	Chingleput	Conjeeveram	Conjeeveram	Kailasanada temple..	Special repairs: (minor such as removal of vegetation, etc.	70	52 0 0	It was thought at the time of preparing the estimate that some stones in the gopuram would have to be removed and rebuilt after removing roofs, etc., but that was found not necessary. Hence saving.
81	Do.	Do.	Do.	Mathangasvara temple.	Do. (do. do.)	30	5 0 0	
82	Do.	Do.	Kuram	Kesava temple.	Do. (do. do.)	43	48 0 0	
83	Do.	Do.	Conjeeveram	Vaikunta temple.	Special repairs painting the notice board	..	4 0 0	Estimate will be submitted short
84	Do.	Chingleput	Mahabalipuram..	Five Rathas	Annual repairs—Watering the casurina plants at Five Rathas.	270	222 0 0	
85	Do.	Do.	Do.	Ancient monuments at Seven Pagodas.	Conservation of ancient monuments	188	207 0 0	Excess due to the payment of allowance to the watchers, etc.
86	Do.	Do.	Do.	Different monuments at Mahabalipuram.	Special repairs (minor repairs)	135	131 0 0	
87	Do.	Do.	Chingleput	The Ther Mahal	Annual repairs	130	127 0 0	
88	Nellore	Udayagiri	Udayagiri	Hill Fort with ancient buildings therein.	Special repairs	700	681 3 0	Work in progress.

Statement of expenditure on conservation work carried out during the year 1918-19—cont.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1918-19.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Sixth Circle.</i>								
89	Madura	Dindigul	..	Rock Fort	Pay of watchman	Rs. 90	Rs. 89	Work completed
90	Do.	Palmi	..	Temple on Idummalai Hills.	Annual repairs.—Replacing notice boards round the Idummalai Hills.	40	45 0 0	Do.
91	Do.	Tirunangalam..	..	Koilpatti temple	Pay of a sweeper	14	18 0 0	The watchman was paid at Ra. 1-8-0 per mensem which is the prevailing market rate. This Grant overspent is trifling. This is due to the payment of grain compensation allowance at enhanced rates by the Revenue Department as also war allowance.
92	Tinnevely	Srivaikuntam..	..	Prehistoric remains	Pay of watchman	72	89 0 0	The work has been completed.
93	Trichinopoly ..	Trichinopoly	..	Main guard gate and Preston's Battery.	The rank vegetation over-grown on the walls of the gate was removed. Grouting and pointing patches were done to prevent further damages to walls. The prickly pear in the compound of the Preston's Battery was also removed.	210	211 0 0	
<i>Seventh Circle.</i>								
94	North Arcot ..	Vellore	..	Abdul Mahal	Annual repairs.—Clearing vegetation	35	36 0 0	Work completed.
95	Do.	Do.	..	Rama temple	Do.	20	3 0 0	Do.
96	Do.	Do.	..	Fort	Annual repairs.—Clearing vegetation on the Fort Rampart walls.	400	388 0 0	Do.
97	Do.	Do.	..	Hindu temple at Fort.	Annual repairs.—Clearing vegetation, patch repairs and pay of watchmen.	300	332 0 0	Do.
98	Do.	Do.	..	Do.	Special repairs.—Renewal of portion of rotten wood in the front gopuram.	300	300 0 0	In progress. Rs. 340 is required approximately to finish the work.
99	Do.	Do.	..	Veppampattu	(2) Completing the ornamental plastering on the top of front gopuram.	10	10 0 0	Completed.
100	Do.	Do.	..	Do.	Annual repairs.—Clearing of vegetation.	29	27 0 0	Do.
101	Do.	Do.	..	Do.	Pay of watchman	440	442 0 0	Do.
102	Do.	Do.	..	Do.	Special repairs.—General repairs such as petty repairs to flooring, removing vegetation, etc., taken up last year were completed during this year.	61	47 0 0	Incomplete work of last year.
103	Do.	Do.	..	Do.	Special repairs.—Clearing vegetation and repairs to the iron gate and providing looking arrangements to the same.	10	10 0 0	Completed.
104	Do.	Do.	..	Do.	Repairs to the walls doors, etc.	35	31 0 0	Do.
105	Tanjore	Tanjore	..	Do.	Annual repairs.—Maintaining a watchman for clearing vegetation.	175	171 0 0	Do.

Statement of expenditure on conservation work carried out during the year 1918-19—cont.

19

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1918-19.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Seventh Circle—cont.</i>								
106	Tanjore	Tanjore	Tanjore	Swartz Church	<i>Ordinary repairs.</i> —Such as whitewashing, plastering and painting.	Rs. 225	Rs. A. P. 225 0 0	Completed.
107	Do.	Do.	Do.	Arsenal tower in the Tanjore Palace.	<i>Special repairs.</i> —Such as plastering, roofing, painting to shutters to windows, etc.	330	331 0 0	Do.
108	Do.	Do.	Do.	Front tower of the big temple.	<i>Special repairs</i>	180	....	
109	Do.	Negapatam	Negapatam	Dutch Cemetery	<i>Special repairs.</i> —Carrying out certain brick work in ground moulded brick in mortar, scraping old plaster, plastering shifting tiles including chunam borders, whitewashing and tarring, etc.	150	136 0 0	Completed.
110	South Arcot	Gingee	Gingee	Gingee Fort	<i>Annual repairs.</i> —Maintenance of four watchmen for clearing vegetation, etc.	340	300 0 0	
111	Do.	Do.	Do.	Do.	Reconstructing the Mandapam over the Hanuman idol. Acquisition of land around Venkatramana temple, 12 pillared mandapa in Patebirama temple and for some pathways.	2,195	2,169 0 0	
Grand total ..						19,887 0 1		

PART II.

PALLAVA ARCHITECTURE.

I. HISTORY.

During the last few years, a considerable amount of epigraphical material relating to the history of the Pallavas has been collected and published in the *Epigraphia Indica*, *South Indian Inscriptions* and the *Annual Reports of the Archaeological Survey of India*. This material is of the greatest value but being scattered through a number of different publications it is not readily accessible to the educated public. The late Mr. V. Venkayya's article on *The Pallavas*, appearing in the *Annual Report of the Archaeological Survey of India for 1906-07*, is the most interesting history of this dynasty so far published, and the following account of the Pallavas has been compiled mainly from that work. Dr. G. Jouveau-Dubreuil, the distinguished French Archæologist of Pondicherry, has recently published two books—*The Pallavas*, and *Pallava Antiquities*, two valuable contributions to our knowledge of this subject. Dr. Jouveau-Dubreuil has been, perhaps, rather more successful than previous scholars in collecting material for a history of the Pallavas, because he is the first Epigraphist in India to realize the importance of studying the architecture of a monument as well as its inscriptions. His original researches in this direction are most valuable and throw quite a new light on the manner in which inscriptions should be studied in future.

The present method of relying entirely on inscriptions for fixing the dates of ancient monuments, adopted by Dr. E. Hultzsch and others, is open to objection, because when this method of investigation is employed alone serious mistakes may occur. It is possible that the inscription on a monument may have been inscribed long after it was erected. In such cases, the inscription would not only give no information about the original author of the monument but may even lead us into error. Then again, if the study of architecture is neglected, how is the Epigraphist going to determine the age of a monument that does not possess any inscription.

However, the present-day opinion seems to be that a study of these inscriptions alone is the only means of arriving at a solution of this question. Dr. E. Hultzsch, in a recent work on the *Pallava Inscriptions of the Seven Pagodas* (*Epigraphia Indica*, Vol X, No. 1, page 1) states :—"The important question of the authors and the dates of these excavations can be answered only by a careful study of the inscriptions engraved on them."

This dogmatic statement indicates that Dr. Hultzsch knows very little about the history of Indian architecture. One great difficulty about fixing the dates of Pallava monuments with the aid of their inscriptions alone is, that so many Pallava princes had not only the same name but also the same epithets, which makes it almost impossible to know exactly which prince is referred to in the inscriptions. Another point about the study of Pallava inscriptions which Dr. Jouveau-Dubreuil brings to our notice for the first time is, that in the early part of the eighth century A.D., three different kinds of Sanskrit alphabets were in use at the same period. This discovery shows that different kinds of alphabets have been able to exist at the same period and that a difference in the stage of evolution of the letters does not necessarily imply a difference in age.

Even at the present-day, we often employ an archaic form of alphabet for special purposes, such as the lettering for religious memorials, legal documents and the titles of newspapers and journals. There is certainly no reason why the Pallavas should not have done the same with regard to their religious monuments.

The late Mr. V. Venkayya informs us that the word *Pallava* is apparently the Sanskrit form of the tribal name *Pahlava* or *Pahnava* of the Purānas. The Pahlavas are described as a northern or north-western tribe whose territory lay somewhere between the river Indus and Persia. They were Kshatriyas originally, but gradually became degraded by their omission of the sacred rites and transgressing the authority of the Brāhmanas. The admission that they did not conform to Brāhmanical practices seems to indicate that they were either foreigners, or else became Jains or Buddhists. If they were foreigners, their immigration must have taken place at a very remote period.

Mr. Vincent Smith (*Early History of India*, Second Edition), discredits the theory that the Pallavas of Southern India came from Persia. He thinks it more likely that they were a tribe, clan or caste which was formed in the northern part of the Madras Presidency, possibly in the Vēṅgi country, between the Krishnā and Gōdāvarī rivers (page 423). This part of the Telugu country was included in the dominions of the Āndhras, so if the clan was actually formed there, the process must have commenced long before the Āndhra dynasty came to an end about

236 A.D. In fact, the Pallavas must have acquired a distinct political status even while the Andhras were in power. This they appear to have done not by conquest but by contracting marriages with Andhra princesses, and thus inherited a portion of the southern part of the Andhra country.

Mr. Vincent Smith thinks that the Pallavas of Western India, whom the Andhra king Gotamiputra defeated along with the Sakas and Yavanas, were a different tribe to the Pallavas who had settled in the delta of the Gōdāvarī before the close of the Andhra dynasty. This question can only be definitely answered by future researches. But until their origin is satisfactorily established by indisputable evidence, the Pallavas with whose history we are now concerned, may be assumed to be identical with the Pahlavas, Palhavas and Pahnavas of the Purāṇas. This identification is based on etymological grounds and supported by the fact that the Palhavas formed a distinct element in the population of Western India early in the second century. Their movement from Western India to the East Coast is not only possible but rendered likely by known historical facts. Future researches will, we hope, disclose the actual circumstances which led to their migration to the East Coast and to their subsequent assumption of sovereignty over that country.

We know that in the second century A.D., the Andhra king Pulumāyi II built the famous white marble Buddhist Stūpa at Amarāvati on the southern bank of the Krishnā river in the Guntur district, and that the Pallavas were the political successors of the Andhras in that district shortly after this event.

In the fourth century, the Pallava empire seems to have been divided into two provinces or countries. A northern or Telugu country and a southern or Tamil province. It seems probable that the region now forming the Nellore district served as a frontier between the two countries. The capital was at Kāñchipuram, now the modern town of Conjeeveram in the Chingleput district. Although Kāñchipuram in the south was the capital, the earlier Pallava princes seem to have ruled their kingdom chiefly from the Telugu country and some of them bore names of Telugu origin.

In the sixth century, the Pallava kingdom extended all along the East Coast up to the mouth of the Krishnā and as far west as the Bellary district, up to the banks of the Tungabhadra river. At first then, their empire extended more towards the north and the west, than towards the Tamil country in the south. Inscriptions discovered further south of the Chingleput district do not prove that at this period, the Pallava kingdom comprised the banks of the Kāvēri. The Trichinopoly district was probably occupied by the Chōlas. It was only in the early part of the seventh century, when they became dispossessed of their northern province by the Chālukyas that the Pallavas appear to have extended their dominions further south of the district round Kāñchipuram, i.e., Tondaimandalam.

The earliest known records of the Pallavas are three Prākṛit copper-plate charters, viz., (1) the Mayidavōlu plates of Sivaskandavarman, (2) the Hirehadagalli plates of the same king and (3) the British Museum plates of Cārudēvi. They belong to about the end of the third century A.D. The first two records present us to the Pallava king Sivaskandavarman, lord of Kāñchī and son of Bappa-dēva, and give us some idea of the extent of the Pallava dominions at this period. The earlier grant was issued from Kāñchipuram, while the order contained in it was addressed to the Governor of Amarāvati in the Guntur district and concerned a donative village situated in the Andhra country. This charter gives us a glimpse into the conditions of life in Southern India in the beginning of the fourth century and should prove of interest to some of our Indian political reformers who are never tired of stating on every possible occasion that before India came under British rule, India enjoyed "a Golden Age, when the arts flourished and every man enjoyed his own." This royal charter states that the land granted by Sivaskandavarman was to be "free from taxes:—from the taking of sweet and sour milk, from troubles about salt and sugar, from forced labour, from the taking of the oxen in succession, from the taking of grass and wood, from the taking of vegetables and flowers." It is thus obvious that, unless specially exempted by the king, the people were liable to all these taxes and imposts on the ordinary necessities of life. The earlier grant also threatens with corporal punishment those who transgress the terms of the royal order. This clearly shows that in the fourth century at any rate, there was no "Golden Age" in Southern India.

The British Museum plates are said to be later than the other two and mention three generations of Pallava kings. These three Prākṛit grants prove that there was a time when the court language in Southern India was Prākṛit.

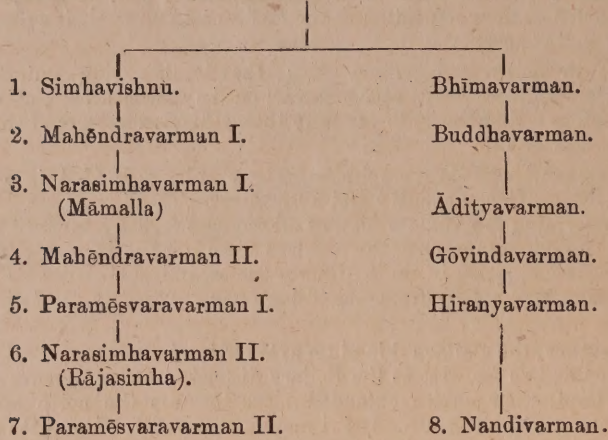
The later Pallava records are written in Sanskrit and some of them give a genealogy of the earlier generations of the Pallava family, but they are mostly very confusing and difficult to understand. The age when the kings who issued the Sanskrit charters flourished is not known. But, approximately, they may be assigned to the fifth and sixth centuries A.D.

The chief characteristic of Pallava history up to this period is that it has to be reconstructed solely from copper-plate records, as no stone monuments of the period have been discovered. Anterior to the seventh century or thereabouts, Indian builders and sculptors appear to have been engaged exclusively in erecting Jain and Buddhist monuments. If any Hindu temples were erected before this period they must have been built of wood or some other perishable material because no trace of such buildings have hitherto been discovered.

With the beginning of the seventh century we enter a period of Pallava history for which the records are more numerous and the chronology is not altogether a field of conjecture and doubt. The earliest stone monuments of Southern India belong to this period. In fact, the history of Hindu Architecture in Southern India, may be said to begin with the reign of the Pallava king Mahēndravarmān I (610 to 640 A. D.). Mahēndra was the son of a Pallava king named Simhavishnu who reigned in the latter part of the sixth century. We know very little about Simhavishnu and the relationship which the Pallava kings of this series bore to the earlier dynasty is nowhere explained, though four of the latter are mentioned among the ancestors of the former in a Pallava copper-plate charter of the eighth century. The following is the pedigree of this line of Pallava kings, as given by the late Mr. Venkayya :—

PEDIGREE OF THE SIMHAVISHNU FAMILY.

(Ancestor unknown).



The earliest king of this series is Simhavishnu who claims to have vanquished the Malaya, Kalabhra, Mālava, Chōla and Pāndya kings, "the Simhala-king proud of the strength of his arms" and the Kēralas. From this it would appear that the Chōla country did not belong to the Pallavas before the reign of Simhavishnu and that it was he who conquered it. It must have been a difficult task since all the southern kings appear to have opposed it. His son and successor was Mahēndravarmān I.

The Pallavas now engage in a deadly struggle against the Chālukyas of Bādāmi in the Bombay Presidency. The causes which brought about this long war are not stated, but the hostility between the two tribes became so intense, that each looked upon the other as its natural enemy. The history of this period consists mainly of the events of this war with the Chālukyas, which lasted for nearly a century, and was the ultimate cause of the decline and fall of both the Pallavas and Western Chālukyas about the middle of the eighth century. The Chālukyan king Pulikēsin II of Bādāmi, who was Mahēndra's contemporary, ascended the throne in 609 A.D. and soon overcame the great Harsavardhana of Kanauj. He then turned his arms against the south. Pistapura, the modern Pithāpuram in the Gōdāvāri district, was the first to fall. Then Pulikēsin drove the Pallavas out of their northern province and advanced far into the Pallava country and even their capital was threatened. It is stated, with regard to this event, that "Pulikēsin subsequently caused the splendour of the lord of the Pallavas, who had opposed the rise of his power, to be obscured by the dust of his army and to vanish behind the walls of Kānchipuram."

This invasion of the Pallava kingdom is indirectly admitted by Mahēndravarmān I, who claims to have defeated the Chālukyas at Pullalūra near Kānchipuram, when the enemy were driven back and the capital saved. However, after this event the Chālukyas permanently occupied the northern province of the Pallava dominions, and Vishnavardhana, the younger brother of Pulikēsin II, who was probably sent out as governor of the newly acquired province, eventually established himself at Vēngi and started the Eastern Chālukya dynasty sometime before 532 A.D.

It is possible that the natural enmity between the Pallavas and the Chālukyas may have had a religious basis. The Pallavas were worshippers of Siva and had a bull for their crest, while the Chālukyas were devotees of the god Vishnu and had a boar for their crest. However, at that early period it is doubtful whether religious bigotry went so far, because in some of the Pallava Siva temples we find images of Vishnu, while other temples are dedicated to the Trinity, Brahmā, Isvara and Vishnu. This seems to indicate that there was far less religious bigotry between Saivas and Vaishnavas in those early days than now. The Chālukyas are said to have come originally from Ahyōdya in the north and the first thing they did on arriving in the

south was to attack and defeat the Pallava king Trilōcana. Mr. Rice says: "The name Calukya bears a suggestive resemblance to the Greek name Seleukeia, and if the Pallavas were really of Parthian connexion as their name would imply, we have a plausible explanation, of the inveterate hatred which inscriptions admit to have existed between the two, and their prolonged struggles may have been but a sequel of the contests between the Seleucidae and the Arsacidae on the banks of the Tigris and Euphrates" (*Mysore, Vol. I, page 320*).

The Telugu names appearing in some of the Pallava inscriptions found in cave-temples excavated during the reign of Mahēndravarman I, seem to indicate that Mahēndra ruled his empire from the Telugu country, at least at the beginning of his reign. He could not have done so for long because we know that by the middle of the seventh century, this country was in the hands of the Chālukyas. It is therefore, likely that Pulikēsin II conquered it about 610 A.D., that is, at the very beginning of Mahēndra's reign. It is probable that this defeat and loss of his dominions in the north led Mahēndra to extend his territory in the south. At any rate, no Pallava monument, either documentary or architectural, has been found so far, anterior to the seventh century A.D. in the Tamil country.

Like the great Asoka, Mahēndra had occasion to change his religion. He was at first a Jaina, but was afterwards converted to the cult of the linga by the saint called Appar or Tirunāvukkaraiyar, who was first persecuted and then patronised by Mahēndravarman I (*Epigraphia Indica, Vol. III, page 278*). The two great Saiva devotees Appar and Tirunānasambandar were contemporaries of the two Pallava kings Mahēndra and his son Narasimhavarman I. Having once adopted Saivism, Mahēndra lost no time in giving a new impulse to that religion in the Tamil country by excavating a number of imperishable rock-cut Siva temples in the Kānchipuram district. Other inscriptions show that he was a poet and a musician, a soldier and a good administrator, and he also constructed several useful irrigation tanks in his kingdom. Mahēndravarman I may be regarded as one of the greatest figures in the history of Tamilian civilization and the founder of Hindu architecture in Southern India.

It would appear that Mahēndra got his taste for rock-cut temples from the Buddhists who lived in the Telugu country at the beginning of his reign, when he himself appears to have lived for a while in that part of his dominions.

The rock-cut temples at Bezwada, Mogalrazapuram, Sittanagaram and Undavalli, all belong to this same period and are similar in style to some of the rock-cut temples in the Tamil country which we know for certain were excavated by Mahēndra's orders. The Bezwada temples possess no ancient inscriptions regarding their origin, but so far as their architectural style is concerned, they appear to be Pallava monuments of the seventh century, and it is just possible that they may have been started by Mahēndra himself before he was forced to retire to the south as mentioned above.

Dr. Jouveau-Dubrenil is of opinion that the Bezwada and Undavalli temples were excavated by the Vishnukundins (*The Pallavas, pages 33, 35*), who seem to have ruled on the banks of the Krishna and Godavari towards the end of the sixth century, and at a time when the Pallavas reigned over the adjacent districts of Nellore and Guntur. Thus they were neighbours, and it is possible that the Pallavas may have learned the art of excavating temples out of the rock from the Vishnukundins, but there is no proof at present that this was the case, and until we know more about the Vishnukundins and their monuments, we may assume, on purely architectural grounds, that the Bezwada cave-temples are Pallava monuments of the early part of the seventh century, and they will be described under this heading later on.

Mahēndravarman I was succeeded by his son Narasimhavarman I in the second quarter of the seventh century. Narasimhavarman I was surnamed Māmalla or Mahāmalla and he founded the seacoast town of Māmallapuram, now the modern village of Mahābalipuram in the Chingleput district, and popularly known as the Seven Pagodas. He retrieved the fortunes of the family by repeatedly defeating the Chōlas, Keralas, Kalabhras and Pandyas. He made war on the Chālukyas and actually captured Vātapi (Bādāmi), their capital. This claim of his is established by an inscription found at Bādāmi in the Bombay Presidency in which he bears the title Mahāmalla (*Indian Antiquary, Vol. IX, page 100*). The capture of Bādāmi by the Pallavas has been assigned to the year 642 A.D. The Pallavas probably held the territory during the time of Narasimhavarman I, his son Mahēndravarman II, and during the early part of the reign of the latter's son and successor, Paramēśvaravarman I. The last-named king is said to have defeated the Chālukyan king Vikramāditya I, at Peruvālanallūr and put his army to flight. On the other hand, Vikramāditya I, claims to have 'received by surrender the town of Kānchipuram after defeating the lord of the Pallavas who had been the cause of the humiliation and destruction of his family.' Apparently as a result of this victory the Kurnool district, which originally belonged to the Pallavas, passed into the hands of the Chālukyas. Two copper-plate records of Vikramāditya and two of his son Vinayāditya have been discovered in this district. Paramēśvaravarman's son and successor was Narasimhavarman II, surnamed Rājasimha, i.e. 'King of Lions.' Rājasimha was an ardent devotee of Siva and seems to have spent most of his time in building Siva temples and bestowing gifts on the Brāhmins. Previous to Rājasimha's reign, all Pallava monuments were monolithic rock-cut memorials but those erected by Rājasimha were structural buildings, built of stone and brick. He thus introduced a new style of Pallava architecture which may be called the style of Rājasimha, so as to distinguish it from the earlier rock-cut styles of Mahēndra and Māmalla.

Rajasimha built the central shrine of the Kailāsanātha temple at Conjeeveram, and his son Mahēndravarma III, seems to have completed the work. Paramēśvaravarman II, another son of Rajasimha, constructed the Vaikuntha-Perumā temple at Conjeeveram. The death of the latter is mentioned in an inscription engraved on the wall of the verandah running round the central shrine of this building (*South Indian Inscriptions, Vol. II, page 344*). The events which took place after his death are depicted in bas-relief panels on the walls of the same verandah. A dispute about the succession to the throne after his death seems to have occurred and Nandivarman, a cousin of Paramēśvaravarman II, was chosen by the subjects as their king. It is clear that at this period, internal dissensions had set in the Pallava family. The Chālukyas of Badāmi were not slow to take advantage of this unsettled state of the Pallava country and Vikramāditya II, grandson of Vinayāditya, having 'resolved to uproot completely his natural enemy, the Pallava, who had robbed of their splendour the previous kings born from his race, reached with great speed Tondaimandalam, attacked at the head of battle and put to flight the Pallava called Nandipōtavarman (Nandivarman), who had come to meet him.' The city of Kānchipuram was captured by the enemy.

The late Mr. Venkayya commenting on this defeat of the Pallavas says: 'The procedure adopted by Vikramāditya after the capture of the Pallava capital shows that the frequent wars waged in India by ancient kings against one another did not much affect either the country or the peaceful inhabitants. In fact, the atrocities of later Indian warfare were unknown in early times. It is said of Vikramāditya that though he took Kānchipuram, he did not destroy it and that, having made the twice-born, the distressed and the helpless rejoice by continual gifts, he acquired great merit by granting heaps of gold to the Kailāsanātha and other temples in the city.' Mr. Venkayya also informs us that Manu lays down the laws of war thus:—

"(Let no man engaged in combat smite) one who sleeps; nor one who is without the coat of mail; nor one who is naked; nor one who is disarmed; nor one who is a spectator but not a combatant; nor one who is encountering another." Also: "Having conquered (a country), let (him) respect the deities (adored in it) and the virtuous Brāhmins; let (him) also grant immunities (to the people) and publicly proclaim safety (to all)."

Megasthenes, who came to India in the fourth century before Christ, remarks as follows about the Indian laws of war (*R. C. Dutt's Civilization in Ancient India, Vol. I, p. 226*): "For, whereas among other nations, it is usual in the contests of war to ravage the soil, and thus to reduce it to an uncultivated waste, among Indians, on the contrary, by whom husbandmen are regarded as a class that is sacred and inviolable, the tillers of the soil, even when battle is raging in their neighbourhood, are undisturbed by any sense of danger; for the combatants on either side, in waging the conflict, make carnage of each other, but allow those engaged in husbandry to remain quite unmolested. Besides they neither ravage an enemy's land with fire, nor cut down its trees." These principles inculcated by Manu and observed in ancient times were evidently not forgotten in the eighth century A.D.

This crushing defeat of the Pallavas by the Chālukyas seems to have dealt the death-blow to the sovereignty of the former. Thus the history of the Pallavas emphasises the oft-repeated lesson of Indian history that, when internal dissensions set in, the decline and disappearance of a dynasty is only a matter of time.

Strangely enough, their rivals, the Western Chālukyas also ceased to be the ruling power in the west about the same time as Pallava ascendancy came to an end in the south.

Nandivarman is said to have reigned for about fifty years, and was succeeded by Aparājita, who vanquished the Pāndya king, Varaguna II, at the battle of Sri Purambiya, but was himself overcome by the Chōla king Āditya I, about the end of the ninth century. From that time Pallava supremacy finally passed away and was transferred to the Chōlas, who brought all the southern kingdoms under their control during the tenth and eleventh centuries.

At this period, Pallava architecture ceases to exist as a separate style and merges into that of the Chōlas.

II. RELIGION.

The numerous important Buddhist remains at Amarāvati, Guntapalli, Anakapalli, Ramathirtham and other places in the northern part of the Madras Presidency, and the Jaina monuments in the southern districts, show that these two creeds flourished side by side in the seventh century A.D. and were in fact, the prevailing religions of the country at that period. Therefore, it is probable that some of the Pallava kings were either Jainas or Buddhists. However, such names as Sivaskandavarman and Skandavarman borne by some of the earlier kings, appear to show that many of them were Saivas at a very early date. The fact that they had the bull for their crest and the club (khatvāṅga) for their banner denotes this. Some of the kings who issued the Sanskrit charters were probably adherents of the Vaiṣṇava faith as indicated by such names as Simhavishnu, Vishnugōpa, etc. The fact that some of the Pallava Siva temples contain images of Vishnu along with the lingas shows that both deities were worshipped with equal veneration and that the Pallavas must have been wonderfully free from religious bigotry.

After Mahēndravaram I became converted to Saivism by the saint Appar as related above, he excavated a number of cave-temples and dedicated all of them, except one, to Siva. The one exception is the temple at Mahēndravadi which was dedicated to Vishnu. Although apparently at first a Jaina, it is stated that after he became converted to the cult of the linga, Mahēndra demolished the Jaina monastery at Pātaliputtirāma, a seat of Jaina learning in the South Arcot district, and built a Siva temple on the spot. As a Jaina he is also said to have persecuted the Saivas and the saint Appar in particular. However, be this as it may, he evidently did not persecute the Vaishnavas nor the Buddhists; for the Chinese pilgrim Hiuen Tsiang who visited Kāñchipuram about the end of Mahendra's reign, says with regard to the religious condition of the Pallava country—"There are some hundreds of Buddhist monasteries and ten thousand priests. They all study the teaching of the Sthavira School belonging to the Great Vehicle. There are some eighty Dēva temples and many heretics called Nirgranthas."* Even at the present day, there are sufficient Buddhist antiquities surviving at Conjeeveram to testify to the truth of Hiuen Tsiang's statement.

Mahēndra's son and successor, Narasimhavarman I, surnamed Māmalla, was just as zealous a devotee of Siva as his father had been before him. This is exemplified by the wonderful group of temples at the Seven Pagodas, most of which are dedicated to Siva and were excavated during Māmalla's reign.

Narasimhavarman II, surnamed Rājasimha was equally devout and built a number of structural temples in honour of Siva at Mahābalipuram, Conjeeveram and Panamalai in the South Arcot district. In fact Rājasimha appears to have devoted his whole life to temple building and bestowing gifts upon the Brāhmins.

The result of Buddhism flourishing alongside of this revival of Saivism, was that early Hindu architecture became strongly influenced by the older art of the Buddhists.

III. ARCHITECTURAL CHARACTER.

The architectural character of early Pallava monuments is simple and severe but indicative of great strength and durability. Being excavated in the natural rock, the temples of the earlier period have but one external facade which is in the face of the rock, and therefore, the architecture is mainly internal. In most styles of architecture, we generally find three distinct periods of that style, an early period, an intermediate period and a late period. Since the style of one period naturally merges into that of the next, the line of demarcation is not always well defined in the intermediate period, but the difference in style between the early and late periods is always apparent. The classification of Pallava monuments is a comparatively simple matter, as the differentiation is unusually well marked in each period. In the first place, all the earlier Pallava monuments are rock-cut cave-temples with only one external facade cut in the face of the rock. Secondly, monuments of the intermediate period, although all are monolithic, comprise free-standing rock-cut temples commonly known as *rahas* as well as cave-temples. The latter possess certain features which are not found in the cave-temples of the earlier period. Thirdly, monuments belonging to the late period, are structural buildings built of stone and brick.

All of the earlier Pallava cave-temples were excavated during the reign of Mahēndraverman I, in the early part of the seventh century and may, therefore, be said to belong to the Mahēndra period. Those belonging to the intermediate period were mostly cut out of the rock in the reign of Māmalla during the latter half of the seventh century and therefore, belong to the Māmalla period. The structural monuments of the later period were started by Rājasimha at the beginning of the eighth century and thus belong to the style of Rājasimha. There is also a still later style than that of Rājasimha, dating from about 800 to 900 A.D., which may be called the style of Aparājita. There are very few temples in this last-named style as at this period, we find Pallava architecture losing its identity and merging into the Chōla style.

We may therefore, adopt the classification given by Dr. Jouveau-Dubreuil (*Pallava Antiquities*), and divide the history of Pallava architecture into the four following styles:—

- (1) *Mahēndra style*, 610 to 640 A.D.
- (2) *Māmalla style*, 640 to 674 A.D.
- (3) *Rājasimha style*, 674 to 800 A.D.
- (4) *Aparājita style*, 800 to 900 A.D.

This division of Pallava architecture applies chiefly to the country lying immediately round Kāñchipuram, i.e., Tondaimandalam. Further south, between Tanjore and Pudukkottai for example, Pallava architecture was influenced by the neighbouring cultures of the Pandyas and the Chōlas. However, as all the most important groups of Pallava monuments are situated in the districts around Kāñchipuram, the classification of style defined above will serve all practical purposes in studying the art and architecture of the Pallavas.

(1) *Mahēndra style*.—All monuments in this style are subterranean rock-cut excavations usually known as cave-temples. They have but one external facade which is in the face of the rock. On plan, the temple consists of a rectangular pillared hall with a small square shrine chamber excavated in one of the side walls. As a rule, the shrine faces the east or the west, usually the latter. With the exception of the Vishnu temple at Mahēndravadi, all are dedicated

(* Digambara Jains.)

to Siva and originally contained stone lingas or images of that deity. The lingas were large and cylindrical in shape, highly polished and mounted on yoni pedestals of the usual kind. The shrine chamber is free from all ornament within, but usually has a *dvarapāla*, or doorkeeper, carved in high relief standing on each side of the entrance into the sanctum. The external ends of the facade are also often provided with figures of doorkeepers, one at each end protecting the outer entrance. Some of these figures are very large and have a characteristic pose which is somewhat different to that of the doorkeepers of the later periods. They generally stand facing the spectator, in rather an aggressive attitude with one hand resting on a huge club. Others, have one hand raised to the head in the act of adoration.

A very characteristic feature about temples in this style, is the type of pillar found in them. These are about two feet square in section and about seven feet in height. The upper and lower portions are cubical, while the middle portion of the shaft has the angles bevelled off which makes the middle third octagonal in section. Sometimes the cubical portions are decorated with a conventional lotus flower design similar to the lotus medallions appearing on the stone rails of the *Amarāvati Stūpa*. The capitals of the pillars are simple corbels or brackets supporting the architrave above. The lower or underside of the bracket is rounded upwards and sometimes decorated with horizontal rows of roll ornament. Each pillar has a corresponding side pilaster. [Fig. 4 (a).]

The cornice of the facade and that over the shrine doorway when decorated, usually takes the form of a heavy projecting convex moulding decorated with the Buddhist gable-window ornament. This ornament simulates a miniature barrel-vaulted roof decorated with little horse-shoe-shaped gable-windows. Human heads are portrayed peering through the windows and the gables have large flat-headed finials shaped like garden spades. [Fig. 2 (b).]

Another Buddhist feature that is sometimes met with in early Pallava monuments is the Buddhist rail ornament. Floriated toranas or arches, are also sometimes depicted in bas-relief, spanning an entrance or as an ornament over a niche containing an image. [Fig 2 (b).]

The floor of the temple is usually raised a few feet above the natural ground-level and approached by a flight of rock-cut steps. In many cases the steps have been left unfinished, indicating that this work was always left to the last. When inscriptions occur in these temples, they will generally be found engraved on the pillars or along the architrave of the facade.

(2) *Māmalla style*.—The monuments in this style are of three kinds:—Cave-temples, monolithic free-standing temples commonly known as *rathas* and rock sculptures. The cave temples are excavated in the face of the rock in the same manner as those belonging to the earlier period but their facades are usually more ornamental and contain pillars of a different variety. On plan, the interiors are much the same as those of the cave-temples in the *Mahendra* style, with similar small square shrine chambers cut in the back wall which are usually free from ornament within. The pillared hall in front of the shrine often contains large panels cut in the side walls filled with sculptural figures in high relief. These are usually of great beauty and executed with remarkable skill. The interior too, of the more ornamental cave-temples, is provided with cornice and plinth mouldings. The cornice is decorated with the Buddhist gable-window ornament often with a frieze of sacred geese below it and the plinth with two or three flat horizontal bands or mouldings running all round the base of the hall.

The most striking feature about the *Māmalla* style is the curious shape of the pillars. The square heavy pillars with corbel capitals of the earlier period are replaced by pillars of a more elegant shape and better proportion. The base of the pillar is carved in the shape of a conventional lion sitting very erect and carrying the shaft of the column on the top of its head. The shaft is still octagonal in section but of better proportion and crowned with a bulbous capital having a flat abacus. Between the capital and the architrave is usually a double bracket supporting the cornice. This latter feature is obviously a stone copy of a wooden model.

The so-called *rathas*, are rock-cut models of structural temples chiefly of timber construction. They vary in style and on plan but are decorated in the same manner as the cave-temples of this period. They will be described in detail later on.

The rock sculptures are large bas-relief sculptural scenes carved on the face of a cliff standing in the open air and are different to those within the temples. There are only three or four examples of this type of monument, all of which are situated at the Seven Pagodas.

The earliest sculptural representations of Indian deities are usually portrayed as ordinary mortals with only one pair of arms. As a rule, additional heads and limbs denote a later period but there are exceptions to this rule, as we find images of Siva with four arms at the very beginning of Hindu art in the seventh century. The big image of Siva in the Trichinopoly cave-temple is an example of this. We know from the inscription in this temple that this image was carved at the same time as the rest of the temple and is not a later addition. But images of the minor deities and figures of doorkeepers are usually portrayed with only one pair of arms. In later times they are portrayed with four arms. Sacred symbols, such as the *Sankha* (conch) and *Chakra* (discus) are represented in early Indian art without flames of fire issuing from their sides. In later art (after 800 A.D.), these symbols are decorated with flames of fire. Figures of the gods and ordinary mortals portrayed in early Indian art are of much better proportion and more dignified and lifelike than those of the later period. The early Indian sculptors took

Nature as their model and were not handicapped in expressing their ideals by a set of conventional rules of art like those laid down in the *Silpa Sastras*, which were strictly followed to the detriment of Indian art by the sculptors and builders of later times. It is unfortunate for Indian art that the *Silpa Sastras* were ever written, as they have been the means of suppressing all originality on the part of the sculptor and have led him to adopt a stereotyped mechanical style of art that is anything but pleasing.

One of the most interesting points about monuments in the Māmalla style is, that the architectural details such as the pillars, architraves, cornices and the roofs of the *rathas*, show unmistakably, that these monuments are stone models of structural buildings mainly of timber construction. The brackets, joists, rafters, and cross beams that would be required in a half-timbered construction are all laboriously reproduced in stone without the slightest structural advantage having been gained. This clearly shows that ordinarily, the masons who produced these rock-cut temples, were accustomed to erect structural buildings of half-timbered construction. The pillars and framework being of timber with the interstices filled with brick and plaster, while the ornamentation was in stucco and wood-carving. It was no doubt the perishable nature of such structures which led the masons to reproduce these buildings in stone when ordered to erect everlasting memorials in honour of their religion and to the greatness of their kings. It is only the religious monuments which are executed in stone. No remains of palaces, public buildings or domestic architecture have been discovered and yet we know that such buildings must have existed at this period. The fact, that no remains of such buildings have been discovered, is in itself a proof that the civil buildings at this period were half-timbered structures of the type described above and similar in outward appearance to the rock-cut *rathas* at the Seven Pagodas.

Examples of the Māmalla style are only found at the Seven Pagodas. It will be remembered that it was Māmalla who founded Māmallapuram, naming the town after himself. Although most of the monuments there may be said to be in the Māmalla style, it is quite certain that all of them could not possibly have been excavated during his life-time, as the work must have taken over a century and even then was never finished. Therefore, we may presume that Māmalla's son and successor Mahendravarman II, and also the latter's son Paramēśvaravarman I, carried on the work begun by Māmalla, keeping more or less to the original style. Being rock-cut monuments, their orientation was somewhat a matter of chance and not of choice perhaps, but most of them face the east or the west, usually the latter. A few were dedicated to Vishnu but most of them are dedicated to Siva and his consort Pārvatī, the latter sometimes in the form of Dūrga. Several of the temples were dedicated to Siva in the form of Sōmāskanda and these have a panel or niche carved in the back or west wall of the sanctum immediately behind the linga and facing the east. This panel contains a bas-relief sculpture representing Siva and Pārvatī seated on a pedestal with the child Skanda between them. Sometimes Brahma and Vishnu are depicted at the back of the panel as attendants on Siva.

As a rule the interior of the shrine of a Hindu temple is never decorated. It is only in these Pallava temples dedicated to Siva in the form of Sōmāskanda where this very unusual feature is found. Another uncommon feature about these Sōmāskanda temples is the style of the linga enshrined within them. As a rule, the lingas of this period, like those of the Mahēndra period, are carved out of the local granite and cylindrical in shape, the shaft having a smooth polished surface. But the lingas in the Sōmāskanda temples are carved out of black basalt, specially imported from a distance for the purpose. The shaft of the linga is cut into eight or sixteen vertical facets which are generally slightly fluted and terminate in the centre of the crown of the linga. The fluting is highly polished. Some of these temples contain three lingas of this kind, each in a separate shrine, the one in the central shrine usually being the biggest. Perhaps they are meant to represent Siva, Pārvatī and Skanda, as depicted in the panel on the back wall described above. In all probability, the rock-cut Sōmāskanda temples at Māmallapuram were excavated at the end of the Māmalla period, possibly by Paramēśvaravarman I, because in the next period, we find the latter's son and successor, Rājāsīmha, introducing the same uncommon features in his structural Siva temples. With the close of Paramēśvaravarman's reign we come to the end of the history of rock-cut architecture in Southern India.

(3) *Rājāsīmha style*.—With the reign of this king we start a new epoch in the history of South Indian architecture. From this period onwards structural buildings alone are met with. Temples in the style of Rājāsīmha are built of stone with sometimes a brick superstructure covered in plaster and decorated in stucco. On plan, the shrine is a small square cella surrounded by a circumambulatory passage and faces the east. All Rājāsīmha temples are dedicated to Siva, presumably in the form of Sōmāskanda, since they all possess fluted basalt lingas and have the Sōmāskanda panel carved on the back wall of the shrine.

Externally, a lofty tower rising in tiers which diminish in size as they approach the summit, is built over the central shrine, in front of which is a small porch which leads into a large pillared hall or mandapa. Built up against the external walls of the central shrine, are usually three or more small attendant shrines containing fluted lingas. The bases of the pillars and the angles of the building are decorated with conventional lions mainly executed in stucco. The Kailasanātha temple at Conjeeveram is one of the best examples of this style of Pallava architecture.

(4) *Aparājita style*.—This style flourished during the second half of the ninth century and is a development of the apsidal-ended temple of the Māmalla period and similar in style to the Sahadeva temple at the Seven Pagodas. It is the intermediate style between the Rājasimha period and that of the Early Chōla. The lingas are cylindrical and generally smaller than those of the Māmalla period. The doorkeepers have four arms. The gable-window ornament is different in style to that of the earlier period. The pillars and angles of the building have no conventional lions. There is no Sōmāstanda panel in the sanctuary. The niches in the external walls of the sanctuary are generally filled with stone images carved in high relief or in the round. The upper portion of the temple is built of brick with the ornamentation in plaster.

IV. EXAMPLES IN THE MAHĒNDRA STYLE.

(CIR. 610 TO 640 A.D.)

(1) *Dalavānūr*.—The village of Dalavānūr is at a distance of ten miles by road to the south-east of Gingee in the South Arcot district. It is noteworthy as containing one of the best rock-cut Pallava temples in the district. The temple is dedicated to Siva and is excavated in the southern face of a small granite hill lying to the north of the village and is known locally as the Pancha Pāndava Malai. The temple is no longer in use as a place of worship although it still contains a stone linga. The facade faces the south but the little shrine containing the linga faces the east. The shrine chamber is 7' 10" long, 8' 6" wide and 6' 10" in height and the walls are free from ornamentation. It contains a cylindrical granite linga 2' 5" in height and measuring 4' 6" in circumference. The linga is fixed in a yoni pedestal of the usual type which measures 6' 2" in length. Down the front of the linga two narrow vertical lines are cut in the stone. Both the linga and yoni pedestal are detached stones and are not monolithic like the rest of the temple and its ornamentation. Since the facade and entrance hall face the south [Fig. 1 (a)] and in order that the linga should face the east, the little shrine chamber has been excavated in the west wall of the main hall with its doorway facing the east [Fig. 1 (b)]. On each side of this doorway are two doorkeepers or dvārapāles in high relief, one on each side of the entrance. They are standing figures facing the spectator, with lofty head-dresses and each one is shown with one hand raised to the head in the act of adoration [Fig. 2 (a)]. In front of the shrine are two pillars about two feet square in section with corbel capitals, rising seven feet in height from the floor and which form a little porch leading into the sanctuary. The bracket capitals support cross beams carved out of the natural rock forming the roof over the main hall. The latter, including the little porch just mentioned, is a rectangular hall measuring 21' 10" long, 19' wide and is 8' 10" in height. In the centre of the facade are two handsome pillars with corresponding pilasters at each end of the facade dividing the latter into three openings of equal size for admitting light and air into the interior of the temple. The central opening forms the entrance and has an unfinished flight of steps leading up to it. The floor of the hall is about four feet above the level of the natural ground which tends to heighten the effect of the facade. On each side of the two pilasters at the ends of the facade and facing the south, are two large crudely carved figures about six feet in height representing doorkeepers standing in large panels similar in shape to the three openings in the facade. The one on the left or western end of the facade is depicted with the left hand raised in adoration, and is a similar figure to the one on the left side of the shrine doorway mentioned above. The one on the eastern side of the facade, is depicted resting the right hand on a huge club.

On the outer surface of the pilaster at the left end of the facade is an inscription written in the Sanskrit language in Grantha-Pallava letters from which we learn that the temple was excavated by Mahēndra's orders (*vide Epigraphia Indica, Part V, Vol. XII, January 1914*).

The cubical portions of the two pillars in the centre of the facade are decorated with conventional lotus flower medallions similar to those on the rails of the Amarāvati Stūpa. Above the main entrance and springing from the two corbel capitals is a bas-relief representation of makara-torana in which the two ends or volutes of the torana are shown emerging from the mouths of makaras. Above the torana running the entire length of the facade, is a heavy projecting convex cornice decorated with the Buddhist gable-window ornament. With the exception of the linga and the figures of the doorkeepers, the entire ornamentation is purely Buddhist in style and character.

(2) *Trichinopoly*.—Half way up the famous Trichinopoly rock and excavated in its southern face, is a fine example of a Pallava temple in the Mahēndra style. It is a particularly interesting example because it contains some very valuable inscriptions which prove beyond all doubt that it was excavated by Mahēndra's orders. The pillars of the facade contain a number of inscriptions written in the Grantha-Pallava alphabet (*vide South Indian Inscriptions, Vol. I, Nos. 33 and 34, pp. 28 to 30*). This alphabet is very archaic and similar in style to the one employed in the inscriptions in the Pallāvaram temple. Engraved on the pilaster to the right of the sanctuary and at a spot which appears to have been selected for the principal inscription, is the following name "Sri Mahēndra-Vikrama", exactly as in the Pallāvaram inscription. The pillars at the other end of the hall contain a number of names and *birudas*, among them, "Gunabhāra," who is said to have had the temple excavated and placed within it, a stone linga and a portrait image of himself. The inscription also records that the beautiful large sculptural panel facing the

shrine entrance, representing Siva in the form of Gangādhara, was also executed at the same time and is not a later addition. It is now generally accepted that "Gunabhāra" was a surname of Mahēndravarmaṇ I. One inscription (No. 33 above) states that—"Now that Gunabhāra is a worshipper of the linga, let the knowledge that he has turned back from hostile conduct be spread far and wide by this linga." This evidently refers to Mahēndra's former persecution of the saint Appar who afterwards converted him to the cult of the linga as already related above (*vide Epigraphia Indica, Vol. III, page 277*).

The facade faces the south and is simple and severe in character [Fig. 3 (a)]. It has four cubical pillars dividing the facade into five openings of equal size, with a second row of pillars inside the temple and in line with those of the facade. In style, the pillars are similar to those at Dalavānūr, but they have no bas-relief representation of a torana over the entrance and there is no ornamental cornice above the architrave of the facade. The cubical portions of the pillars are decorated with lotus flower medallions and floriated ornament similar in design to that appearing on the Stone rails of the Amarāvati Stūpa. The underside of the corbel capitals is decorated with roll ornament [Fig. 4 (a)]. On plan, the temple consists of a rock-cut hall measuring 30' 0" in length, 15' 0" in width and 9' 0" in height. Cut into the east wall is a small sanctuary 7' 10" square and 7' 0" in height. The shrine faces the west. Cut in the centre of the floor of the sanctuary is a socket-hole 2 feet square for the reception of the linga, by the side of it is a second socket-hole 1 foot square, the latter was no doubt for the reception of the portrait image of Mahēndra mentioned in the inscription. The shrine is now empty. At one time, the temple was used as a powder magazine, presumably by the French, and the openings between the pillars of the facade were closed with brick walls, the latter have since been removed. Above the shrine doorway is a cornice decorated with the gable-window ornament and on each side of the entrance, carved in high relief and standing in a niche, is a figure of a doorkeeper leaning on a huge club [Fig. 4 (b)]. Carved in the west wall of the hall and facing the shrine, is a large panel about seven feet square containing a fine image of Siva in the form of Gangādhara, "the bearer of Gangā" (the Ganges). This form of Siva illustrates the Purāṇic story of the descent of the heavenly Ganges unto the earth to purify the ashes of the sinful sons of Sagara, a king of the Solar race. At the request of Bhagiratha, a late member of the same family, "the river of the gods" consented to direct her course to the earth, but her force was so great that the earth was unable to stand the shock. So Bhagiratha prayed to Siva and the latter consented to receive the Ganges on his head. The river, proud of her might, came down with all her force as though to crush Siva, but found herself lost in the tangle maze of Siva's tresses. Gangā then became humble and Siva permitted her to flow forth again from his hair as a tiny stream. Since then the river goddess Gangā is believed to abide in Siva's hair as one of his consorts. In the sculpture, Siva is portrayed with four arms, the right upper arm holds the Ganges issuing from his hair. The left upper arm holds some undistinguishable object that may be meant for a rosary. The left lower arm rests on the left hip and the right lower arm holds a hooded serpent the body of which is entwined round Siva's chest and right arms. Siva's right foot is raised and rests on the head of an ugly little dwarf who is shown holding up his puny arm to support the mighty foot of the god. Similar little dwarfs are common in Buddhist art and are employed in the same manner with regard to Buddha. In the form of Natarāja, Siva's right foot is usually portrayed as crushing a similar little demon dwarf, Musalagan or Apasmāra by name, but here Siva is not represented as crushing the dwarf and the latter is shown supporting the god's foot. Kneeling round the figure of Siva are four worshippers and above are two gandharvas flying through the air and raising their hands in the act of adoration. On the right side of Siva's head, depicted as coming out of the clouds is the head and bust of a little human figure with the hands raised in prayer. On the other side is a small animal, presumably a deer, in a recumbent attitude (Fig. 5). The base of the panel is decorated with the Buddhist rail ornament similar in design to that found in the Amarāvati bas-reliefs in the Madras Museum.

(3) *Mandagapattu*.—The village of Mandagapattu is 6 miles south-west of Dalavānūr and 12 miles north-west of Villupuram railway station in the South Arcot district. Half a mile to the west of the village is a small granite hillock in the northern face of which is excavated a Pallava temple with a facade similar in size and style to the Dalavānūr temple only with less ornamentation and is also different on plan. The facade faces the north and has two square cubical pillars of the usual type in the centre, dividing the facade into three openings of equal size. The pillars are free from ornament and the facade has no ornamental cornice. At the two ends of the facade are two large panels similar in shape and size to the three openings in the facade. The one at the western end contains a large crudely carved figure in high relief of a standing dvārapāla, or doorkeeper, guarding the entrance on this side. The figure has the usual lofty headdress and stands facing the spectator in a very aggressive attitude. The right arm rests on the hip and the left on a mighty club. The figure is shown wearing the usual ornaments including two serpents or nāgas. The doorkeeper on the eastern side of the facade is similar to the one just described, except that the pose is different. It faces towards the entrance and thus presents only a side view to the spectator. The floor of the temple stands about 4 feet above the natural level of the ground and, like so many of these early Pallava temples, has no proper steps approaching the entrance. On plan [Fig. 6 (b)], the temple consists of a rectangular hall 22 feet in length, 24 feet in width and is 9 feet in height. The ceiling is supported with four square pillars with corresponding side pilasters. In the back or south wall facing the north, are three large niches 4 feet deep. Cut in the floor and against

the back wall of each niche, is a square socket-hole, indicating that a stone image once stood in each niche, forming three separate shrines. The position of the socket-holes clearly shows that images and not lingas stood in these shrines. A mutilated inscription on the outside of one of the pillars records that the temple was dedicated to the three gods Brahmā, Siva and Vishnu. The serpent ornaments worn by the doorkeeper indicate that the leading deity enshrined in it was Siva whose image occupied the central niche.

The name of the Pallava king who ordered this temple to be excavated is mentioned in the inscription as Vichitrachitta which we know is a *biruda* of Mahēndravarman I. The alphabet is much like that of the inscription at Dalavānūr, and as both temples are similar in style and are situated within a few miles of each other, we may assume that the Mandagapattu temple was also excavated during the reign of the great Mahēndravarman I.

(4) *Pallāvaram*.—The old village of Pallāvaram is situated 2 miles south of the modern village and railway station of that name in the Chingleput district. To the east of the station is a hill known locally as the Pancha Pandava Malai in which has been excavated a rock-cut Pallava temple. It is now in the hands of the local Muhammadans who have converted it into a mosque by adding mud and plaster walls to the interior and covering the temple in numerous coatings of whitewash.

On plan (Fig. 7), the temple is similar to the one at Mandagapattu and consists of a pillared hall 32 feet in length, $12\frac{1}{2}$ feet in width and about 9 feet in height. Cut in the back wall are five niches about $2\frac{1}{2}$ feet square. These must have originally contained stone lingas or images. The roof is supported by two rows of pillars of the usual cubical kind, each row containing five pillars. The facade has five openings of equal size and is free from all ornament. A flight of steps leads up to the central opening. The cornice is a heavy projecting convex moulding but without the gable-window ornament as we usually find.

The plan and the style of the facade is very similar to the Mandagapattu temple but the Pallāvaram temple has no figures of doorkeepers like the former. The pillar on the right side of the entrance, has the octagonal portion of the shaft at the bottom instead of in the middle like the other pillars. It is curious that the masons should have made this mistake. Presumably this feature is due to accident and not intentional, and spoils the appearance of the facade. The shape of the upper portion of the shaft shows that it is not a later addition. Engraved all along the architrave of the facade and also along that of the inner row of pillars, is an inscription which is made up of a series of names which are evidently titles or *birudas* of a Pallava king (*Annual Report on Epigraphy for 1909, Part II, No. 14, page 75*). It is noteworthy that the first name in the series is "Sri Mahēndra-Vikrama," the same name in fact, as that which appears in the inscription in the Trichinopoly temple. The form of the letters, too, is similar in both inscriptions, so there can be no doubt that it was Mahēndravarman I who had the Pallāvaram temple excavated in the early part of the seventh century.

(5) *Mahēndravadi* is situated 3 miles to the south-east of Sholinghur railway station in the Wālājāpet taluk of the North Arcot district. The village is inhabited by Vaishnava Brāhmins and possesses a fine tank. Close to the tank are traces of fort walls, and within the enclosure is a large granite rock in the eastern face of which a rock-cut temple has been excavated. The facade faces the east and is plain in design and without the large panels containing bas-relief figures of doorkeepers at the ends of the facade, as at Dalavānūr and Mandagapattu [Fig. 8 (a)]. It has no carved projecting cornice and this portion of the facade has been left unfinished. In the centre of the facade are two square pillars with side pilasters, the cubical portions of which are ornamented with conventional lotus flowers similar to those at Dalavānūr. On plan [Fig. 8 (b)] the temple consists of a rectangular hall measuring 18' 0" long, 13' 6" wide and 9' 0" in height. The roof is supported by two pillars similar to and in line with those of the facade. Cut in the west wall and facing the east, is a small oblong shrine cell flanked by two doorkeepers. The shrine contains a modern image of Narasimha. The doorkeepers stand with their hands on their hips and face the front like those at Dalavānūr. These figures are much decayed by the weathering of the rock. The temple contains an important Pallava inscription engraved on the north face of the first pillar from the left of the facade. Dr. E. Hultzsch has given an account of this inscription in the *Epigraphia Indica, Vol. IV, pages 152 and 153*. It records that "Gunabhāra excavated the temple which bore the name of Mahēndra-Vishnugriha (the Vishnu temple of Mahēndra) and that it stood on the bank of the Mahēndra-tatāka, (the tank of Mahēndra), situated in Mahēndrapura (the city of Mahēndra). The temple, the tank and the city were thus named after Mahēndra. The same name occurs in the Trichinopoly inscription and Dr. E. Hultzsch is of opinion that the Pallava king who bore the surname of Gunabhāra (the bearer of virtues) was Mahēndravarman I. The other princes named Mahēndra and particularly Mahēndravarman II seem to have reigned for a very short time or not to have reigned at all. Therefore, the Mahēndravadi temple may be attributed to Mahēndravarman I. The large tank near the village is no doubt the same as the one mentioned in the inscription and if so, this too owes its origin to the Pallavas. This is one of the few Pallava temples dedicated to Vishnu.

(6) *Vallam*.—The little village of Vallam is situated 2 miles to the east of Chingleput railway station on the road to Tirukkalukunram. On the north side of the road is the village and hill of Vallam. There are three cave-temples excavated in the eastern face of the hill. The largest of them contains two Tamil inscriptions which are mentioned in *South Indian*.

Inscriptions, Vol. II, Part III, pages 340 and 341. The oldest of them is engraved on the two pillars of the entrance and records that the temple was excavated by Skandesana, son of Vasantapriyārāja and vassal of king Mahēndrapōtarāja who was surnamed "Gunabhāra." Here there is no doubt concerning the name of the king, as the word Mahēndra is followed by Pōtarāja, i.e., king of Pallavas. The surname "Gunabhāra" is the same as that found in the inscriptions at Trichinopoly and Mahēndravadi. The late Mr. Venkayya has shown that in all probability, this Mahēndrapōtarāja of the Vallam inscription is identical with Mahēndravarman I (*Epigraphia Indica, Vol. III, page 277*).

The two smaller rock-cut shrines are unfinished and unimportant. The larger temple has been converted into a modern Hindu shrine and its appearance has been thoroughly ruined in consequence. On plan, the larger temple is similar to the one at Mēlachēri in the South Arcot district, and like the latter has only two plain cubical pillars standing in the facade. Cut in the back wall is a little square shrine chamber facing the east and containing a cylindrical stone linga of the usual kind. On each side of the shrine entrance are two doorkeepers. Their pose is similar to those in the Trichinopoly temple except that those at Vallam have their tall head-dress decorated with bull's horns, and in this respect, are similar to some of the later figures of doorkeepers at the Seven Pagodas belonging to the Māmalla period. Cut in a niche on the south side of the facade is a large well executed image of Ganēsa, and on the northern side of the facade is a crudely carved and much decayed female figure in bas-relief representing Jyēshtha. The Ganēsa figure appears to have been added at a later date. Between the openings in the facade are modern brick and plaster fillings and wooden doors, and the entire facade is covered in whitewash and its appearance is utterly spoilt, so much so, that it is useless to attempt to photograph it, as nothing of the original facade is now visible owing to these appalling modern additions. It is a great pity as it is an interesting and valuable ancient monument and one of the earliest Siva temples in Southern India.

(7) *Mēlachēri*.—At Mēlachēri, 3 miles north-west of the town of Gingee, in the South Arcot district, is a rock-cut shrine excavated in the western face of a small granite hill standing to the north of the village. It is known locally as the Maddilēsvara temple and is still in use as a place of worship. The rock-cut facade faces the west but is hidden from view by a modern brick and plaster mandapa attached to the front of it. In the centre are two square pillars, dividing the facade into three openings of equal size. Within is an entrance hall 19' 9" in length, 8' 9" in width and 6' 8" in height. Cut in the back or east wall, and facing the west is a small square shrine chamber containing a monolithic linga. This shrine measures 8' 4" × 8' 7" and is the same height as the entrance hall. The stone linga is cylindrical in form and together with its yoni pedestal stands 4' 9" above the floor level and is cut out of the solid rock. The temple contains no sculptures or ornamentation of any kind, but it does contain a Pallava inscription on one of the pillars which was discovered by Dr. Jouveau-Dubreuil in 1916 and published in his book "*Pallava Antiquities, Vol. I, page 66*". This inscription records that the temple was excavated by King Chandrāditya but the date is not given. The name Chandrāditya is evidently a surname of one of the Pallava kings but we do not know which one bore this name.

It is impossible to photograph the facade owing to the modern additions which obscure it from view, but a plan and section will be found in (Fig. 9.) Architecturally, this temple is in the style of Mahēndra and therefore it has been included here.

(8) *Singavaram*.—About one mile to the south of Mēlachēri is the neighbouring village of Singavaram which contains a rock-cut temple which, in all probability, owes its origin to the Pallavas. It is known as the Ranganātha temple and contains a large rock-cut image of Anantasaiana resembling the one in the Shore Temple at Mahābalipuram. The image, however, has been recarved at a later period. The rock-cut hall in front of the shrine chamber has square monolithic pillars of the usual kind ornamented with conventional lotus flowers. At each end of the facade is an image of a doorkeeper which mostly resemble those found at the entrance to the shrine chamber of the Dalavānūr temple.

Dr. Jouveau-Dubreuil makes the following remark concerning the name of this village. He states—"It is very probable that Singavaram (that is to say Simha-puram) was the capital of Singapurānādu." This name is, therefore, very ancient and since the doorkeepers are in the style of Mahēndravarman I, we may assume that Singavaram was founded by Simhavishnu and that the temple was excavated either during his reign or that of his successor Mahēndravarman I." No Pallava inscriptions have been found in the Singavaram temple, but that does not necessarily mean that none exist, because the surface of the pillars is hidden by the modern mandapa built up against the facade of the temple. As the temple is in use for worship, the priests object to having this portion of the building removed, so there will always remain some doubt as to who was the author of the original temple.



Fig. 1 (A) Dalavānūr temple (Front Elevation).

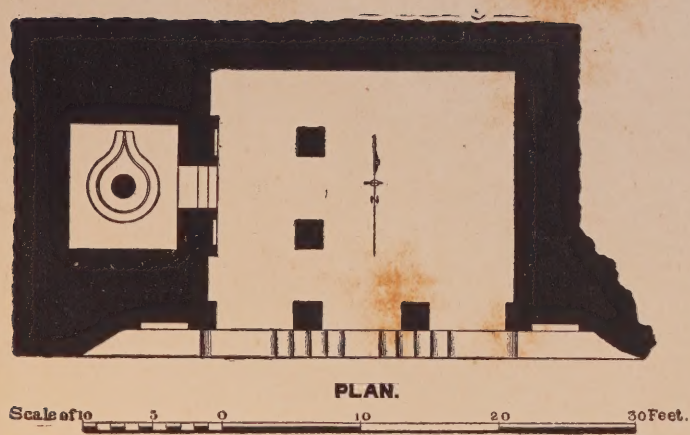


Fig. 1 (B) Dalavānūr temple (Plan).

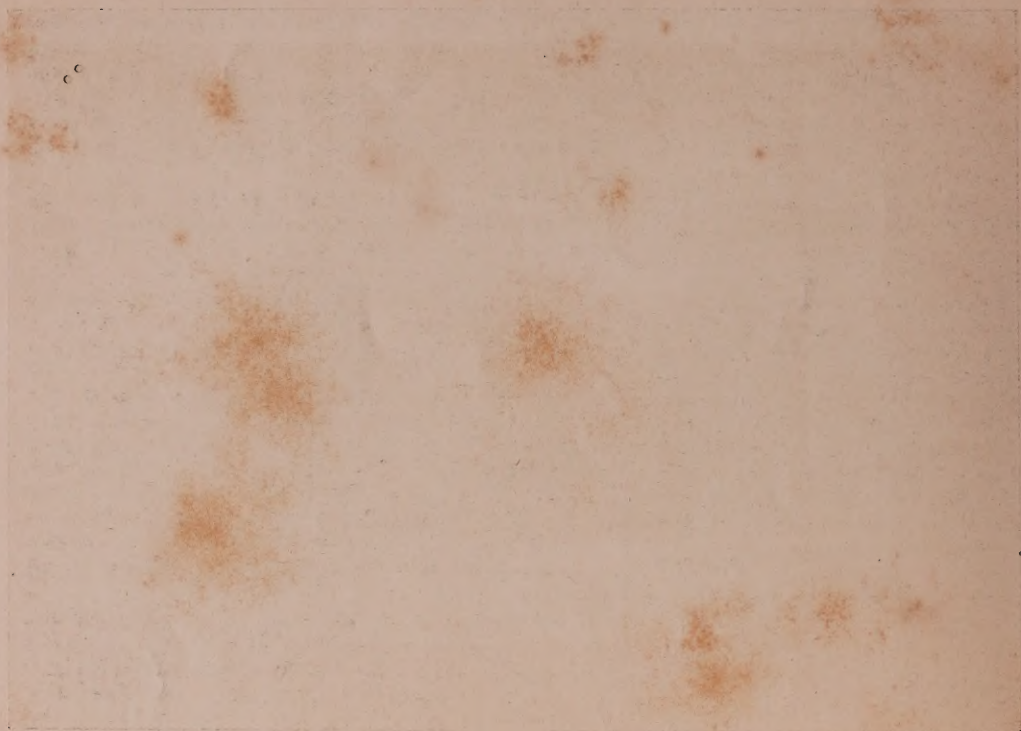


Fig. 1 (a) Schematic diagram of the experimental setup.

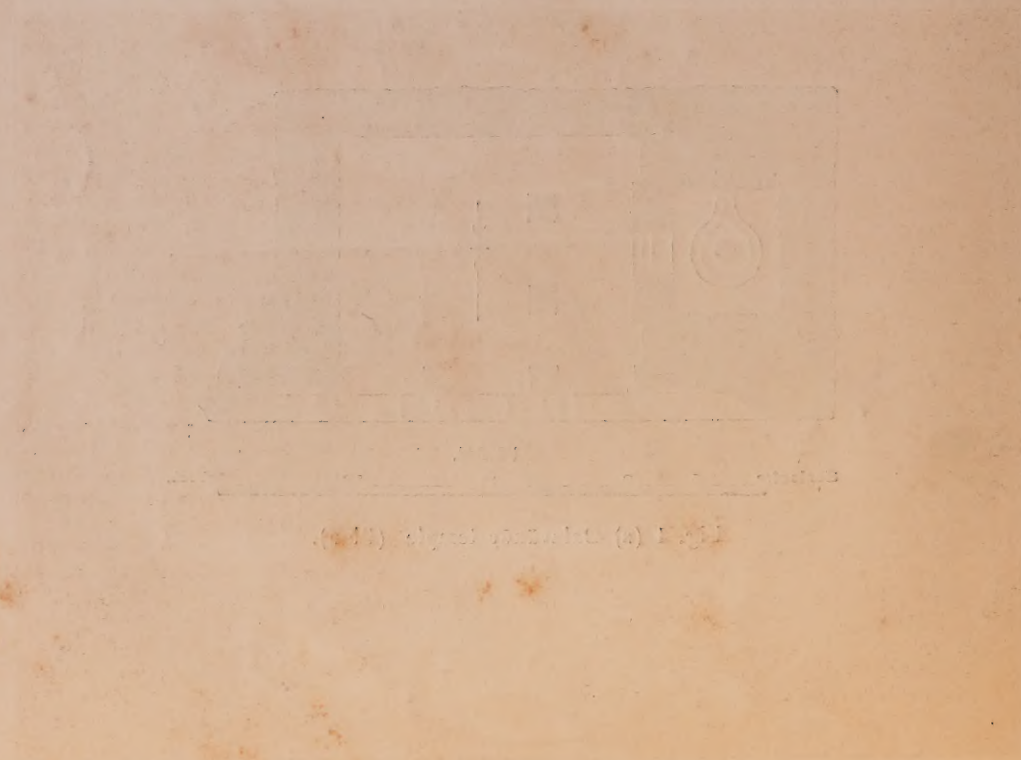


Fig. 1 (a) Schematic diagram of the experimental setup.

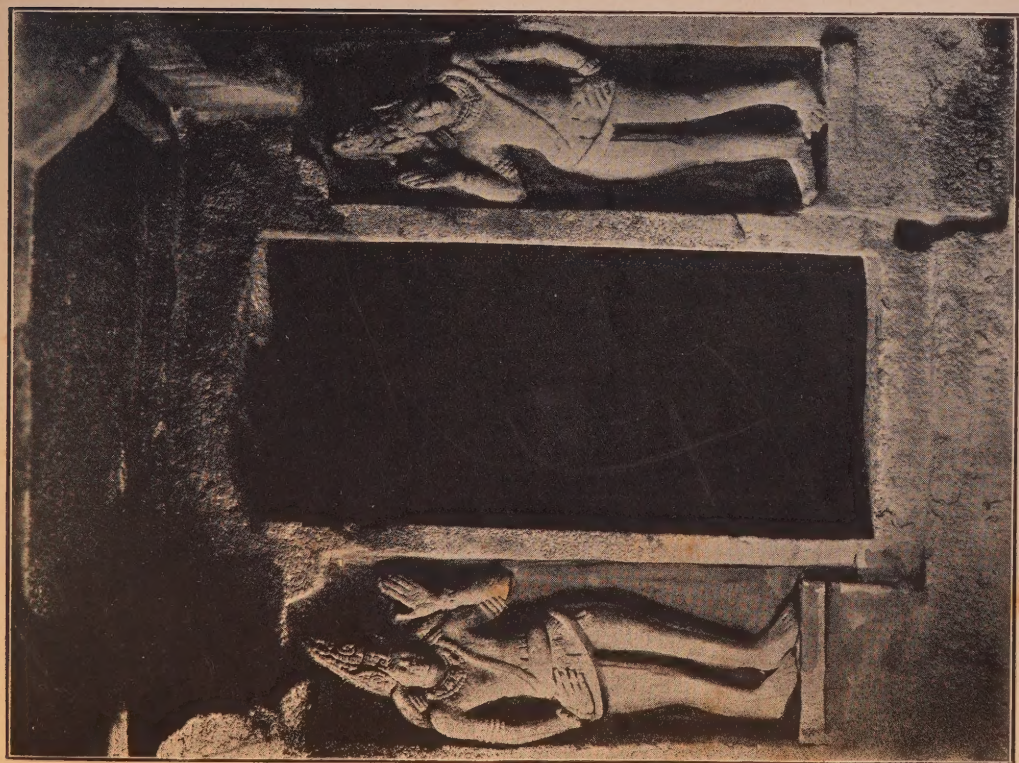


Fig. 2 (A) Dalavānūr temple (Detail of doorkeepers).

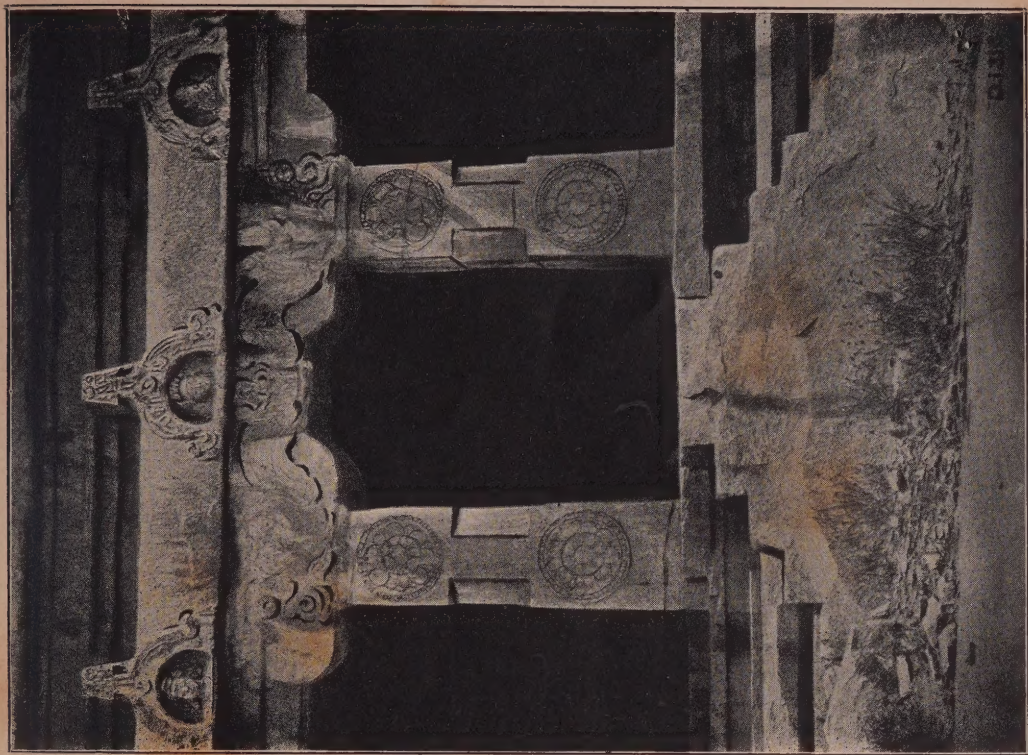


Fig. 2 (B) Dalavānūr temple (Detail of pillars and cornice).

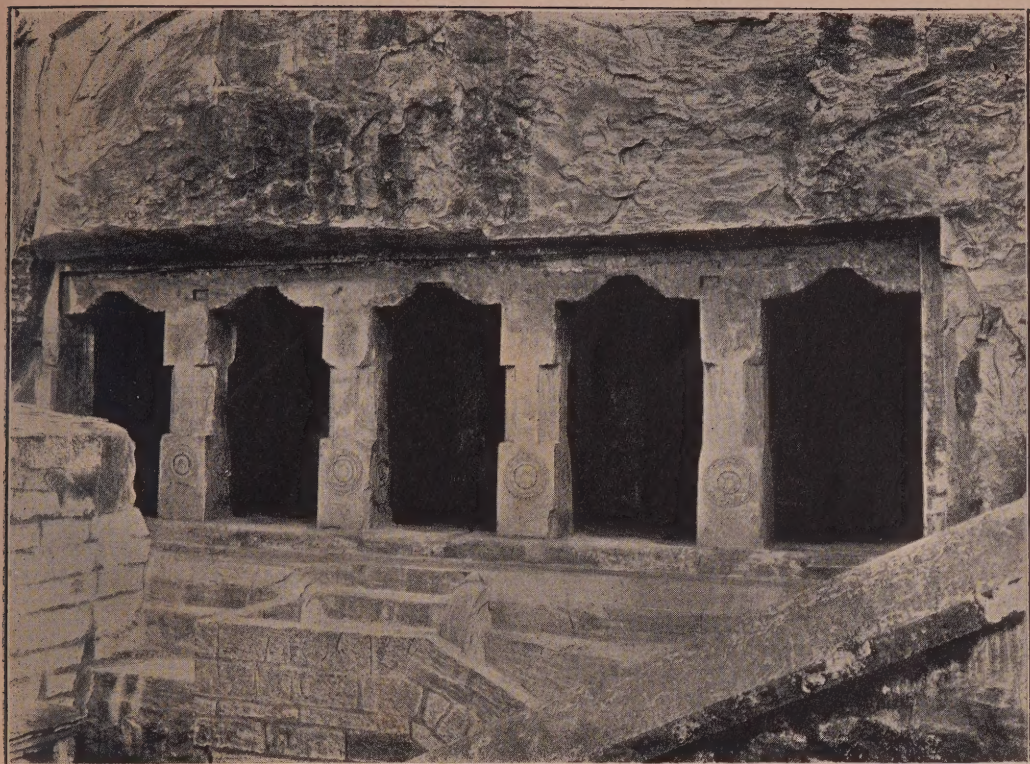


Fig. 3 (A) Trichinopoly temple (Front Elevation).

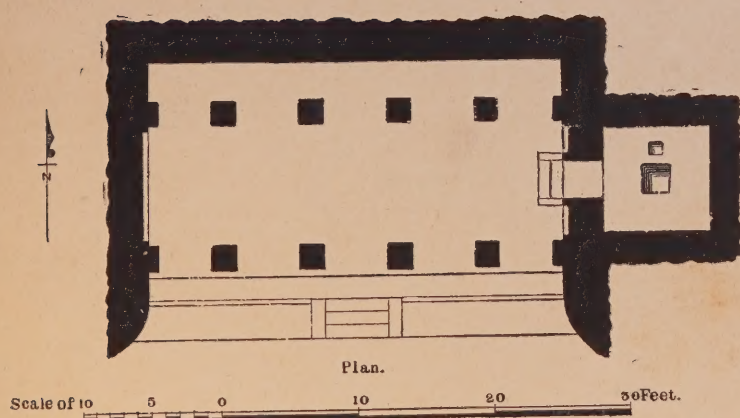


Fig. 3 (B) Trichinopoly temple (Plan).

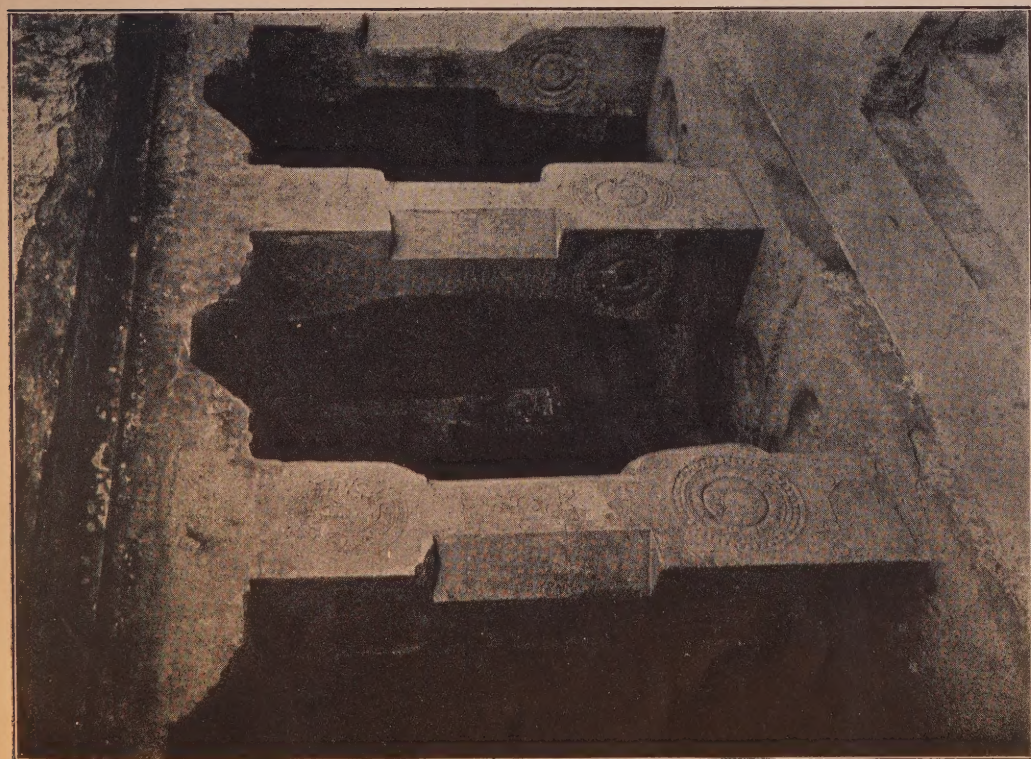


Fig. 4 (A) Trichinopoly temple (Detail of pillars).

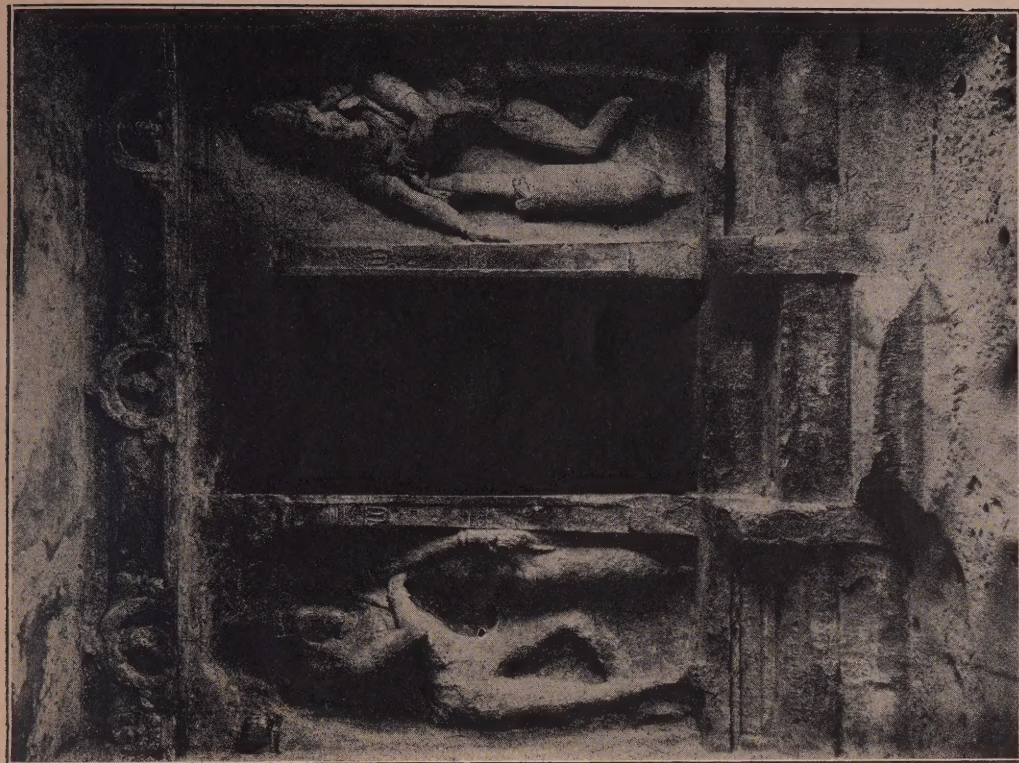


Fig. 4 (B) Trichinopoly temple (Detail of doorkeepers).



Fig. 5. Trichinopoly temple (Detail of sculpture representing Gangādhara).



Fig. 6 (A) Mandagapattu temple (Front Elevation).

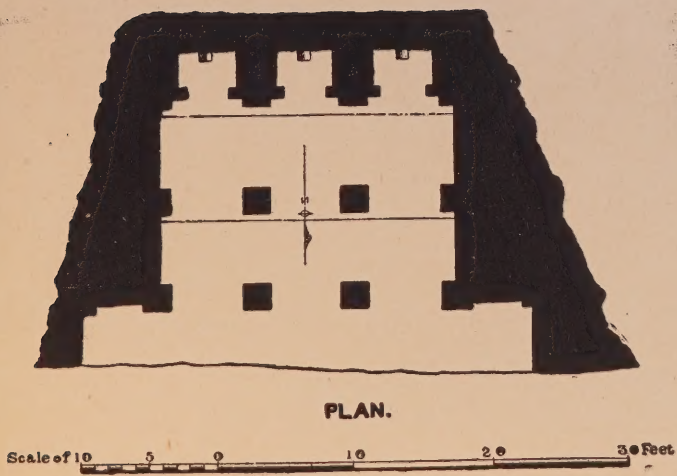
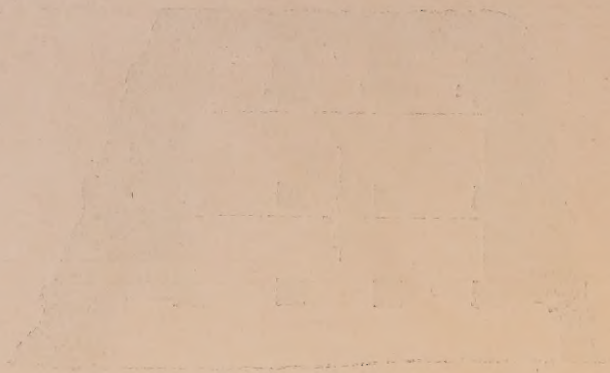
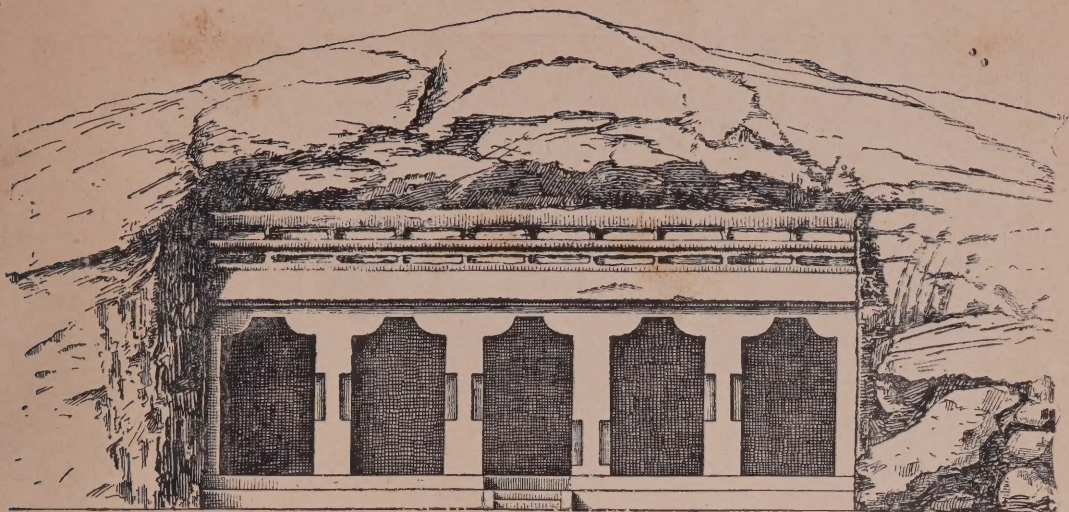


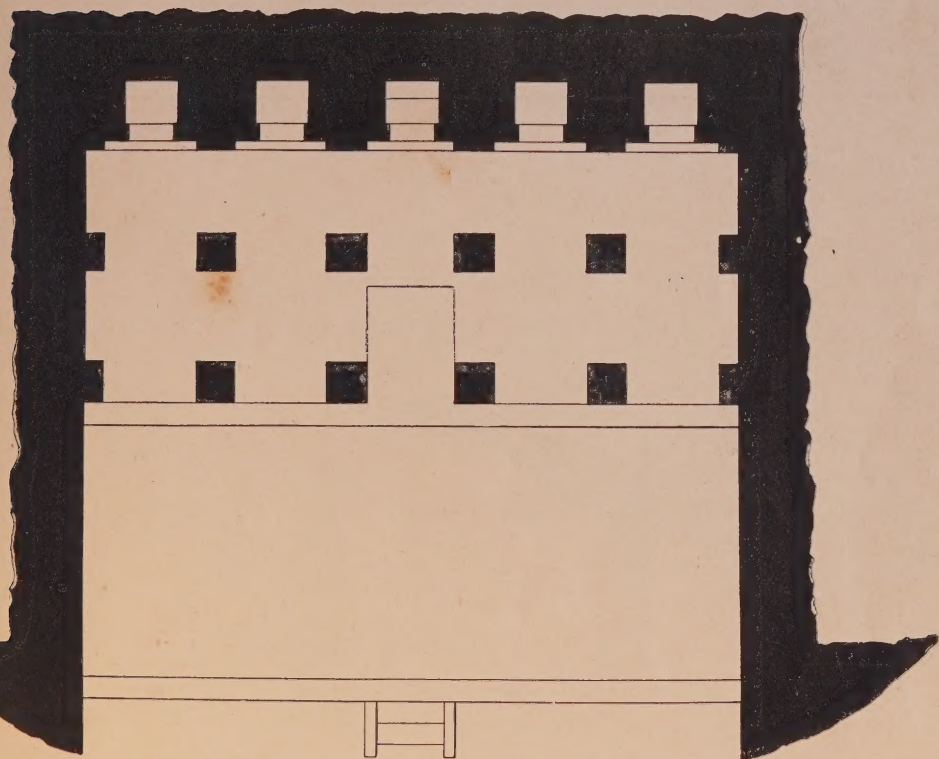
Fig. 6 (B) Mandagapattu temple (Plan).



1000



Elevation.



Plan.

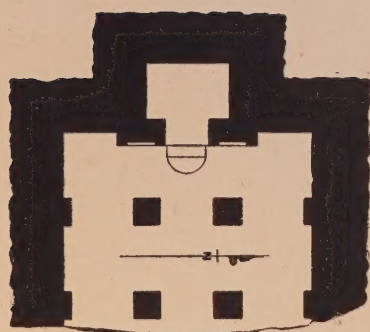
Scale of 10 5 0 10 20 Feet.

Fig. 7. Pallāvaram temple, (Elevation and Plan).

(with the addition of the following)



Fig. 8 (A) Mahēndravadi temple (Front Elevation).



PLAN.

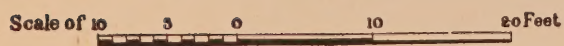
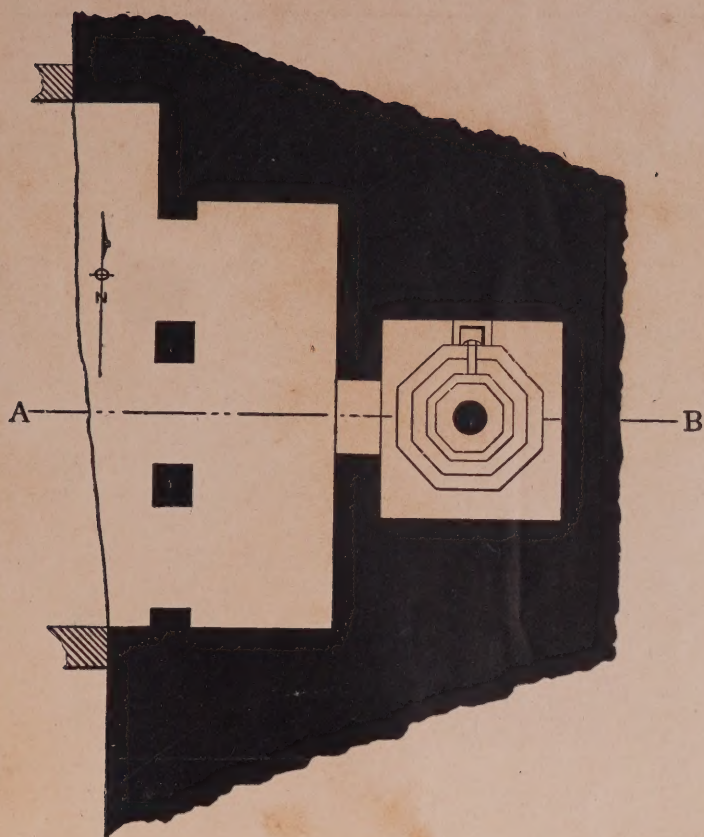
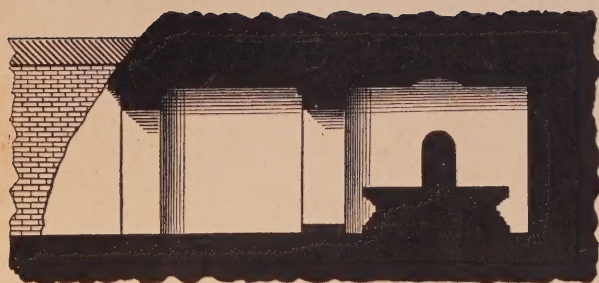


Fig. 8 (B) Mahēndravadi temple (Plan).



PLAN.



Section on line A.B.

Scale of 10 5 0 10 20 30 Feet.

Fig. 9. Mēlachēri temple (Plan and Section).

Government of Madras

HOME (EDUCATION) DEPARTMENT.

G.O. No. 1090, 9th September 1919

**Annual report of the Superintendent, Archæological Survey
for 1918-19.**

Recording, with remarks, the —

READ—the following paper:—

Letter—from A. H. LONGHURST, Esq., Superintendent, Archæological Survey,
Southern Circle, Madras.
To—the Secretary to Government, Home (Education) Department.
Dated—Kotagiri, the 23rd July 1919.
No.—454.

I have the honour to submit herewith in duplicate, the Annual Report of this department for the year 1918-19. The delay in submitting the report this year is due to delay in the office of the Superintendent of the Government Press in striking the final proof copy and obtaining the necessary blocks for the illustrations for Part II.

2. Two sets of the photographs referred to in Appendix A and the reports on the condition of ancient monuments received from the Superintending Engineers of I to VII Circles are submitted under separate cover.

Order—No. 1090, Home (Education), dated 9th September 1919.

Recorded.

2. The report contains evidence of useful work carried out during the year. Conservation was carefully attended to and several new monuments were added to the list.

3. The Government have perused with interest Part II of the Report which deals with the history of Pallava Architecture and will form part of the contemplated handbook on "South Indian Architecture".

4. Copies of the report and the photographs referred to in Appendix A will be forwarded to the Right Honourable the Secretary of State for India.

(True extract)

R. RAMACHANDRA RAO,
Secretary to Government.

To the Superintendent, Archæological Survey.
,, the Assistant Archæological Superintendent for Epigraphy.
,, the Superintendent, Government Museum.
,, the Superintendent, Government Press.
,, all Collectors.
,, the Public Works Department.
,, the Home (Miscellaneous) Department.
,, the Local and Municipal Department.
,, the Government of India, Department of Education (with C.L.).
,, the Director-General of Archaeology (with C.L.).
,, the Chief Commissioner of Coorg (with C.L.).

Editors' Table.

ANNUAL REPORT

OF THE

ARCHÆOLOGICAL DEPARTMENT

SOUTHERN CIRCLE, MADRAS

FOR THE YEAR

1919-1920



MADRAS

PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS

1920

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ANNUAL PROGRESS REPORT
OF THE
ARCHÆOLOGICAL SURVEY DEPARTMENT
SOUTHERN CIRCLE, MADRAS
FOR THE YEAR 1919-1920

PART I.—ADMINISTRATIVE

The only change in the establishment of this office during the year under report is that, the services of the Manager M.R.Ry. P. V. Jagadisa Ayyar were transferred to the office of the Assistant Archæological Superintendent for Epigraphy with effect from the 12th January 1920. The services of M.R.Ry. S. N. Appa Rao Mudaliyar, head photographer and draughtsman, were again extended for a further period of one year from the 7th December 1919 and he has continued to do good work.

2. *Preparation of drawings.*—Twelve new drawings, mostly plans and sections, were prepared to serve as illustrations for my special work on South Indian Architecture now in progress. During the remainder of his time the head draughtsman was employed on photographic work.

3. *Photography.*—Altogether eighteen applications for photographs were received from the public and 300 photographs were supplied at a total cost of Rs. 282-6-0 which has since been received and paid into the Bank of Madras to the credit of Government. A descriptive list of the photographs taken during the year is given in Appendix A.

4. *Excavation.*—A preliminary excavation of the Buddhist remains at Sāli-hundām in the Chicacole taluk of the Ganjām district was undertaken during the months of February and March 1920, with a view to its future excavation and survey by this department. The result of my examination of this interesting old site will be found in Part II of this report. There are a number of ancient sites in this Presidency that should be excavated by this department but the difficulty is to find time for this kind of work as it means going into camp and remaining in one place for two or three months at a time, with the result that the conservation and inspection work suffers in consequence. If I were provided with an assistant or even a competent clerk-of-works whom I could leave in charge of excavation works while I was on tour elsewhere, much more might be done in this direction than is possible at present.

5. *Treasure trove.*—The only case of any real importance brought to the notice of this department this year was one from Tanjore. In January 1920, the Collector reported the finding of fourteen small metal images of Hindu deities and fifteen puja utensils in the village of Polagam, Nannilam taluk, Tanjore district. Twelve images and two utensils were acquired for the Madras Museum.

6. *Publications.*—As per the orders of the Government of India contained in G.O. No. 325, Home (Education) Department, dated the 15th March 1920, the special articles on South Indian Architecture which I have been instructed by Government to prepare and publish, the first portion of which appeared in Part II of my last report for 1918-19, are in future to be published in the new Imperial Memoirs of this department which have recently been introduced and henceforth, Part II of this report is to contain a detailed account of the year's activities particularly with regard to conservation work. The only objection to this arrangement is that it leaves less time during the three months' hill recess for the preparation of my special work on South Indian Architecture as more time will now have to be devoted to preparing an account of the more important achievements of the year for Part II of my report.

A revised list of photo-negatives in this office, dated 31st July 1919 has been issued to the public and should prove of considerable value to those who require photographs of ancient monuments and sculpture in this Presidency.

7. *Tours.*—As per the orders of the Government of Madras contained in G.O. No. 1452, Public, dated the 28th November 1912, a monthly diary giving the dates and other particulars of all tours undertaken by me and my establishment each month has already been submitted to and approved by the local Government. However, as instructed by the Government of India, this information is again submitted here:—

Statement of tours undertaken during 1919-20.

Date and hour of journey.	Route		Date and hour of journey.	Route	
	From	To		From	To
April 1919.			September 1919.		
1st to 5th	Halt at Shanikulam		9th and 10th	Bellary.	Madras.
(4-0) (8-0)	Shanikulam.	Tindivanam via	12th		
(8-58) (15-20)	Tindivanam.	Melacheri.	(13-0) (16-10)	Egmore.	Chingleput.
17th and 18th	Egmore.	Egmore.	(17-0) (19-0)	Chingleput.	Tirukkalkkunram.
(20-15) (8-15)	Egmore.	Trichinopoly.	13th to 17th	Tirukkalkkunram halt.	
(9-0) 18th	Trichinopoly rail- way station.	Kallava temples and back.	18th		
(14-0)	Trichinopoly.	Egmore.	(17-0) (19-0)	Tirukkalkkunram	Chingleput.
18th and 19th	Trichinopoly.	Egmore.	18th and 19th	Chingleput.	Pasumalai.
(19-50) (7-40)			(22-4) (12-38)		
May 1919.			20th and 21st	Pasumalai.	Egmore.
1st	Egmore.	Chingleput.	(14-18) (7-40)		
(20-15) (21-56)	Egmore.	Chingleput.	24th and 25th	Egmore.	Porto Novo.
(6-0) (10-0)	Chingleput railway station.	Vallam and back.	(21-20) (8-39)		
(12-15) (15-20)	Chingleput.	Egmore.	25th	Porto Novo railway station.	Portuguese church and back.
August 1919.			(9-0) (13-0)		
(12-0) (18-23)	Madras.	Vellore Cantonment	25th and 26th	Porto Novo.	Egmore.
27th	Halt at Vellore.		(16-50) (3-45)		
(6-0) (18-0)	Vellore.	Kilachohur and back via Virinjipuram.	29th and 30th	Egmore.	Mayavaram.
28th			(20-15) (4-35)		
(6-0) (18-0)	Vellore.	Nelvoy, Veppambattu, Sholapuram and back to Vellore.	30th	Mayavaram.	Tranquebar and back.
29th			(8-0) (20-0)		
(6-0) (20-0)	Vellore.	Madras.	30th and 1st October 1919.		
30th	Vellore Cantonment	Madras.	(23-12) (7-40)	Mayavaram.	Egmore.
(11-9) (20-15)			3rd and 4th	Madras.	Bezwada.
September 1919.			(17-20) (3-7)		
3rd	Egmore.	Walajabad.	5th to 9th	Halt at Bezwada.	
(20-15) (6-15)			(0-55) (11-15)	Bezwada.	Madras.
4th	Walajabad railway station.	Tenneri Siva temples and back.	29th and 30th	Madras.	Tadpatri.
(6-36) (15-0)	Halt at Walajabad.		(18-15) (4-48)		
5th	Walajabad.	Egmore.	30th	Tadpatri railway station.	Tadpatri temples and back.
(10-9) (15-20)			(5-0) (12-0)		
6th	Madras.	Bellary.	30th and 31st	Tadpatri.	Madras.
(18-15) (9-35)			(23-6) (10-0)		
8th	Bellary.	Kappagallu and back.	November 1919.		
(10-0) (15-0)			4th and 5th	Madras.	Samalkot.
			(17-20) (8-34)		
			5th and 6th	Samalkot.	Madras.
			(19-18) (11-15)		

Date and hour of journey.	Route.		Date and hour of journey.	Route.	
	From	To		From	To
10th Nov. 1919 (13-0) (19-22) (20-0) (23-30) 11th to 1st Dec.	Madras. Tindivanam. Halt at Shanikulam.	Tindivanam. Shanikulam.	21st Dec. 1919. (8-0) (17-0)	Uttukudi.	Mettapudur and back.
2nd (8-0) (18-0)	Shanikulam	Tindivanam via Kilmavilangai.	(17-30) (20-10) 22nd and 23rd (16-52) (6-15) January 1920. 15th	Uttukudi.	Coimbatore.
3rd (4-15) (7-40)	Tindivanam.	Egmore.	(13-0) (18-10) (17-0) (20-0) 16th to 30th	Coimbatore.	Madras.
5th (13-0) (16-10) (17-0) (20-0) 4th to 7th	Egmore. Chingleput. Halt at Mahabalipuram.	Chingleput. Mahabalipuram.	31st (8-0) (11-0) (12-15) (15-20) February 1920. 16th and 17th (17-20) (17-3)	Egmore. Chingleput. Halt at Mahabalipuram.	Chingleput. Mahabalipuram.
8th (8-0) (11-0) (12-15) (15-20) 11th and 12th (18-15) (6-23)	Mahabalipuram. Chingleput. Madras.	Chingleput. Egmore.	17th (18-0) (21-0) 18th to 29th	Mahabalipuram. Chingleput.	Chingleput. Egmore.
12th (7-0) (13-0)	Gooty Railway Station.	Gooty Fort and back.	March 1920 1st to 6th	Madras.	Chicacole Road.
12th and 13th (22-5) (10-0)	Gooty.	Madras.	7th	Chicacole road. Halt at Gara (Sali-hundam).	Gara.
14th and 15th (18-15) (9-5)	Madras.	Adoni.	(7-0) (10-0) 7th and 8th (11-24) (11-15) 27th and 28th (18-15) (12-52) 28th (13-0) (14-30) 29th (11-0) (12-30) 29th and 30th (14-30) (10-0)	Do.	Chicacole Road.
15th (9-30) (15-0)	Adoni Railway Station.	Adoni Fort, Tomb and back.		Gara.	Chicacole Road.
15th and 16th (19-29) (10-0) 20th and 21st (20-0) (7-5)	Adoni. Madras.	Madras. Uttukudi.		Chicacole Road.	Madras.
				Madras.	Hospet.
				Hospet.	Kamalapur.
				Kamalapur.	Hospet.
				Hospet.	Madras.

8. *Tour programme for 1920-21.*—A list of the conservation works proposed to be undertaken during the year 1920-21 is given in Appendix B. I shall endeavour to inspect as many of these works as possible and, in addition, visit those places in this Circle containing examples of Pallava architecture which have not yet been inspected in order to obtain material for my special work on South Indian Architecture. The Director-General of Archæology has approved of my proposal to continue the excavations at Sālihundam in the Ganjam district and as funds are available this work will be completed during the current year.

9. *Standard List of Ancient Monuments.*—Since the publication of the revised list of ancient monuments, dated April 1917, the following monuments have been (a) added, (b) declared protected and (c) deleted:—

A.—List of new Monuments added in the list.

Taluk.	Locality.	Name of monument.	Ownership.	Reference concerning Government Orders.
<i>Ganjam District.</i>				
Kudala	Atagada	Rock inscription at Gridhimira (near the old fort).	Private ..	G.Os. Nos. 1159, Home (Education), dated 8th September 1917 and 1367, Home (Education), dated 31st October 1917.
<i>Vizagapatam District.</i>				
Nowrangapur ..	Pappadahandi ..	Nilakantesvara temple	Do. ..	G.O. No. 312, Home (Education), dated 14th March 1919.
<i>Gōdāvari District.</i>				
Cocanada ..	Samalkot ..	Bhimesvara temple	Do. ..	G.O. No. 47, Home (Education), dated 10th January 1920.
Do. ..	Do. ..	The Vishnu (Narayana) temple ..	Do. ..	Do.
<i>Kistna District.</i>				
Bandar	Masulipatam ..	Monuments in the fort known as Fort and Customs Office, (2) Bel-fry, (3) Powder Magazine.	Government ..	G.O. No. 320, Home (Education), dated 13th March 1920.

A.—List of new Monuments added in the list—cont.

Taluk.	Locality.	Name of monuments.	Ownership.	Reference concerning Government Orders.
<i>Kistna District—cont.</i>				
Bezwada ..	Bezwada ..	Kiratarjuna pillar on the Indrakila hill.	Government ..	G.O. No. 238, Home (Education), dated 22nd February 1917.
<i>Beliary District.</i>				
Hospet ..	Hampi Ruins ..	Old water supply scheme	Do ..	G.O. No. 1114, Home (Education), dated 13th September 1919.
Do. ..	Do. ..	Bhima's gateway to the east of Ganagitti Jain temple.	Do. ..	G.O. No. 1057, Home (Education), dated 16th August 1918.
Do. ..	Do. ..	Jain temple with inscriptions, north-east of elephant stables.	Do. ..	G.O. No. 154, Home (Education), dated 6th February 1919.
Do. ..	Do. ..	Ruined Car street in front of Hazara Rama temple.	Do. ..	Do.
Do. ..	Do. ..	Bhojana Sala or pilgrims' feeding place near the Octagonal Pavilion on Hampi road.	Do. ..	Do.
Do. ..	Do. ..	Two small Siva temples with inscriptions to the east of Pattabirama temple.	Do. ..	Do.
Do. ..	Do. ..	Ruined tank to the north-east of Pattabirama temple.	Do. ..	Do.
Do. ..	Do. ..	Two pillars and a group of mortar wheels outside Zenana enclosure.	Do. ..	G.O. No. 249, Home (Education), dated 26th February 1919.
Do. ..	Do. ..	Basement of a large ruined building opposite to Muhammadan mosque and also the platform north-east corner of the Dannaik's enclosure.	Do. ..	....
Do. ..	Do. ..	Water tower of the city of Vizayanagar.	Do. ..	....
<i>Tinnevely District.</i>				
Sankarayanarkoyil.	Sendamaram ..	Old Siva temple containing Pandya inscriptions.	Private ..	G.O. No. 69, Home (Education), dated 15th January 1917.
Do.	Tirumalaipuram.	Two rock-cut caves with inscriptions.	Do. ..	Do.
Do.	Malayadikurichi.	A rock-cut shrine containing a linga and old Pandya inscriptions.	Do. ..	Do.
<i>Chittoor District.</i>				
Chendragiri ..	Mangapuram ..	Venkatesvara (Vishnu) temple ..	Government ..	G.O. No. 446, Home (Education), dated 6th April 1918.
<i>South Arcot District.</i>				
Villupuram ..	Mandagapattu ..	Rock-cut Pallava temple	Do. ..	G.O. No. 573, Home (Education), dated 9th May 1919.
Do. ..	Brahmesdam ..	Brahmesvara temple	Private ..	G.O. No. 576, Home (Education), dated 9th May 1919.
Gingee ..	Dalayanur ..	Rock-cut Pallava temple	Government ..	G.O. No. 574, Home (Education), dated 9th May 1919.
Tindivanam ..	Kilmavilangai ..	Pallava rock-cut shrine	Do. ..	G.O. No. 217, Home (Education), dated 14th February 1920.

B.—Monuments declared as Protected Monuments.

No.	District.	Taluk.	Locality.	Name of monument.	Ownership.	Reference concerning Government Orders.
26	Kistna ..	Ellore ..	Guntupalle ..	Buddhist Chaityas, Stupas and rock-cut caves.	Zamindari ..	G.O. No. 560, Home (Education), dated 5th May 1919.
58	Anantapur.	Hindupur ..	Gorantla ..	Madhavaraya temple.	Government.	G.Os. Nos. 10, Home (Education), dated 5th January 1918, 162, Home (Education), dated 11th February 1918, and 511, Home (Education), dated 20th April 1918.

B.—Monuments declared as Protected Monuments—*cont.*

No.	District.	Taluk.	Locality.	Name of monument.	Ownership.	Reference concerning Government Orders.
259A	Nellore ..	Udayagiri ..	Udayagiri ..	Ranganayaka temple.	Government.	G.Os. Nos. 237, Home (Education), dated 22nd February 1917, 816, Home (Education), dated 18th June 1917, and 1725, Home (Education), dated 31st August 1917.
259B	Do. ..	Do. ..	Do. ..	Krishna temple with gopuram, kalyana mandapa and masonry-built tank.	Do.	
313	Chingleput.	Conjeeveram.	Conjeeveram.	Matangesevara temple.	Private ..	G.O. No. 352, Home (Education), dated 18th March 1918. Do.
315	Do.	Do.	Do.	Muktesvara temple.	Do. ..	
488	North Arcot.	Wandiwash.	Siyyamangalam.	Rock-cut temple and sculptures.	Do. ..	G.Os. Nos. 3, Home (Education), dated 3rd January 1918, and 379, Home (Education), dated 20th March 1918. Do.
492	Do.	Do.	Kilputtur ..	Svayambunatha temple.	Do. ..	
509A	South Arcot.	Chidambaram.	Porto ovo.	Roman Catholic Portuguese church.	Do. ..	G.O. No. 1304, Home (Education), dated 2nd October 1918.
383A	Tinnevely..	Ambasamudram.	Tiruvallivaram.	Valisvara temple ..	Government.	
548A	Tanjore ..	Nannilam ..	Tiruvadavayil.	Punyanatha (Siva) temple.	Private ..	G.O. No. 521, Home (Education), dated 25th April 1919.

C.—Monuments deleted from the list.

Serial number.	District.	Taluk.	Locality.	Name of monument.	Reference concerning Government Orders.
51	Guntur ..	Sattenapalle ..	Daranikota.	Kuchidibba and Nakkadibba.	G.O. No. 487, Home (Education), dated 16th April 1918.
189	Cuddapah ..	Siddhavattam.	Rajampet ..	Ancient well 'Bogandani Bavi.'	
406	Tinnevely..	Tinnevely ..	Manur	Rajagopala temple ..	G.O. No. 872, Home (Education), dated 3rd July 1918.
373	Madura ..	Tirumangalam.	Sindupatti ..	Temple ..	G.O. No. 434, Home (Education), dated 5th April 1919.
					G.O. No. 1396, Home (Education), dated 15th November 1919.

10. *Conservation.*—A list of the conservation works undertaken by the Public Works Department during the year is given in Appendix C. The allotment for the year was Rs. 33,000 and a total sum of Rs. 37,819-9-10 was spent up to the 31st March 1920. Thus the sum of Rs. 4,819-9-10 was spent in excess of the budget allotment owing to urgent repairs required to the roads and pathways at the Seven Pagodas in anticipation of His Excellency the Viceroy's proposed visit to Mahabalipuram in November last, and also on account of the special repairs to the Chandragiri palaces which were in full progress during the year and the provision of Rs. 3,000 was found to be insufficient for this work which was of an urgent nature. A detailed account of the work at these two places is given in Part II of this report. Good progress is being maintained with the improvements to the roads at Hampi Ruins in the Bellary district and at the Seven Pagodas in the Chingleput district.

11. *Annual expenditure.*—The expenditure of this department during 1919-20 has been as follows :—

							RS.	A.	P.
Salary of the Superintendent	..	..	..	..	..	..	9,000	0	0
Pay of the establishment	..	..	..	..	..	..	3,869	10	11
Travelling allowance	..	..	..	..	..	..	3,099	4	3
Contract contingent grant—									
Supplies and services	..	..	..	..	..	..	1,208	2	0
Contingencies	..	..	..	..	..	..	791	7	3
Non-contract contingent grant—									
Supplies and services	..	..	..	..	..	..	366	0	10
Contingencies	..	..	..	..	..	..	1,920	0	0
Personal allowance to establishment in lieu of compensation for dearness of food, war and local allowances	..	..	..	..	..	..	490	14	10
Total	..						20,745	8	1

MADRAS,
31st March 1920.

A. H. LONGHURST,
Superintendent, Archæological Survey.

APPENDIX A.

LIST OF PHOTO-NEGATIVES PREPARED DURING 1919-1920.

CLASS B.

Buddhist Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
B. 187	Full	Female Buddhist copper image in Lahore Museum (front view).	Lahore	Lahore.
B. 188	Do.	Female Buddhist copper image in Lahore Museum (back view).	Do.	Do.
B. 189	Do.	East view of Salihundam	Salihundam	Ganjām.
B. 190	Do.	The large Stupa	Do.	Do.
B. 191	Do.	The small Stupa	Do.	Do.
B. 192	Do.	Brick Chaitya	Do.	Do.
B. 193	Do.	Stone relie-box	Do.	Do.
B. 194	Do.	Stone Votive Stupa	Do.	Do.
B. 195	Do.	Large stone image of Buddha (broken) ..	Do.	Do.
B. 196	Do.	Do. detail of base	Do.	Do.
B. 197	Do.	Large stone female image with three heads (broken).	Do.	Do.
B. 198	Do.	Do. detail of base	Do.	Do.
B. 199	Do.	Stone image of standing male figure (broken).	Do.	Do.
B. 200	Do.	Stone image of female Buddhist figure seated on lotus throne.	Do.	Do.
B. 201	Do.	Stone image of four-armed female figure seated on a lotus.	Do.	Do.
B. 202	Do.	Stone image of Buddha (much decayed) ..	Do.	Do.
B. 203	Do.	Stone image of a seated male figure (much decayed).	Do.	Do.
B. 204	Do.	Stone image of a four-armed female Buddhist goddess.	Do.	Do.
B. 205	Do.	Stone image of a seated male Buddhist figure with inscribed halo.	Do.	Do.
B. 206	Do.	Bas-relief sculpture	Ghantasala	Kistna.

CLASS C.

Jain Art and Architecture

Serial number.	Size.	Subject.	Locality.	District.
C. 108	Full	Main entrance of the Jain temple ..	Mettupudur	Coimbatore.
C. 109	Do.	General view of the Jain temple ..	Do.	Do.
C. 110	Do.	Broken Jain image in the compound of the Bhimesvara temple.	Draksharama	Gōdāvari.

CLASS D.

Hindu Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
D. 1339	Full	Brass image of Revanta, son of Surya found in Kulu (front view).	The Punjab	The Punjab.
D. 1340	Do.	Do. do. do.	Do.	Do.
D. 1341	Do.	Brass image of Revanta, son of Surya found in Kulu (back view).	Do.	Do.
D. 1342	Do.	Stone image of Revanta, son of Surya, Calcutta Museum.	Calcutta	Calcutta.
D. 1343	Do.	Do. do. do.	Do.	Do.
D. 1344	Do.	Do. do. do.	Do.	Do.
D. 1345	Do.	Main gateway, front elevation of the Marghasahasvara temple.	Virinjipuram	North Arcot.
D. 1346	Do.	General view of small Kalyana mandapa of the Marghasahasvara temple.	Do.	Do.

CLASS D—cont.

Hindu Art and Architecture—cont.

Serial number.	Size.	Subject.	Locality.	District.
D. 1347	Full ..	Detail of the pillars of the small Kalyana mandapa of the Marghasahasvara temple.	Virinjipuram ..	North Arcot.
D. 1348	Do. ..	General view of the large Kalyana mandapa of the Marghasahasvara temple.	Do. ..	Do.
D. 1349	Do. ..	Do. do.	Do. ..	Do.
D. 1350	Do. ..	Do. do.	Do. ..	Do.
D. 1351	Do. ..	Do. do.	Do. ..	Do.
D. 1352	Do. ..	Detail of panels carved on the basement of the large mandapa, Marghasahasvara temple.	Do. ..	Do.
D. 1353	Do. ..	Do. do.	Do. ..	Do.
D. 1354	Do. ..	Do. do.	Do. ..	Do.
D. 1355	Do. ..	Do. do.	Do. ..	Do.
D. 1356	Do. ..	General view of thousand-pillared mandapa of the Marghasahasvara temple.	Do. ..	Do.
D. 1357	Do. ..	Front elevation of Orukal mandapa ..	Tirukalikundram ..	Chingleput.
D. 1358	Do. ..	Detail of shrine doorway of Orukal mandapa.	Do. ..	Do.
D. 1359	Do. ..	Image of Brahma on south side of sanctuary of Orukal mandapa.	Do. ..	Do.
D. 1360	Do. ..	Image of Vishnu on north side of sanctuary of Orukal mandapa.	Do. ..	Do.
D. 1361	Do. ..	Large figure of doorkeeper on north side of hall, Orukal mandapa.	Do. ..	Do.
D. 1362	Do. ..	Large figure of doorkeeper on south side of hall, Orukal mandapa.	Do. ..	Do.
D. 1363	Do. ..	Hill and tank of the Vedagirisvara temple.	Do. ..	Do.
D. 1364	Do. ..	South-east view of the Vedagirisvara hill.	Do. ..	Do.
D. 1365	Do. ..	View from Vedagirisvara hill ..	Do. ..	Do.
D. 1366	Do. ..	Priest feeding the sacred birds on Vedagirisvara hill.	Do. ..	Do.
D. 1367	Do. ..	Do. do.	Do. ..	Do.
D. 1368	Do. ..	Main gateway of the Vedagirisvara temple in the town.	Do. ..	Do.
D. 1369	Do. ..	General view of the Tortoise mandapa ..	Do. ..	Do.
D. 1370	Do. ..	Detail of the pillars of the Tortoise mandapa.	Do. ..	Do.
D. 1371	Do. ..	Do. do.	Do. ..	Do.
D. 1372	Do. ..	Do. do.	Do. ..	Do.
D. 1373	Do. ..	Do. do.	Do. ..	Do.
D. 1374	Do. ..	Do. do.	Do. ..	Do.
D. 1375	Do. ..	Group of Nagakals ..	Do. ..	Do.
D. 1376	Do. ..	Double-shrined rock-cut temple in Public Works Department quarry compound (front elevation).	Bezwada ..	Kistna.
D. 1377	Do. ..	Triple-shrined rock-cut temple in Public Works Department quarry compound (front elevation).	Do. ..	Do.
D. 1378	Do. ..	Rock-cut temple two miles east of Bezwada (front elevation).	Do. ..	Do.
D. 1379	Do. ..	Do. detail of cornice and pillars.	Do. ..	Do.
D. 1380	Do. ..	Triple-shrined rock-cut Siva temple near Mogalrajapuram (front elevation).	Mogalrajapuram ..	Do.
D. 1381	Do. ..	Do. detail of cornice.	Do. ..	Do.
D. 1382	Do. ..	Do. detail of doorkeeper.	Do. ..	Do.
D. 1383	Do. ..	Rock-cut Durga temple (front elevation).	Do. ..	Do.
D. 1384	Do. ..	Do. inscribed figure of a warrior ..	Do. ..	Do.
D. 1385	Do. ..	Three-storeyed rock-cut temple (front elevation).	Undavalli ..	Guntur.
D. 1386	Do. ..	Three storeyed rock-cut temple (side view).	Do. ..	Do.
D. 1387	Do. ..	General view of south gateway of Ramesvara temple showing new buttress under construction.	Tadpatri ..	Anantapur.
D. 1388	Do. ..	North gateway of Ramesvara temple, detail of sculptures on the east side.	Do. ..	Do.
D. 1389	Do. ..	General view of the Bhimesvara temple ..	Samalkot ..	Godavari.
D. 1390	Do. ..	Detail of main entrance of the Bhimesvara temple.	Do. ..	Do.
D. 1391	Do. ..	Detail of temple doorway of the Bhimesvara temple.	Do. ..	Do.
D. 1392	Do. ..	Stone bull in the Nandi mandapa, Bhimesvara temple.	Do. ..	Do.

CLASS D—cont.

Hindu Art and Architecture—cont.

Serial number.	Size.	Subject.	Locality.	District.
D. 1393	Full	Detail of pillar in Nandi mandapa, Bhimesvara temple.	Samalkot	Godavari.
D. 1394	Do.	Carved stone lamp in courtyard, Bhimesvara temple.	Do.	Do.
D. 1395	Do.	Detail of verandah in west end of outer courtyard, Bhimesvara temple.	Do.	Do.
D. 1396	Do.	General view of Pallava rock-cut shrine.	Kilmavilangai	South Arcot.
D. 1397	Do.	Detail of the figure of Vishnu in Pallava rock-cut shrine.	Do.	Do.
D. 1398	Do.	Front view of the main gopuram of the Siva temple.	Perur	Coimbatore.
D. 1399	Do.	North-east view of the Amman shrine in Siva temple.	Do.	Do.
D. 1400	Do.	Sculpture of Veerabhadra in the mandapa of Siva temple.	Do.	Do.
D. 1401	Do.	Sculpture of Gajasamharamurthi in the mandapa of Siva temple.	Do.	Do.
D. 1402	Do.	Sculpture of Shanmukha in the mandapa of Siva temple.	Do.	Do.
D. 1403	Do.	Sculpture of Aghora Veerabhadra in the mandapa of Siva temple.	Do.	Do.
D. 1404	Do.	Sculpture of Bikshandavamurthi in the mandapa of Siva temple.	Do.	Do.
D. 1405	Do.	Sculpture of Kāli in the mandapa of Siva temple.	Do.	Do.
D. 1406	Do.	Sculpture of Ganesa with eight arms in the mandapa of Siva temple.	Do.	Do.
D. 1407	Do.	South-west view of five rathas	Mahabalipuram	Chingleput.
D. 1408	Do.	Bhima's ratha	Do.	Do.
D. 1409	Do.	Sahadeva's ratha	Do.	Do.
D. 1410	Do.	Durga temple and lion	Do.	Do.
D. 1411	Do.	Dharmaraja's ratha	Do.	Do.
D. 1412	Do.	Unfinished excavation	Do.	Do.
D. 1413	Do.	Details of Arjuna's Penance and Siva	Do.	Do.
D. 1414	Do.	Details of cornice of Ramanuja temple	Do.	Do.
D. 1415	Do.	Cow and calf of Krishna-mandapa	Do.	Do.
D. 1416	Do.	Krishna holding up the mountain at Krishna-mandapa.	Do.	Do.
D. 1417	Do.	Front elevation of Siva temple with five shrines.	Do.	Do.
D. 1418	Do.	Detail of pillars of Siva temple with five shrines.	Do.	Do.
D. 1419	Do.	Detail of shrine entrance of Siva temple with five shrines.	Do.	Do.
D. 1420	Do.	Do. do.	Do.	Do.
D. 1421	Do.	Do. do.	Do.	Do.
D. 1422	Do.	Do. do.	Do.	Do.
D. 1423	Do.	General view of the Vishnu temple	Srikurmam	Ganjam.
D. 1424	Do.	Main gopuram of Vishnu temple	Do.	Do.
D. 1425	Do.	Detail of the stone pillar of Vishnu temple.	Do.	Do.
D. 1426	Do.	Do. do.	Do.	Do.
D. 1427	Do.	Crude stone image of Subramania from Ghantasala now in the Madras Museum.	Madras	Madras.
D. 1428	Do.	General view of the two-storeyed Bhimesvara temple.	Draksharama	Godavari.
D. 1429	Do.	Shrine of the goddess, Bhimesvara temple.	Do.	Do.
D. 1430	Do.	Detail of pillar in mandapa of Bhimesvara temple.	Do.	Do.
D. 1431	Do.	Stone bull in Nandi mandapa of Bhimesvara temple.	Do.	Do.
D. 1432	Do.	Well in the compound of Bhimesvara temple.	Do.	Do.

CLASS G.

Historical Forts and European Monuments.

Serial number.	Size.	Subject.	Locality.	District.
G. 199	Full	Ruined Portuguese church (east view)	Porto Novo	South Arcot.
G. 200	Do.	Ruined Portuguese church (south-west view).	Do.	Do.
G. 201	Do.	First gateway of inner fort	Gingee	Do.
G. 202	Do.	Barrack square	Do.	Do.
G. 203	Do.	General view of Krishnagiri hill from the moat.	Do.	Do.
G. 204	Do.	General view of Krishnagiri hill from the ramparts.	Do.	Do.

CLASS G--cont.

Historical Forts and European Monuments—cont.

Serial number.	Size.	Subject.	Locality.	District.
G. 205	Full	General view of fort walls	Gingee	South Arcot.
G. 206	Do.	Chandrayandrug	Do.	Do.
G. 207	Do.	Stone pillow	Do.	Do.
G. 208	Do.	General view of the fort from the north.	Gooty	Anantapur.
G. 209	Do.	Barrack square	Do.	Do.
G. 210	Do.	Two gateways on the hill, south elevation.	Do.	Do.
G. 211	Do.	Two gateways on the hill, north elevation.	Do.	Do.
G. 212	Do.	Gateway on the plateau below the citadel walls.	Do.	Do.
G. 213	Do.	Elephant gateway and its citadel walls ..	Do.	Do.
G. 214	Do.	Detail of stone elephant	Do.	Do.
G. 215	Do.	Citadel gateway	Do.	Do.
G. 216	Do.	The citadel	Do.	Do.
G. 217	Do.	Tank in the citadel	Do.	Do.
G. 218	Do.	Tank and bastion in the citadel	Do.	Do.
G. 219	Do.	Powder magazine and pavilion in the citadel.	Do.	Do.
G. 220	Do.	Detail of pavilion	Do.	Do.

CLASS I.

Miscellaneous.

Serial number.	Size.	Subject.	Locality.	District.
I. 47	Full	Inscribed boulder from Peacock hill ..	Bellary	Bellary.
I. 48	Do.	View of the Krishna river at Bezwada ..	Bezwada	Kistna.
I. 49	Do.	Pelicans and nests	Salihundam	Ganjam.
I. 50	Do.	Do.	Do.	Do.
I. 51	Do.	General view of the granary	Do.	Do.
I. 52	Do.	Granary in construction	Do.	Do.

APPENDIX B.

List of Archæological works proposed to be undertaken during the year 1920-21.

Serial number.	District.	Locality.	Name of monument and nature of work.	Grant for 1920-21.
<i>First Circle.</i>				RS.
1	Ganjam	Jaugada	Annual repairs to Asoka rock inscriptions.	25
2	Do.	Kottakolla	Annual repairs to Siva temples on Brudhakolla hill beyond the village boundary of Kottakolla.	100
3	Vizagapatam ..	Sankaram	Annual repairs to Buddhist monastery ..	40
4	Do.	Do.	Pay of watchman for Buddhist monastery.	114
5	Do.	Ramathirtham ..	Annual repairs to Buddhist monastery ..	50
6	Do.	Do.	Pay of watchman for Buddhist monastery.	114
Total ..				443
<i>Second Circle.</i>				
7	Kistna (Central) ..	Bezwada	Repairs to Akkanna and Madanna caves.	30
8	Do.	Do.	Repairs to the twin caves	15
9	Do.	Mogalrajapuram ..	Repairs to the caves on the hill	80
10	Kistna (Eastern) ..	Bandar	Repairs to the Arsenal buildings in the Bandar fort.	2,500
11	Do.	Do.	Repairs to the fort and Customs buildings.	2,500
12	Guntur	Amaravati	Pay of watchman for Buddhist Stupa ..	20
13	Do.	Do.	Special repairs to the Buddhist Stupa ..	470
Total ..				5,685

List of Archæological works proposed to be undertaken during the year 1920-21—cont.

Serial number.	District.	Locality.	Name of monument and nature of work.	Grant for 1920-21
III Circle.				rs.
14	Anantapur	Anantapur	Repairs to Sir Thomas Munro's house ..	100
15	Do.	Gooty	Annual repairs to the Fort. ..	350
16	Do.	Do.	Special repairs to the Fort. ..	2,600
17	Do.	Uravakonda	Repairs to Mallikarjuna temple ..	5
18	Do.	Gorantla	Repairs to Madhavaragini temple ..	250
19	Do.	Kambaduru	Repairs to Mallikarjuna Siva temple ..	15
20	Do.	Penukonda	Repairs to Isvara temple ..	500
21	Do.	Do.	Repairs to Rama temple ..	450
22	Do.	Do.	Pay of watchmen for ancient monuments at Penukonda.	250
23	Chittoor	Tadpatri	Repairs to Ramesvara temple ..	50
24	Do.	Chandragiri	Annual repairs to Fort and Palaces ..	200
25	Do.	Mangapuram	Repairs to Venkatesvara temple ..	25
26	Do.	Timmapuram	Repairs to Vishnu temple ..	25
27	Do.	Melpadi	Repairs to Somanatha temple ..	50
28	Do.	Do.	Repairs to Cholesvara temple ..	50
29	Do.	Ladigam	Repairs to Nilakantesvara temple ..	50
30	Do.	Miniki	Repairs to Miniki-banda rock ..	15
31	Do.	Somapalli	Repairs to Vishnu temple and Dwajastambha.	20
32	Do.	Guramkonda	Annual repairs to the Fort ..	100
33	Bellary	Hampi ruins	Repairs to Vittala temple ..	300
34	Do.	Do.	Repairs to Pattabirama temple ..	100
35	Do.	Do.	Repairs to Ganagitti Jain temple ..	100
36	Do.	Do.	Repairs to Malyavantha Ragunatha temple.	300
37	Do.	Do.	Repairs to Basement of King's Audience Hall.	100
38	Do.	Do.	Repairs to Throne Platform ..	100
39	Do.	Do.	Repairs to Lotus Mahal Pavilion ..	100
40	Do.	Do.	Repairs to south-east watch tower in Zenana enclosure.	50
41	Do.	Do.	Repairs to north watch tower in Zenana enclosure.	50
42	Do.	Do.	Repairs to basement of Queen's Palace in Zenana enclosure.	200
43	Do.	Do.	Repairs to water pavilion in Zenana enclosure.	200
44	Do.	Do.	Repairs to walls and gateways in Zenana enclosure.	100
45	Do.	Do.	Repairs to stone aqueduct ..	100
46	Do.	Do.	Repairs to large underground temple ..	100
47	Do.	Do.	Repairs to basement of a palace near the small underground shrine chamber.	100
48	Do.	Do.	Repairs to Fort Gateway on the Talargatta road.	50
49	Do.	Do.	Repairs to Sasivikal Ganesa temple ..	50
50	Do.	Do.	Repairs to Vishnu temple No. 1 close to the Soolai Bazaar.	100
51	Do.	Do.	Repairs to Vishnu temple No. 3 facing the south gateway of Vittala temple.	50
52	Do.	Do.	Repairs to Jain temple on Hill side close to Vishnu temple.	100
53	Do.	Do.	Repairs to Monolithic Bull ..	50
54	Do.	Do.	Repairs to Tehandikesvara temple ..	100
55	Do.	Do.	Repairs to basement of a large ruined building opposite to Muhammadan mosque and to the platform to the north-east corner of Dannaik's enclosure.	200
56	Do.	Do.	Repairs to pathways of Hampi ruins ..	400
57	Do.	Do.	Forming a new road to Vittala temple from Talargatta road.	1,800
58	Do.	Do.	Pay of watchmen for Hampi ruins ..	900
59	Do.	Do.	Repairs to the small Siva temple with inscriptions to the east of Pattabirama temple.	200
60	Do.	Do.	Repairs to the ruined tank to the north-east of Pattabirama temple.	120
61	Do.	Do.	Providing two water carts for Hampi ruins.	200
62	Do.	Thimmalapuram	Repairs to Gopalakrishna temple ..	150
63	Do.	Do.	Repairs to Siva temple ..	100
64	Do.	Anguru	Repairs to Kallesvara temple ..	100
65	Do.	Uchchangidargam	Repairs to Hill Fort and ruined Palace ..	300
66	Cuddapah	Sidhout	Repairs to the Fort ..	250
Total ..				12,325
IV Circle.				
67	Coimbatore	Avanashi	Repairs to Siva temple ..	200
68	Do.	Mettupudur	Repairs to Jain temple ..	500
69	Do.	Tirumuranpundi	Repairs to Muraganatha temple ..	200

List of Archæological works proposed to be undertaken during the year 1920-21—cont.

Serial number.	District.	Locality.	Name of monument and nature of work.	Grant for 1920-21.
<i>IV Circle—cont.</i>				es.
70	Malabar	Tellicherry	Annual repairs to the Fort	150
71	Do.	Palghat	Do.	500
72	Do.	Kodur	Repairs to the Krishnamurti temple	20
73	Do.	Do.	Repairs to Kannasvara temple	25
74	Do.	Wynad	Annual repairs to the Sultan's Battery	20
75	Nilgiris	Hulikaldrug	Annual repairs to the ruined Fort	25
76	Do.	Batlada Acheni	Annual repairs to group of sculptured dolmens.	5
77	Do.	Bangudi Shola of Jakkanneri.	Annual repairs to group of large dolmens.	20
78	Salem	Krishnagiri	Repairs to the Hill Fort	350
79	Do.	Atur	Do.	150
80	Do.	Sankaridrug	Repairs to the Fort	150
81	Do.	Namakkal	Repairs to the Hill Fort	100
82	Do.	Do.	Repairs to Ranganatha temple	100
83	Do.	Do.	Repairs to Narasimha temple	150
84	South Kanara	Bekal	Repairs to the Fort	2,000
85	Do.	Mangalore	Repairs to Sultan's Battery	75
Total ..				4,780
<i>V Circle.</i>				
86	Madras	Madras	Annual repairs to the old Madras Town wall.	100
87	Do.	Do.	Annual repairs to the Cornwallis Memorial.	50
88	Do.	Do.	Annual repairs to the Obelisk standing to the north of the western extremity of the old Madras Town wall.	10
89	Do.	Do.	Annual repairs to the tomb of Joseph Hymners and Elihu Yale.	50
90	Do.	Do.	Annual repairs to pillar R.S. No. 1816 ..	10
91	Do.	Do.	Annual repairs to pillar R.S. No. 1793 ..	10
92	Do.	Do.	Annual repairs to pillar R.S. No. 1764 ..	10
93	Nellore	Udayagiri	Repairs to the ancient monuments	2,500
94	Chingleput	Sriperumbudur	Repairs to the Budapurisivara temple ..	250
95	Do.	Trisulam	Repairs to Brahmapurisivara temple ..	350
96	Do.	Chingleput	Annual repairs to Ther Mahal	100
97	Do.	Mahabalipuram	Watering casuarina plants at the five Rathas	100
98	Do.	Do.	Conservation of ancient monuments at Seven Pagodas.	200
99	Do.	Do.	Repairs to the ancient monuments at Seven Pagodas.	700
Total ..				4,440
<i>VI Circle.</i>				
100	Madura	Dindigul	Pay of watchman for the Rock Fort	128
101	Do.	Koipatti	Maintenance of Koipatti temple	20
102	Do.	Adichanallur	Pay of watchman for Prehistoric remains.	108
103	Trichinopoly	Valikondapuram	Repairs to Shamaskan mosque	125
104	Do.	Do.	Repairs to Valisvara temple	450
105	Do.	Vallapuram	Repairs to Yokytyar Musjid and Cuddapah Nawab's tomb.	390
Total ..				1,221
<i>VII Circle.</i>				
106	North Arcot	Abdullapuram	Annual repairs to Abdul Mahal	50
107	Do.	Vellore	Annual repairs to the Fort	400
108	Do.	Do.	Annual repairs to the Jalakantisvara temple in the Fort.	300
109	Do.	Do.	Special repairs to the Jalakantisvara temple in the Fort.	200
110	Do.	Do.	Pay of watchman for the Delhi gate	100
111	Do.	Seyyamangalam	Repairs to the rock-cut temple and sculptures.	630
112	Do.	Kilputtur	Repairs to the Svayambunatha temple ..	430
113	Do.	Nelvoy	Clearing vegetation in the Rama temple.	25
114	Do.	Sholavaram	Clearing vegetation in the Siva temple ..	25
115	Do.	Veppampattu	Do.	15
116	Do.	Sholinghur	Preserving the rock-cut inscriptions on the right flank of the Sholinghur tank.	35
117	Do.	Virinjipuram	Repairs to Margashaya temple	750
118	Tanjore	Tanjore	Annual maintenance of the Sivaganga little Fort.	228
119	Do.	Do.	Repairs to Sangitha Mahal in the Tanjore Palace.	400
120	Do.	Do.	Repairs to Maharaja Sabha in the Tanjore Palace.	300
121	Do.	Do.	Repairs to Statue Hall in the Tanjore Palace.	150

List of Archaeological works proposed to be undertaken during the year 1920-21—cont.

Serial number.	District.	Locality.	Name of monument and nature of work.	Grant for 1920-21.
<i>VII Circle—cont.</i>				Rs.
122	Tanjore	Tanjore	Repairs to Arsenal tower in the Tanjore Palace.	150
123	Do.	Do.	Repairs to Krishna Vilas tank in the Tanjore Palace.	130
124	Do.	Do.	Repairs to Jarathkhana in the Tanjore Palace.	150
125	Do.	Do.	Repairs to two domed hall on the west of Sangitha Mahal in the Tanjore Palace.	100
126	Do.	Negapatam	Annual repairs to the Dutch cemetery ..	150
127	Do.	Melattur	Clearing vegetation from the Unnathapurisvara temple.	50
128	South Arcot	Gingee	Special repairs to the Gingee Fort ..	2,000
129	Do.	Do.	Maintenance of four watchmen for the ancient monuments at Gingee.	460
Total ..				7,228
130	....	....	Excavation works	1,000
131	....	....	Contingency for urgent archæological works.	2,878
Grand total ..				40,000

APPENDIX C.

Statement of expenditure on conservation work carried out during the year 1919-20.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1919-20.	Amount sanctioned.	Actual expenditure.	Remarks.
First Circle.								
1	Ganjam	Berhampur	Jangada	Asoka's rock inscriptions.	Special repairs.—Fencing the compound of the monument.	Rs. 30	Rs. A. P. 25 0 0	No contribution paid. Completed.
2	Do.	Goomsur	Kotakolla	Siva temple on Budukolla hills.	Special repairs.—Constructing a drain to lead off rain water from adjoining high ground. Pointing with surki mortar and rooting out vegetation, etc., to maintain the temple in efficient condition.	100	97 0 0	Do.
3	Vizagapatam.	Anapalle	Sankaram	Buddhist remains	Employment of watcher for the year	119	113 0 0	
4	Do.	Vizianagram	Ramathirtham	Do.	Repairs to the remains	75	72 0 0	
					Pay of the watchman (Annual repairs)	84	117 0 0	Estimate has been revised for Rs. 117.
Second Circle.								
5	Kistna	Bezavada	Bezavada	Small cave temples west of the town, i.e., 11 th caves west of Bezavada.	Clearing bushes at the entrance to the cave	1	1 0 0	
6	Do.	Do.	Do.	Five rock cut-cave temples— (1) Akkanna Madanna caves. (2) Twin caves. (3) Govinda caves.	Annual repairs to the caves such as clearing wild plants and fixing notice board, etc.	2	2 0 0	
					1	1 0 0		
7	Do.	Do.	Kondapalle	Hill Fort and ruined palace.	Clearing prickly-pear and jungle growth	100	99 10 9	
8	Do.	Do.	Mogalrajapuram.	Rock-cut cave temples on the hills.	Repairs to notice boards and removing growth of wild plants and bushes.	5	5 0 0	
9	Do.	Bandar	Bandar	Dutch cemetery	Providing a gate to the cemetery.	45	37 3 7	
10	Do.	Ellore	Pedavegi.	Ancient Mounds	Removing the prickly-pear and planting 6 demarcation stones.	25	19 12 0	Work was completed with savings.
11	Do.	Do.	Guntapalle	Buddhist Chaityas, stupas and rock-cut caves.	Clearing and removing jungle and repairs to road and steps, etc.	50	47 4 0	Do.
12	Do.	Gudivada	Gudivada	Mound containing Buddhist remains and ancient village-site.	Repairing notice boards in front of the mound	9	8 2 0	
13	Guntur	Sattenapalli	Amaravati	Ruined Buddhist Stupa and other remains.	Pay of the watchmen including war allowance	107	106 0 0	

Statement of expenditure on conservation work carried out during the year 1919-20—cont.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1919-20.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle.</i>								
14	Bellary	Hospet	Hampi ruins	Repairs to notice boards.	Painting the boards with black paint and writing letters with white lead paint.	170	RS. A. P. 4 0 0	Workslip submitted including the total expenditure on the notice board and name boards for sanction.
15	Do.	Do.	Do.	Fixing notice boards to ancient monuments in mufussal places in Hospet division.	Providing new notice board in mufussal places in Hospet Subdivision. This has been carried out by the late Subdivisional Officer and billed for.	260	34 0 0	Completion report sent for September 1919.
16	Do.	Do.	Do.	Repairs to Hazara Ramachandra temple.	Grouting and painting the voids of cornice stones on the top of mantapam and erecting the fallen compound wall at the south side, etc.	100	4 0 0	Completion report sent for February 1920.
17	Do.	Do.	Do.	Repairs to roads and pathways in Hampi ruins.	Gravelling the pathways and removing the prickly-pear on the sides and sundry repairs to road cut-verts, etc.	280	169 0 0	Completion report sent for March 1920.
18	Do.	Do.	Thambaballi	Removing the fallen big stones and earth from the pathway of the big well.	The fallen stones of the right wall have been removed from the pathway leading to the well.	190 W.S. 195	151 0 0	
19	Do.	Hadagalli	Bagali	Repairs to Kalleswara temple.	Vegetation all round was removed and compound wall repaired. Pillars were cleaned and displaced idols fixed in position.	145	139 0 0	Completion report sent for December 1919.
20	Do.	Hospet	Hampi ruins	Repairs to Siva temple on the north-east of Vittala temple.	Two outstone pillars have been constructed for protecting the cracked beam stones of the mantapam and grouting and pointing the big voids on the veranda walls and clearing the thick jungle to form a pathway.	200	189 0 0	Completion report sent for September 1919.
21	Do.	Do.	Do.	Vittala temple	Plastering with surki mortar on the top of the kalyanamantapam to make it watertight and pointing with surki mortar all round the walls of the main temple. Grouting with concrete and pointing the coping stones in mantapam, outstone pillars with surki mortar for supporting the cracked carved pillars of the mantapam and also the ceiling stones in the main temple. Five Buttresses in front of the small shrine south-west of the temple to prevent further decay.	695 710	687 0 0	
22	Do.	Do.	Do.	Removing and re-fixing in position the buried carved pillars.	Setting the carved pillars in position to the west of the west compound wall of the Zenana enclosure and also putting the pillars in proper position in the Audience hall.	50	39 0 0	Completion report sent for September 1919.

Statement of expenditure on conservation work carried out during the year 1919-20-- cont.

Serial number	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1919-20.	Amount sanctioned.	RS.	Actual expenditure.	ES.	A. P.	Remarks.
<i>Third Circle—cont.</i>											
24	Bellary	Hospet	Hampi ruins	Repairs to Octagonal bath.	Plastering the top of mantapam and the ceiling portions inside and also the cornices. Grouting and pointing of walls and laying concrete and plaster over the central fountain and other minor repairs.	230	230	221 0 0	221	0 0	Completion report sent for March 1920.
24	Do.	Do.	Do.	Repairs to Muham-madan Tomb and darga on road to Hospet.	Pointing with surki mortar all round walls inside of the tomb and outside walls and plastering inside portion of the Darga and clearing prickly-pear and vegetation, etc.	100	100	92 0 0	92	0 0	Completion report sent for September 1919.
25	Do.	Do.	Do.	Krishna temple	Removing jungle east of the temple near road and setting in position the carved pillar by the side of road and plastering the wall south of the south gate. Point with surki mortar all round the outside wall of the main temple also grouting and pointing inside of the Amman temple.	90	90	91 0 0	91	0 0	Do.
26	Do.	Do.	Do.	Domed gateway to the east of citadel.	Clearing prickly-pear and rank vegetation and plastering with mortar inside dome and walls and removing big stones lying in the way and other minor repairs.	90	90	82 0 0	82	0 0	Do.
27	Do.	Do.	Do.	Repairs to elephants stables.	Plastering of domes and walls wherever the masonry was exposed and pointing with surki mortar all the voids.	240	240	228 0 0	228	0 0	Do.
28	Do.	Do.	Do.	Guard-room No. 27, Hampi ruins.	Plastering with chunam one coat worn out points at domes, arches and walls and put up old cut stones at the void portions of edges of the veranda portions and pointing the same.	80	80	79 0 0	79	0 0	Do.
29	Do.	Do.	Do.	Exposing the old water-supply scheme.	Prickly-pear clearance of the old water supply-scheme of ancient days.	200	200	123 0 0	123	0 0	In progress.
30	Do.	Do.	Do.	Clearing vegetation in the ear street in front of east entrance to Hazara Rama temple.	Clearing the thick jungle grown in Hampi ruins wherever necessary and also in front of the east entrance to the Hazara Rama temple, etc., to trace out the old ear street.	300	300	163 0 0	163	0 0	Do.
31	Do.	Do.	Do.	Repairs to Jain temple near the elephant stables.	Removal of thick jungle all round and removing mounds of earth at the entrance and also near the inscription stones and removing and resetting the big buried stones and construction of cut stone pillars to support the ceiling stones and other minor repairs.	155	155	146 0 0	146	0 0	Completion report sent for September 1919.
32	Do.	Do.	Do.	Repairs to Public bath.	Removing rubbish and vegetation to make the top all round neat and tidy.	55	55	50 0 0	50	0 0	Completion report sent for November 1919.
33	Do.	Do.	Do.	Repairs to Pilgrims feeding place situated in the field opposite to octagonal pavilion.	The removal of earth in the interior of the stone water channel and resetting in position the disturbed paved dish-like slabs, demarcating with Public Works Department stones and clearing the prickly-pear to make the site neat and tidy.	40	40	38 0 0	38	0 0	Do.

Statement of expenditure on conservation work carried out during the year 1919-20—cont.

Serial number	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1919-20.	Amount sanctioned.	RS. A. P.	Actual expenditure.	Remarks.
<i>Third Circle—cont.</i>									
24	Bellary	Hospet	Hampi Ruins	Repairs to basement of a large ruined building opposite to Muhammadan mosque.	Removing vegetation and jungle clearance. Removing and restacking all the loose scattered stones lying in the enclosure and also the buried stones in north-east basement. Levelling and sectioning all round the basement and forming and gravelling the pathway and also round the basement, etc.	140	121 0 0		Completion report sent for March 1919.
35	Do.	Do.	Do.	Repairs to Hazara Rama temple.	Removing the thick jungle and prickly pear all round outside, compound and forming a way all round the temple and the removal of big carved ornamental stones from the pathway and resetting turnstiles and fencing in front and other minor repairs.	160	158 0 0		Completion report sent for March 1920.
36	Do.	Do.	Do.	Clearing the site in front of the audience hall.	Removal of vegetation and stones lying on the north side and putting them in row to the west of the hall, etc.	25	25 0 0		Completion report sent for September 1919.
37	Do.	Do.	Do.	Repairs to stone aqueduct.	Removal of thick jungle and prickly-pear to make the site clear and other minor repairs.	40	29 0 0		Completion report sent for November 1919.
38	Do.	Do.	Do.	Repairs to water tower.	Rebuilt the fallen wall on the north side with a new retaining wall similar in style to the existing walls and packed the interior with earth and levelled the top and plastered the same with concrete and walls pointed with surki mortar and provided demarcation stones all round and new board to it.	135	137 0 0		Completion report sent for March 1920.
39	Do.	Do.	Do.	Employment of watchmen to look after Hampi Ruins.	Keeping the monuments, roads, pathways neat and tidy throughout the whole year.	{ 725 } 970	1,448 0 0		...
40	Do.	Do.	Do.	Repairs to Bhima's gateway east of Ganigriti Jain temple.	Removing prickly-pear in front and also on the north side of compound. Filling in the scoured portions on both sides of the gateway and revetting with old stones to prevent the corbels from falling inward.	35	20 0 0		...
41	Do.	Do.	Do.	Repairs to the ruined tank to the north-east of Pattabhirama temple.	Removal of rank vegetation within and all round and setting the scattered stones in order and sectioning all round the veranda portions.	120	116 0 0		Completion report sent for February 1920
42	Do.	Do.	Do.	Providing two water carts for Hampi Ruins.	These two carts are completed and were got ready for use and made of wood with barrels for watering the roads without caring for the rain whenever necessary for the Kamalapur-Hampi Road.	200	190 0 0		Completion report sent for March 1920.
43	Do.	Do.	Do.	Repairs to Atchutaraya temple.	Grouting and pointing with surki mortar in the big voids in walls of the temple and rebuilding the fallen wall in the front enclosure of Kalyanamandapam and provided new steps with cut stone in front of goddess temple and repairs to the well in the compound and other minor items.	310	309 0 0		Do.

Statement of expenditure on conservation work carried out during the year 1919-20—cont.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1919-20.	Amount sanctioned.	ES.	A. P.	Actual expenditure.	Remarks.
Third Circle—cont.										
44	Fellary	Hospet	Hampi Ruins	Repairs to group of Jain temples on Hemakutam hill.	Erection of stone pillars for the support of cracked beam stones to the mandapam close to the group temple No. 5 and grouting and pointing the big voids in the wall of the temple at required places; also pointing with surki mortar all round the outer walls of mandapam temple No. 11.	215		228 0 0		Revised workshop sanctioned. In progress.
45	Do.	Do.	Do.	Repairs to Linga temple near Narasimha statue No. 147.	Pointing all round the outer walls of the temple and plastering with surki mortar the exposed brick masonry to prevent deterioration and provided steps at the entrance.	50		41 0 0		Completion report sent in February 1920.
46	Anantapur	Gooty	Gooty	Rock Fort	Annual repairs—Maintenance of a watchman, etc.	350		336 0 0		Work completed and accounts closed.
47	Do.	Penunkonda	Penunkonda	All the ancient monuments at Penunkonda.	Annual maintenance—Employment of watchmen, clearing vegetation, etc., also renewing the letters of the notice boards.	240		253 0 0		Do.
48	Do.	Do.	Do.	Gagana Mahal	Petty repairs—Plastering and pointing here and there, removing the flagstaff and clearing rubbish, etc.	..		47 0 0		Do.
49	Do.	Do.	Do.	Citadel and ruined buildings on the hill.	Providing doors and windows and other improvements.	150		153 0 0		Work in progress.
50	Do.	Do.	Do.	Iavara temple	Picking up old plaster and providing two courses of flat tiles and two courses of plaster over the roof.	50		47 0 0		Do.
51	Do.	Do.	Do.	Rama temple	Do.	50		47 0 0		Do.
52	Do.	Anantapur	Anantapur	Sir Thomas Munro's house.	Repairs to the bungalow and well, providing doors and windows to the bungalow, painting and whitewashing, etc.	185		184 0 0		Do.
53	Do	Tadpatri	Tadpatri	Rana temple.	Removal of vegetation, etc.	100		100 0 0		Do.
54	Do.	Kalyandrug	Kambadur	Malikarjuna temple.	Acquiring a small strip of land and providing a drainage channel outside the old compound and sundry repair to temple.	240		231 0 0		Do.
55	Chittoor	Vayalpad	Guramkonda	Fort	Repairs were done to foot-paths and approaches	200		204 0 0		Work completed.
56	Do.	Chandragiri	Chandragiri	Raja and Rani Mahals.	The palaces were completely plastered outside and whitewashed inside and surroundings cleared of all debris.	7,100		7,110 0 0		Do.
57	Do.	Do.	Mangapuram	Kalyana Venkateswaram temple.	Frictly-pear clearance was done and providing notice board.	100 + 25		115 0 0		Do.
58	Do.	Do.	Chandragiri	Fort and its outhouses	Clearing jungle growth and repacking of steps, etc.	200		191 0 0		Work in progress.
59	Do.	Chittoor	Melpadi	Cholesvara temple	Flooring with stone jelly concrete 4" thick, filling holes in the ceiling with stone chips, etc.	100		121 0 0		Work completed.
60	Do.	Do.	Do.	Somanatha temple	Repairs to cracked walls, roof and floor were done and also clearance of vegetation.	200		195 0 0		Do.
61	Do.	Do.	Vayalpad	Ancient monuments in Vayalpad taluk.	Providing notice boards to ancient monuments in Vayalpad section.	20		..		These works were not carried out during the year.
62	Do.	Chandragiri	Tinnapuram	Ruined temple	Petty repairs to the temple	100		..		..

Statement of expenditure on conservation work carried out during the year 1919-20—cont.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1919-20.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle—cont.</i>								
63	Cuddapah	Jammalamadugu.	Danavalapad	Jain temple	The special repairs to the Jain temple were all completed during the year and the details of work done have been shown in the statement of that year. The <i>minas</i> outlay during the current year was due to the transfer of surplus wood lying at site to other works in progress.	Rs. ..	Rs. A. P. — 17 0 0	
64	Do.	Sidhout	Sidhout	Sidhout Fort	The scour underneath the pial in the river margin outside the secret passage was completely paved, and the upper portion of the rampart walls on the river side was rebuilt or mended according to necessity. Trees, bushes and other scrub jungle in the walls were also removed.	440	436 0 0	
65	Do.	Do.	Do.	Do.	Patch plastering and pointing to walls wherever necessary were done, unsightly pits on the terrace were filled up and dilapidated portions of masonry were rebuilt. Cuddapah slabs that were missing over the retaining wall of eastern lying opposite to masjid were replaced. Trees and other scrub jungle on the rampart walls that were not done while doing item No. 2 were cut down and removed.	550	456 0 0	
66	Kurnool	Kurnool	Kurnool	Abdul Wahab Khan's tomb.	<i>Nature of repairs.</i> —Pointing the right veranda outside also in walls between pillars and basement. The face of parapet walls and piers were plastered. The disturbed portions of ornamental work over rear portions were dismantled and the arches were pointed; pointing was also done for the intrados of the arches. The rotten lintels and side frames of doors were renewed. The faces of piers were pointed.	160	149 0 0	
67	Do.	Do.	Do.	Gopal Raja's Palace.		50	37 0 0	
<i>Fourth Circle.</i>								
68	Malabar	Kottayam	Tellicherry	Fort	<i>Annual repairs.</i> —Clearing jungle and vegetation from ramparts and sundry repairs such as whitewashing, tarring and painting.	100	97 0 0	Work has been completed.
69	Do.	Palghat	Palghat	Do.	<i>Annual repairs.</i> —Clearing vegetation, repairing roads and the damaged masonry including plastering with coloured mortar.	500	494 0 0	Do.
70	Do.	Do.	Do.	Do.	<i>Special repairs.</i> —Dismantling the existing tiled roof and removing the plaster from the walls of old magazine and converting it into a terraced roof by putting brick jelly mortar over the existing stone ceiling and constructing parapet and cornice all round and repairing main gate in front, etc.	1,000	1,034 0 0	Do.
71	Do.	Wavelanad	Kodur	Krishnamurti temple.	<i>Annual repairs.</i> —Clearing jungle and levelling site	15	15 0 0	Do.
72	Do.	Do.	Do.	Kameswara temple	<i>Annual repairs.</i> —Clearing jungle and vegetation	20	20 0 0	Do.
73	Do.	Wynad	Sultan's Battery.	Jain temple	<i>Annual repairs.</i> —Clearing jungle and removing vegetation.	20	20 0 0	Do.

Statement of expenditure on conservation work carried out during the year 1919-20—cont.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1919-20.	Amount sanctioned.	ES.	Actual expenditure.	Remarks.
Fourth Circle—cont.									
74	South Kanara.	Kasaragod	Bekal	Fort	<i>Annual repairs.</i> —Disassembling the collapsed battery, rebuilding the same with laterite stone in mud and pointing with surki mortar, coping to fallen battery with laterite stones in mortar and removing vegetation from fort walls.	1,770	1,735	0 0	Work has been completed.
75	Do.	Mangalore	Mangalore	Sultan's Battery	Removing the existing damaged plaster and rendering the surface with mortar, pointing with surki mortar the surface of the floor and clearing bushes.	100	99	0 0	Do.
76	Do.	Karkal	Halangadi	Great Mana stamba	Pointing the basement with cement after grouting the voids with concrete.	33	36	0 0	Do.
77	Salem	Atur	Atur	Fort	Underpinning portions of walls and arches wherever worn out and pointing with coloured mortar, closing the cracks in the terrace of southern half of the mandapa and plastering the same and removing vegetation on rumpart walls.	100	100	0 0	Do.
78	Do.	Tiruchengode	Sankaridrug	Fort and temple on the hill.	Repairing the terrace with one course of flat tiles and 2 coats of plaster with coloured mortar.	250	157	0 0	Do.
79	Do.	Namakkal	Namakkal	The hill	Renewing the damaged portions of semi-circular domes of parapets over rampart walls of the fort with brick plastered over with coloured mortar, clearing silt in the tank and removal of vegetation in the walls.	100	89	0 0	Do.
80	Do.	Do.	Do.	Ranganatha temple	Restoring parapet wall on the right side of steps leading to the temple to prevent accident, renewal of rotten planks of shutters and plastering portions of kitchen wall with cement.	100	92	0 0	Do.
81	Do.	Do.	Do.	Narasimha temple	Renewal of decayed shutters at the south entrance of the temple.	150	157	0 0	Do.
82	Cimbatore	Erode	Mettupudur	Jain temple	Annual repairs such as whitewashing, etc.	200	187	0 0	Do.
83	Do.	Kollegal	Kundur	Ruined Mahalingeswara temple with two inscribed slabs.	Annual repairs.—Petty repairs	6	4	0 0	Do.
84	Do.	Do.	Do.	A mutilated inscribed slab on the tank-bund in the Kollegal-Singanalur road.	Do.	18	14	0 0	Do.
85	The Nilgiris	Coonoor	Hulikaldrug	Ruined fort	Annual repairs.—Clearance of jungle	20	24	0 0	Do.
86	Do.	Do.	Banagudi shola of Jakkani, three miles south of Koda-giri.	Group of large dolmens.	Annual repairs.—Removal of vegetation	14	19	0 0	Do.
87	Do.	Do.	Do.	Do.	Special repairs.—Metalling the road	206	206	0 0	Do.

Statement of expenditure on conservation work carried out during the year 1919-20—cont.

Serial number.	District.	Tahk.	Place.	Name of monument.	Description of repairs done during 1919-20.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Fifth Circle.</i>								
88	Chingleput ..	Chingleput ..	Chingleput ..	"Ther" Mahal ..	<i>Annual repairs</i>	150	150 0 0	Completed and completion ¹ report sent.
89	Do. ..	Do. ..	Mahabalipuram.	Five Rathas ..	<i>Annual repairs.</i> —Watering the casuarina plants at Five Rathas.	280	272 0 0	Do.
90	Do. ..	Do. ..	Do.	Ancient monuments at Seven Pogodas.	<i>Annual repairs.</i> —Conservation of ancient monuments ..	240	240 0 0	Do.
91	Do. ..	Do. ..	Do.	Different monuments at Mahabalipuram.	<i>Special repairs.</i> —Construction of roads and pathways.	4,250	4,324 0 0	In progress.
92	Do. ..	Conjeevaram ..	Conjeevaram ..	Mathangesvara Temple.	<i>Special repairs.</i> —Constructing a compound round Mathangesvara temple.	965	965 0 0	Completed and completion report sent.
93	Do. ..	Madurantakam.	Perambair ..	Notice boards to ancient monuments.	<i>Special repairs.</i> —Painting the notice boards at the monuments at Perambair.	10	17 0 0	Do.
94	Do. ..	Chingleput ..	Mahabalipuram.	Sculptures of rock-cut elephant, peacock and monkey.	<i>Special repairs.</i> —Removing prickly-pear in front of rock-cut elephant, peacock and monkey.	56	56 0 0	Do.
95	Do. ..	Do. ..	Do. ..	Notice board at 5 Rathas road.	<i>Special repairs.</i> —Renewing the notice board	26	28 0 0	Do.
96	Do. ..	Do. ..	Orakadam ..	Vadamatesvara Temple.	<i>Special repairs.</i> —Painting the notice board	13	13 0 0	Do.
97	Nellore ..	Udaiyagiri ..	Udaiyagiri ..	Krishna Temple and other ancient monuments.	<i>Special repairs</i> to ancient monuments at Udaiyagiri.	2,500	{ 2,274 0 0 (a) 248 0 0	(a) Liabilities amounting to Rs. 248 on account of land compensation; payment will be adjusted in March First Supplement. Work is in progress.
98	Madras ..	Madras ..	Madras ..	R. S. pillar No. 1816.	<i>Annual repairs</i>	10	10 0 0	Work completed.
99	Do. ..	Do. ..	Do. ..	Do. No. 1793.	Do.	10	10 0 0	Do.
100	Do. ..	Do. ..	Do. ..	Do. No. 1764.	Do.	10	9 0 0	Do.
101	Do. ..	Do. ..	Do. ..	Obelisk standing on the north of the western extremity of the old Madras town wall.	Do.	10	10 0 0	Do.
102	Do. ..	Do. ..	Do. ..	Tomb of Ethhu Yale and Joseph Hymmers in the compound of Law College.	Do.	35	32 0 0	Do.
103	Do. ..	Do. ..	Do. ..	Cornwallis Memorial in front of old High Court building.	Do.	50	46 0 0	Do.
104	Do. ..	Do. ..	Do. ..	Old town wall.	Do.	100	95 0 0	Do.
105	Do. ..	Do. ..	Do. ..	Cornwallis Memorial in front of Presidency Port Office.	<i>Special repairs.</i> —Renewing the downfall pipes to the Cornwallis Memorial.	115	107 0 0	Do.

Statement of expenditure on conservation work carried out during the year 1919-20—cont.

Serial number	District	Taluk	Place	Name of monument	Description of repairs done during 1919-20.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Fifth Circle—cont.</i>								
106	Madras	Madras	Madras	Cornwallis Memorial in front of Presidency Port office.	<i>Original works.</i> —Providing a cast iron panel at the Cornwallis Cenotaph.	Rs. 135	Rs. A. P. ..	Debit for cast iron panel from P. W. D. Work shop to be adjusted in March 1920 Supplemental Accounts.
<i>Sixth Circle.</i>								
107	Madras	Madras	Dindigul	Rock Fort	<i>Annual repairs.</i> —Pay of watchman during the year ..	90	126 8 6	Completed.
108	Do.	Do.	Do.	Do.	<i>Special repairs.</i> —Repairs to the compound wall of the fort. ..	..	9 1 0	
109	Do.	Tirumangalam.	Kovilpatti	Kovilpatti temple	<i>Annual repairs.</i> —Maintenance of a sweeper ..	14	18 0 0	The watchman was paid at Rs. 1-8-0 per mensem which is the prevailing rate at the locality.
110	Anjengo	Anjengo	Anjengo	Old fort	<i>Special repairs</i> to the fort ..	1,800	1,601 0 0	In progress.
111	Tinnevely	Shivakuntam.	Adichanallur	Prehistoric remains.	Repairs to the notice board at the north-western corner of site. ..	..	2 0 0	Completed.
112	Do.	Do.	Do.	Do.	Maintenance of the prehistoric remains at Adichanallur (1919-20.) ..	90	72 0 0	Estimate closed for December 1919 with reference to G.O. No. 688, dated 24th May 1919.
					Do. do. do. ..	..	36 0 0	
<i>Seventh Circle.</i>								
113	North Arcot	Vellore	Abdullapuram	Mahal ..	Cement plastering and petty repairs (annual) ..	45	46 0 0	Completed.
114	Do.	Do.	Vellore	Fort ..	<i>Annual repairs.</i> —Clearing vegetation on rampart walls. ..	400	401 0 0	Do.
115	Do.	Do.	Do.	Jalakantesvara temple on the fort	<i>Annual repairs.</i> —Maintaining a watchman and pitch repairs. ..	300	287 0 0	Do.
116	Do.	Wallajah	Arcot	Delhi Gate	<i>Annual repairs.</i> —Maintaining a watchman ..	84	81 0 0	Do.
117	Do.	Vellore	Vellore	Hindu temple (Jalakantesvara) and fort.	<i>Special repairs.</i> —Renewal of rotten and missing wood and granite slab flooring in prakaram. ..	700	716 0 0	Do.
118	Do.	Cheyyar	Brahmadeesam	Rudrakotisvara temple.	<i>Special repairs.</i> —Removing vegetation and removing and stacking of displaced stones. ..	100	97 0 0	Do.
119	Do.	Vellore	Nelroy	Rama temple	<i>Annual repairs.</i> —Clearing vegetation ..	20	..	The work was not carried out during the year as it was found unnecessary.
120	Do.	Do.	Sholavaram	Siva temple ..	Do. do. do. ..	20	18 0 0	Completed.
121	Do.	Do.	Veppanabattu	Do.	Do. do. do. ..	10	10 0 0	Do.
122	Do.	Wandiwash	Tirrakol	Jain images in the Jain temple.	<i>Annual repairs.</i> —Clearing vegetation from the boulder containing inscription. ..	50	61 0 0	Do.
123	Do.	Arkonam	Tirumalaipuram.	Konar temple.	<i>Annual repairs.</i> —Clearing vegetation and pointing ..	10	10 0 0	Do.
124	Do.	Vellore	Vellore	Vellore fort ..	<i>Special repairs.</i> —Provision of gates leading to inner ramparts. ..	400	406 0 0	Do.
125	Do.	Walajah	Panchapandavamala.	Rock-cut sculptures and caves.	<i>Annual repairs.</i> —Clearing vegetation ..	10	10 0 0	Do.
126	Do.	Vellore	Vellore	Hindu temple, fort at Vellore.	<i>Special repairs.</i> —Exposing the old wall ..	150	28 0 0	In progress.

Statement of expenditure on conservation work carried out during the year 1919-20--cont.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1919-20.	Amount sanctioned.	Actual expenditure.	Remarks.
					<i>Seventh Circle--cont.</i>	RS.	RS. A. P.	
127	North Arcot ..	Walajah	Arcot ..	Old fort at Arcot ..	<i>Special repairs.</i> —Acquisition of a plot of land ..	..	24 0 0	It is reported that the work was completed long ago but had to be reopened to meet the cost of land now adjusted.
128	Tanjore ..	Tanjore	Tanjore ..	Sivaganga Little Fort.	<i>Annual repairs.</i> —Wages of coolies for clearing vegetation.	238	226 0 0	Completed.
129	Do. ..	Do.	Do. ..	Sangithamahal in the Tanjore Palace.	<i>Ordinary repairs.</i> —Plastering, closing leakages, providing glass panes, country wood work and repairs to doors and windows.	206	210 0 0	Do.
130	Do. ..	Do.	Do. ..	Statue Hall in the Tanjore Palace.	<i>Special repairs.</i> —Flooring, plastering, closing leakages and whitewashing.	162	152 0 0	Do.
121	Do. ..	Do.	Do. ..	Arsenal Tower ..	<i>Special repairs.</i> —Providing country wood scantlings, plastering, cleaning of the whole floor and removing debris and providing country hooks, etc.	136	139 0 0	Do.
132	Do. ..	Do.	Do. ..	Maharaja Sabha ..	Pointing, plastering, replacing the damaged flooring, whitewashing and cleaning the ornamental work-- <i>Special repairs.</i>	239	245 0 0	D
133	Do. ..	Do.	Do. ..	Krishna Vilas Tank..	<i>Special repairs.</i> —Plastering and clearing site ..	126	126 0 0	Do.
134	Do. ..	Do.	Do. ..	Two domed halls on the west of the Sangithamahal	<i>Special repairs.</i> —Brick work, plastering and removing vegetation.	151	155 0 0	Do.
135	Do. ..	Negapatam ..	Negapatam ..	Dutch Cemetery (Karikop cemetery).	<i>Special repairs.</i> —Repairs to the tombs and gate, clearing vegetation, etc.	150	139 0 0	Do.
136	South Arcot ..	Gingee	Gingee ..	Gingee fort ..	<i>Annual repairs.</i> —Maintenance of four watchmen during the year.	460	456 0 0	Do.
					<i>Special repairs.</i> —Repairs to the following works have been carried out : audience hall, granary, Vellore gate, Venkataramana temple, Sadat Ali Khan mosque and Anaikulam tank.	2,017	2,026 0 0	In progress; Rs. 8,000 more is required to complete the work.
					Total Rs.		37,819 9 10	

PART II.

REPORT ON PLACES VISITED.

In order to collect material for my special work on South Indian Architecture, the first portion of which deals with Pallava Architecture and is published in my last Annual Report, I inspected the Pallava monuments at the Seven Pagodas and Tirukkalukkunram in the Chingleput district, Kilmavilangai and Panamalai in the South Arcot district, Bezvada in the Kistna district and Undavalli in the Guntūr district. An account of my investigations at these places is given below.

1. *Seven Pagodas*.—All the photographs required have now been obtained. A new site plan of Mahābalipuram, showing the position of the important monuments, and a few additional ground plans and sections are under preparation and will be completed shortly. Good progress has been made with the new roads under construction and the work should be completed before the close of this year. The casuarina trees planted so as to form an avenue for the new road to the Five Rathas have done well and are now sufficiently high to give a certain amount of shade to visitors using this road. Here and there a few gaps in the avenue occur owing to the carelessness of some of the local cartmen who use the stone quarry to the south of the Five Rathas. Special care is now being taken of the new trees planted in these gaps and temporary fencing put up to protect them from carts passing over these spots. The Overseer and the two watchmen in charge at Mahābalipuram have received personal instructions regarding this matter and it is to be hoped that no further trouble will occur in this direction in future. A new notice board has also been put up with this same object in view.

As soon as the new road to the Shore Temple is completed, it will also be provided with an avenue of trees. In this case it is proposed to try rain trees instead of casuarina. The former do well at Mahābalipuram, grow quickly and provide better shade than casuarina trees. It will of course take five years or more before they become really useful in this respect.

Almost all the monuments at Mahābalipuram being monolithic, their conservation is a simple matter requiring only petty repairs mainly with regard to cement pointing to keep them watertight. The smaller pathways over the hill are also being metalled as well as the main cart roads and this will add considerably to the comfort of visitors.

In the old days, most visitors to the Seven Pagodas from Madras did the journey by boat, via the Buckingham Canal but to-day they usually arrive by motor car, via Chingleput and Tirukkalukkunram. This road is maintained by the District Board I understand. It is an excellent road as far as Tirukkalukkunram but from the latter place to Mahābalipuram it is usually exceedingly bad in parts owing to the want of several culverts and the manner in which it is cut up by local carts carrying timber and stone to the canal boats. If the District Board have not sufficient funds to maintain this portion of the road in fit order for motor traffic it would be as well for Government to render assistance in the matter as the Seven Pagodas may be regarded as the most important and valuable group of ancient monuments in this Presidency and are visited by more tourists than any other place in Southern India.

2. *Tirukkalukkunram*.—Or Pakshitirtham as it is called in Sanskrit, is a small town 9 miles south-east of Chingleput railway station on the road to the Seven Pagodas. The town is situated at the foot of the picturesque Vēdagirisvara hill and contains a large Siva temple, and another smaller Siva temple on the summit of Vēdagirisvara hill. The latter is approached from the south by a steep flight of stone steps which half way up, diverges east and west forming a *pradakshina*, or processional path meeting at the top of the hill. The flight of steps which ascends the eastern side of the hill about 50 feet below the summit, passes a rock-cut Pallava temple known as the Orukal mandapa. This temple is excavated in the eastern face of an enormous rock which juts out from the slope of the hill on this side. The facade faces the east and is simple and severe in style. It has no carved projecting cornice and no large panels at the exterior ends of the facade containing figures of doorkeepers and in this respect and also on plan, it resembles the Pallava temple at Mahēndravadi. In the centre of the facade are two plain cubical pillars of the usual kind dividing the facade into three openings of equal size. The central opening is approached by a double flight of stone steps as the floor of the temple is about 5 feet above the natural ground level. On plan the temple consists of a hall 33'·6" in length, 25'·6" in width, and about 9 feet in height with a second row of pillars similar to and in line with those of the facade. Cut in the back or west wall is a small square shrine chamber 8 feet in length and 7 feet in width with a little doorway facing the east. The shrine contains a large cylindrical granite linga mounted on a yoni pedestal of the usual kind and the walls of the interior are free from ornamentation. As the floor of the shrine is about 3 feet above the level of the hall the shrine entrance is provided with a small flight of rock-cut steps. On each side of the shrine doorway, is a niche containing a crudely carved figure of a doorkeeper. The latter have only two arms and face the front and are portrayed with one hand resting on a huge club and the other on the hip. Their pose, style of headdress and position on each side of the shrine entrance indicate that they belong to the Mahēndra period. Above the shrine door-

way is the usual heavy projecting cornice moulding but without the dormer window ornament, and below it two plain horizontal bands. Below the niches, on each side of the steps, the exterior base of the sanctuary is ornamented with two rows of simple plinth mouldings similar to those belonging to the shrine chamber of the Trichinopoly temple which it closely resembles. Standing figures in bas-relief of Brahmā and Vishnu flank the exterior sides of the sanctuary and are carved in panels on the back wall of the hall. Both figures have four arms and the image of Brahmā which is on the south side of the sanctuary is portrayed with a peculiar coiffure which is almost spherical in shape and unusual in style. The image of Vishnu is similar in style to figures of that deity portrayed in some of the later sculptures adorning the temples at the Seven Pagodas belonging to Māmallā period. These two images appear to be later than the two doorkeepers guarding the entrance into the sanctuary. If so, the original temple must have been dedicated to Siva and then at a later period, converted into a place of worship for the three gods of the Hindu Trinity— Brahmā, Vishnu and Siva. No ceremonial worship is conducted in the temple now but pilgrims still bow before the linga which is believed to represent Siva who according to the local *sthalapurāṇa* cursed two *rishis* dwelling on the hill and turned them into birds. These sacred rishi-birds are still held to visit the temple on the hill regularly at noon and receive morsels of cooked food from the hands of one of the priests.

Carved on the north and south walls of the main hall, one on each side and facing each other, are two life size figures of doorkeepers. They are duplicate images carved in high relief and elegant in form. They have only one pair of arms and each figure is portrayed with one hand raised in the act of adoration while the other hand rests on the hip. They have the usual tall beaddresses and ornaments and resemble the two doorkeepers found on each side of the entrance into the sanctuary of the Dalavānūr temple.

An account of the inscriptions found in this temple is published in the Annual Report for Epigraphy, Southern Circle for the year 1908-1909, pages 73 and 76. At first sight, the only inscriptions visible were a number of Dutch signatures of the 17th century, recording the visit of a party of Dutch officials from the neighbouring port of Sadras. These signatures filled every available space on the walls and pillars. Closer examination, however, revealed an early Tamil record engraved on the capital of one of the pillars in the back row. The beginning of this record is damaged but from the end of it which is fortunately in a good state of preservation, it appears that the inscription was never completed for reasons which are not apparent. However, the name Vātāpikonda Narasingappōttarasar which occurs towards the end clearly shows that the record belongs to the reign of Narasimhavarman I, the son of the great Mahēndravarmān I. It will be remembered that it was Narasimhavarman I who defeated the Western Chalukyas and captured their capital Vātāpi, *i.e.*, Badāmi in the Bombay Presidency in 642 A.D. This conquest of Vātāpi secured for Narasimhavarman I, the Tamil title Vātāpikonda, *i.e.*, "who took Vātāpi." Unfortunately, the inscription does not tell us who excavated the temple or in fact anything about the temple but the style of its architecture clearly denotes that it was excavated in the reign of Mahēndra but it is possible and extremely probable, that the figures of Brahmā and Vishnu were added during the reign of the latter's son, perhaps at the same time as the inscription.

An inscription on the west wall of the strong room of the Vēdagirisvara temple at Tirukkālukkunram which was published by the late Mr. Venkayya in Volume III of the Epigraphia Indica pages 277 to 280, records the interesting fact of a second renewal by the Chola King Rājākēsarivarman Āditya I. of a grant originally made to the temple of Mulasthana by the Pallava king Skandasishya and renewed by Narasimhavarman I. In all probability, the inscription in the Orukal Mandapa is a record of the renewal by Narasimhavarman I. of the gift to the Mulasthana temple mentioned in the inscription of Rājākēsarivarman. It is therefore possible that the neglected linga enshrined within the Orukal Mandapa represents the original Mulasthana. In any case the Mulasthana temple to which Skandasishya (Skandavarman) made the grant was one of the earliest Hindu temples in Southern India and was situated at Tirukkālukkunram.

The Vēdagirisvara temple on the summit of the hill is a very ancient structure in spite of its somewhat modern appearance due to later additions. The main shrine is built of three huge blocks of stone which form its inner walls. On these walls are carved bas-relief panels representing the following subjects:—

(1) On the west wall—Siva and Pārvati in the centre with the child Skanda seated between them representing Sōmaskānda with Brahmā on the south and Vishnu on the north side of the central group. Below, near the feet of Siva is Mārkaṇḍeya.

(2) On the north wall—Yōgadakshināmūrti and near him the two *rishis* supposed to have been cursed by Siva and transformed into the sacred birds that are now held to be regular visitors to the hill.

(3) On the south wall—Nandikēsvara and Chandikēsvara with a weapon in hand. The Sōmaskānda panel carved on the back wall of the main shrine indicates that this temple is later than the Orukal Mandapa. On top of the hill at a few yards distance from the steps leading up to the temple entrance and stuck in the ground by the side of the pathway is a granite pillar, or rather a pilaster, the base of which is decorated with one of the big conventional lions so familiar in temples built in the Rājāsīmha style. The presence of this pillar clearly denotes that there was once a Pallava temple on the hill belonging to the Rājāsīmha period. There

is thus sufficient evidence to prove that Tirukkalukkunram was a stronghold of the Pallavas from the earliest times down to about the ninth century A.D.

3. *Kilmavilangai*.—Another quaint little rock-cut monument which appears to belong to the early Pallava period is the shrine at Kilmavilangai in the Tindivanam taluk of the South Arcot district. It is cut in the northern face of a large isolated granite rock standing in a field just outside the village which is seven miles north of Tindivanam railway station. The shrine consists of a small cell five feet in height and three feet in width and faces north-east. It contains a crudely carved image of Vishnu carved on the back wall in high relief. This image is 4'4" in height and has four arms. The left upper arm is raised holding a conch while the left lower hand rests on the hip. The right upper arm is raised with the hand holding a chakram and the right lower hand is shown in the *abhaya* or protecting pose. The conch and chakram are without flames of fire indicating that they were carved during the early period of Pallava history. The figure is represented wearing the usual lofty headdress and ornaments but with a curious short skirt or kilt which is unusual. The head, chest and hands have been anointed with oil by the villagers who work in the neighbouring fields which gives these portions of the image an unpleasantly black and dirty appearance making a really good photograph impossible. The entrance is provided with narrow door-jamb hewn out of the rock. On the outer surface of each doorjamb is a crude representation in outline only and unfinished of a standing doorkeeper. The latter appear to face the shrine and not the front. There are no inscriptions to guide one as to its origin but there can be no doubt that it was excavated by the Pallavas somewhere about the 7th century.

The monument belongs to Government and has been included in the Standard List of Ancient Monuments and steps taken to preserve it in future—vide G.O. No. 217, Home (Education) Department, dated the 14th February 1920.

4. *Bezwada*.—The Krishna, or Kistna district as it is now officially called, on the north side of the sacred Krishna river and the neighbouring Guntur district on the south have always been favourite resorts of ardent devotees of religion from the earliest times. On the south side of the river the remains of Buddhist monuments including the famous Amarāvati stūpa are met with but all of them unfortunately in ruins. In this district Buddhism appears to have come to an end about the beginning of the 7th century when the Western Chalukyas obtained possession of the country from the Pallavas and drove the latter south. Hiuen Tsiang the celebrated Chinese pilgrim and traveller, visited this district soon after this event and resided at Bezwada in a Buddhist monastery for several months in 639 A.D. From the account of the district which he has left us, Buddhism was already on the decline at the time of his visit. No doubt the conquest of the country by the Western Chalukyas helped in this, but Hiuen Tsiang does not expressly say so. There are no Buddhist remains at Bezwada now except a few sculptures which were collected in the neighbourhood and placed in the Bezwada Library some years ago. Most of these apparently came from Amarāvati. The oldest and most interesting ancient monuments to be seen at Bezwada to-day are the small rock-cut Hindu temples excavated in the eastern face of the Indrakila hill and those in the neighbouring modern hamlet of Mogalrajapuram. There are also similar remains at Undavalli on the south side of the river, the large rock-cut temple at Undavalli being of particular value and interest.

5. The origin of these temples is obscure and there is no actual proof that they are the work of the Pallavas but their architectural style seems to denote that they were excavated by the latter and that they represent their earliest attempts in this direction before the Pallavas were driven south by the Chalukyas and executed similar but better works in the Tamil country. They possess no ancient inscriptions regarding their origin, but the style of the sculptures and mouldings and similarity of plan between some of these rock-cut temples of the Telugu country and those of the South indicate that they are both the work of the same race of people. The Telugu names appearing in some of the earliest Pallava inscriptions found in some of the rock-cut temples in the Tamil country excavated during the reign of Mahēndravarmān I. show that he originally came from the Telugu country and that it was there where he must have first got his taste for excavating temples out of the living rock. That it was Mahēndra himself who personally introduced the idea of excavating Hindu temples out of the natural rock instead of building them with bricks and mortar in the usual manner there cannot be any shadow of doubt. This has been conclusively proved by Dr. Jouvean Dubreuil in his paper on the "Conjeeveram Inscription of Mahēndravarmān I," published in 1919. In this paper he gives an account of the inscription found in the triple-shrined Pallava temple at Mandagapattu in the South Arcot district which is particularly interesting and valuable. He states that the tenor of the inscription as translated into English is as follows:—"This is the temple caused to be constructed by the (king) Vichitrachitta. for (the images of) "Brahmā, Isvara and Vishnu, without (using) bricks, timber, metals or mortar."

Although short, much information is incidentally recorded. In the first place, the 'biruda,' or title Vichitrachitta or Vichitrachittena, is a well-known 'biruda' of Mahēndravarmān I, it also occurs in the Pallavaram inscription. Dr. Dubreuil informs us that the word means in English 'curious minded.' In other words, 'original minded,' the inventor or originator of the art of carving Hindu temples out of the natural rock instead of building them in the usual way with bricks and mortar, wooden pillars and roofs decorated with metal finials. The most

casual observer to the wonderful group of Pallava monuments at the Seven Pagodas must have noticed that all of the monolithic free-standing temples, locally known as 'rathas,' are obviously only stone models of buildings constructed of brick and mortar with timber-framed roofs decorated with copper-gilt ornaments like those referred to in the inscription quoted above. It is also equally clear that it was Mahendra himself who introduced this new idea into Southern India with regard to rock-cut Hindu temples and that he had no intention of allowing his Tamil masons to claim the right of authorship, otherwise, he would never have adopted such a 'curious-minded' biruda. The latter clearly shows that he was feeling exceedingly pleased with himself at the time and the results achieved in this direction by his Tamil masons perhaps under his own personal supervision. The inscription proves at any rate the direct influence that the Pallava kings had over the art of the period, also that structural temples, presumably Hindu, Buddhist and Jaina monuments alike, built of brick and mortar, with timber-framed roofs and walls, existed prior to Mahendra's introduction of the rock-cut Hindu temple into Southern India in the early part of the 7th century A.D. This is a very important point, because, so far, no remains of such buildings have been discovered belonging to the early Hindu period of South Indian Architecture. If such buildings did exist, then all trace of them has since disappeared.

6. The rock-cut temples at Bezvada are excavated in the eastern and western slopes of the Indrakila hill. There is only one cave-temple on the western side and this is situated immediately above the Powder Magazine belonging to the Public Works Department and faces the water-works at the foot of the hill. It is a fairly large natural cavern that shows signs of having been partly worked in order to convert it into a shrine, but apparently the work was never completed. It is of no particular archæological interest.

7. There are five excavations on the eastern side of the hill, but only two of these are interesting and both of them are situated in the quarry compound belonging to the Public Works Department. The other three shrines on this side of the hill have been converted into modern places of worship and are occupied by fakirs and others and are no longer of any interest to the antiquarian. As one enters the quarry compound from the south, the first excavation met with is a small two-celled shrine facing the east. It is unfinished and very much decayed. Two little shrine cells are out in the back or west wall and each has a small porch in front. Over the shrine doorway, below the cornice is a small *hamsa* or sacred goose frieze, so common at the Seven Pagodas. The cornice too is in the same style and decorated with the usual gable ornament. There are traces of the figures of doorkeepers at each end of the porch but they are too decayed to be of any interest. On the south side of the porch is a crudely carved image of Ganēsa, probably a later addition.

8. The second temple is known locally as the Akkannā Mādanna mandapa and is situated about 300 yards to the north of the one just described and higher up the slope of the hill. It is the largest and best rock-cut temple at Bezvada. It is a triple-celled temple with a pillared hall or verandah in front and faces the east. The hall measures 48'4" in length and 29'4" in width and has twelve octagonal pillars which have neither capitals or bases. The temple is free from ornamental mouldings or sculptural figures and the three small shrine cells are empty and unfinished. The latter indicate that the temple was dedicated to the three gods of the Hindu Triad, the central cell, which is a little bigger than the other two flanking it, probably contained the Siva linga. The plan of the building is similar to that of the Pallava temple at Mandagapattu in the South Arcot district except that the hall of the latter is not so large. The octagonal pillars are peculiar and quite unlike those usually found in Pallava temples anywhere. It contains no inscriptions, so its origin is uncertain. However, the plan of the temple seems to indicate that it is a Pallava monument, a triple-celled shrine dedicated to the Hindu Triad, being one of the commonest types of plans of early Pallava temples.

Why this temple should be locally known as the Akkannā Mādanna mandapa I do not know. Akkannā and Mādanna, according to the Dutch journalist Havart, were ministers of the Qutb Shahi kings Abdulla Qutb Shah and Abdul Hassan. They were two brothers born of a very poor family but rose rapidly in rank in the service of Abdulla Qutb Shah (1611-1672 A.D.) and appear to have maintained the same high position also under Abdul Hassan, the successor of Abdulla Qutb Shah. However, their good fortune did not last very long. In 1685 A.D. Aurangzeb entered Golkonda with his army and plundered the house of Mādanna who was accused by the people of high treason. Under orders from the Sultan Abdul Hassan the two brothers, once the bosom friends of the king, were murdered in a most ignominious manner. They were dragged along the streets in the presence of the people. Mādanna was beheaded and his head was sent to Aurangzeb while that of Akkannā was trampled under the foot of an elephant. Their death appears to have occurred about November 1685 A.D. Abdul Hassan who thought that he would now be quite safe was himself deposed and confined in Daulatabad Fort two years later.

9. *Mogalrajapuram*.—This little village is about three miles to the east of Bezvada and surrounded by small hills on the north and south sides. There are three small excavations in the hill to the south-east of the village. Number one, a small unfinished triple-celled temple with a decayed pillared porch in front which faces the north, is excavated in the northern face of the hill. There is nothing remarkable about it and there is not much to describe as it contains no

sculptures or ornamentation. On plan, it consists of a hall measuring 26' 6" in length and 5' 6" in width. The facade has a curved cornice running along the front but is not decorated with the usual gable ornament. There are only two square pillars in front dividing the facade into three small openings of equal size. One of these pillars has decayed. Cut in the back wall are three small shrines each 7' 6" square on plan with narrow doorways facing due north. We may presume that these shrines once contained images of the three gods of the Hindu Triad.

10. On the southern side of the same hill are two more small excavations which may be conveniently numbered two and three as they possess no local names. Number 2 is a very small affair consisting of a porch 18' 3" $\times$ 9' 9" with two square pillars in the entrance and a little square shrine cut in the back wall measuring 7' 4" $\times$ 7' 7" and facing the south. It contains nothing of any interest. Number 3 is a little larger than the last and more interesting as it contains an object of worship which, however, does not receive any attention at the present day. The temple consists of a small rock-cut hall measuring 12' 9" $\times$ 15' with two cubical pillars in front dividing the facade into three narrow openings. It has a heavy curved projecting cornice decorated with the dormer window ornament, the latter having spade-shaped finials similar to those appearing in the Pallava temple at Dalavānūr in the South Arcot district. Above and at the back of the cornice extending the entire length of the facade are two flat horizontal bands or fillets. Projecting from the lower band which is wider and deeper than the upper, are two little square-headed projections simulating the heads of wooden beams supporting the flat roof over the hall. This curious feature also appears in the facades of the temples at Dalavānūr and Pallavaram which were both executed during the reign of the great Mahēndra. The cornice, the horizontal bands above it and the cubical pillars are all executed in the typical early Pallava style. On plan too, the temple closely resembles that of the Dalavānūr temple except that the latter has the main entrance at the side instead of in front.

Excavated in the back wall and facing south is a shrine cell 6 feet square on plan containing a small panel carved on the back wall in which is portrayed a crudely carved bas-relief figure of Dūrḡa.

On the east side of the facade and cut in the rock is a little niche about 4' long and 2' in height containing three little decayed bas-relief figures representing the three gods of the Hindu Trinity. On the west side of the facade is a corresponding niche which has been left unfinished. A few feet to the west of the latter is a figure of a warrior with a drawn sword roughly carved on the face of the rock and on the west side of the figure is an old Telugu inscription. The latter is much worn and only partly legible. I sent a copy of it to Mr. Krishna Sastri, the Government Epigraphist, and he kindly informs me as follows:—"The record is an early Telugu one of about the 8th or 9th century and refers to the stabbing of some individual. In the first line I can clearly read the name Chōla and in the third the word stabbed." The figure with the sword apparently is intended for a crude portrait of the individual who did the stabbing. The figure does not appear to have any connexion with the temple and belongs to a later period.

11. Temple No. 4 is situated about a quarter of a mile to the west of the Dūrḡa temple and excavated in the northern face of another small hill that is now being used as a stone quarry. This temple is the largest and finest of the Mogalrajapuram group and contains some interesting sculptural figures and ornament. It faces the north and on plan consists of a hall or portico measuring 31' 4" $\times$ 15' 3" and 8' in height. Excavated in the back wall and facing the north are three small shrine chambers, the largest being in the centre and measuring 6' square. The two smaller shrines flanking the central one contain raised rock-cut pedestals with socket holes for the reception of detached stone images. The central shrine has no pedestal projecting from the back wall and must have originally contained a stone linga mounted on a yoni pedestal of the usual kind. The shrine chambers are now empty and free from all ornament. In the centre of the hall are four cubical pillars supporting the ceiling. The facade has two cubical pillars with corbel capitals dividing the front into three openings of equal size. These pillars are in the typical Mahēndra style and have the roll ornament on the underside of their capitals similar to those found in the Trichinopoly temple. The innerside of the upper cubical portions of the two front pillars are decorated with circular medallions filled with bas-relief ornament. One contains a figure of Vishnu and a recumbent elephant and the other Krishna being suckled by a female rāksha. A medallion on another pillar inside the hall contains a small figure of a *gandharva* surrounded by floral ornament. The latter is similar in style to one decorating a medallion on one of the cubical pillars in the Trichinopoly temple. The most interesting portion of the temple is its ornamental facade which resembles that of the Dalavānūr temple referred to above. On each side of the facade is a large niche containing a life size figure of a doorkeeper. They face the front and are portrayed with one arm resting on a huge club and the other on the hip. Their lofty headdresses are decorated with bulls horns like those appearing in the figures of doorkeepers in the Vallam temple and certain monuments at the Seven Pagodas. Above the corbel capitals of the facade is a boldly projecting convex cornice decorated with three large simulated dormer windows. The central one contains a representation of the heads of Śiva and his consort Pārvati, the one on the western side has the heads of Vishnu and Lakshmi and the one on the eastern side the head of Brahmā with three faces. Above the cornice is a kind of frieze decorated with small figures of lions and elephants. The former are portrayed with lashing tails and in the act of attacking the elephants which have the trunks raised and extended as though trumpeting defiance at the lions. Carved on

the face of the rock above this frieze is a life size bas-relief figure of Siva dancing, presumably in the form of Natarāja or as Kālīka Tāṇḍava. The figure is very decayed and the middle portion is missing. It originally had four arms and one foot is portrayed standing on the prostrate body of a demon dwarf. The figure clearly shows that the chief deity enshrined within the central shrine chamber was Siva, apparently in the form of a linga, while the two-side cells contained detached stone images of Vishnu and Brahmā, respectively, representing the Hindu Trinity.

In front of the facade is a little open terrace. On the east side of which is a small panel containing a crude bas-relief figure of Gaṇeśa and three empty rock-cut niches. The style of the doorkeepers, the cubical pillars and the dormer window ornament decorating the cornice is typical of the Maḥēndra period and there can be little doubt that this temple was excavated by the Pallavas.

12. *Temple No. 5.*—At a short distance to the north-west of this Tirumūrti temple is another isolated hill which is also in use as a stone quarry. Excavated in the western face of this hill is a small ruined temple facing the east. On plan, the temple consists of a pillared portico 21' 4" in length, 20' 4" in width and 8' in height. Most of the pillars, the shrine doorway and the facade are broken and in ruins. Cut in the back wall and facing the east is a small oblong shrine cell measuring 6' by 3' now empty and deserted. Carved in a small panel between two slender pilasters on the north side of the shrine entrance is a bas-relief figure of a two-armed doorkeeper holding a drawn sword in the right hand and resting the other arm on a curved shield. It is a most unusual form of doorkeeper but resembles a similar figure appearing in the rock-cut temple at Siyamangalam. The little pilasters on either side of the panel are similar to those in the Trichinopoly temple. The south side of the shrine entrance was never finished and is much broken and decayed. The hall originally had six cubical pillars of the usual type with corresponding side pilasters. Carved on the base of the pilaster standing at the southern end of the facade is a bas-relief ornament representing a vase tied cross-wise with ribbons with a kind of floral ornament issuing from the mouth of the vessel. It is a design that frequently appears on Buddhist monuments and also apparently on Pallava coins (vide the illustration given on page 207, Oxford History of India, by Vincent Smith). The pillars of the front portion of the hall are carved with horizontal beams supporting the roof. Along these beams are two sculptural friezes, one on each side. One represents a row of little fat dwarfs carrying a heavy garland and the other has a row of sacred geese. Both of these designs occur frequently in the ornamentation of Pallava temples at the Seven Pagodas and seem to indicate that both groups of monuments were executed by the same race of people. The outer portion of the facade is hopelessly ruined and much of it is missing, a small portion of the cornice, however, exists at the northern end and this is decorated with a row of little dwarfs in high relief but without the garland.

13. *Undavalli.*—Before leaving Bezvada, I visited Undavalli on the south bank of the river in order to obtain material concerning the wonderful three-storeyed rock-cut temple there and the drawings and photographs required are now complete.

14. *Panamalai*—A small village in the Villupuram taluk of the South Arcot district and about 14 miles north-west of Villupuram railway station. It possesses a picturesque old Siva temple built on the top of a small rocky hill situated alongside of a large reservoir. The temple contains an important Pallava inscription of the time of Narasimhavarman II, who had the characteristic surname of Rājasimha, i.e., 'Lion of Kings' and who reigned in the early part of the 8th century A.D. In Volume I, *Pallava Antiquities*, pages 11 to 23, Dr. Jouveau Dubreuil has shown that the Panamalai inscription and the one on the tower over the central shrine of the Kailasanātha temple at Conjeeveram are contemporaneous. Both inscriptions begin with the genealogy of Pallava, the founder of the dynasty. Then comes a eulogy of the Pallava princes. Further on, it is recorded that in this family was born a prince named Rājasimha who was the son of Paramēśvaravarman I. Then follows a panegyric of Rājasimha who is compared in both inscriptions to a lion, and 'vanquisher of the elephants.' The latter refers to the enemy princes, as, according to tradition, the lion is the natural enemy of the elephant. As there was only one Pallava king, Narasimhavarman II, who was surnamed Rājasimha there cannot be any doubt that the same king built both temples in the beginning of the 8th century A.D. Even had there been no inscriptions on the Panamalai temple to guide us as to its origin, a study of its architecture would be sufficient to convince any one that it is in the same style and belongs to the same period as the Kailasanātha temple at Conjeeveram.

The temple faces the east, at least it was apparently intended that it should face this direction, but as a matter of fact it is a few degrees south of true east. The body of the building from the plinth to the cornice is built of stone and the superstructure in brick and plaster. The entire building was covered with a coating of plaster and the figures and ornamentation in stucco. The building is square on plan containing a little sanctum with massive walls surrounded by a narrow processional path with a small entrance porch on the east side. In front is a large pillared hall or mandapa which appears to be a later addition. Inside the sanctum is a black basalt stone linga with fluted sides mounted on a yoni pedestal. Carved on the back wall of the shrine immediately behind the linga and facing the east, is a panel representing Śomaskonda, i.e., Siva and Pārvati seated together on a throne with the child Skanda between them. On both sides of Siva, Brahmā and Vishnu are shown in attendance and above

the group is the canopy of a royal umbrella. Outside, built up against the north, south and west walls of the sanctum are three little attendant shrines each of which contains a fluted black stoned linga of the same type as the one in the central shrine. All of these lingas are in the form of a prism with eight, or sixteen slightly fluted vertical facets which terminate in the centre of the crown of the linga and are carved out of black basalt and were originally highly polished. As this stone is not found locally it must have been specially imported from a distance. The linga in the central shrine is larger than those in the three attendant shrines outside. The most striking feature about the exterior of the temple is the number of big stucco lions attached to the bases of the pilasters which decorate the angles of the main building. These conventional lions are nearly life size and portrayed standing on their hind legs in the act of springing forward. The hind feet rest on a little pedestal which stands on a flat horizontal band which is continued all round the outer walls of the central shrine. Engraved on this band is the inscription mentioned above. Below the band and under the feet of the lions, are the heads of small recumbent elephants, portrayed as being crushed by the lions. Thus the rampant lions appear to symbolise Rājasimha as the "vanquisher of the elephants" as mentioned in the inscription. The little pilasters or engaged columns at the angles of the building are supported on the backs of the lions and this may be intended to illustrate in a conventional manner, the support and encouragement which Rājasimha gave to the building of Siva temples during his reign.

The cornice is similar in style to those usually found in Pallava temples, but instead of human heads peering through the gable windows, we have here a representation of the end of a wooden cross beam supporting the curved roof. This is a common feature in some of the Pallava temples at the Seven Pagodas.

In front of the main building is the large pillared mandapa referred to above and there are also on the north and south sides two pillared verandahs all of which represent later additions and are of no archæological interest. In one of these, I found lying on the floor, two black stone fluted lingas and two carved stone figures of dwarfs blowing conch shells. These must have belonged to the original building but it is not clear what particular place they occupied. The two dwarfs are identical in style to the four dwarfs which stand at the four corners of the uppermost tier of the stepped tower or vimāna over the central shrine of the Shore temple at the Seven Pagodas, which was also built by Rājasimha. All of them are provided with tenons underneath for fixing in square socket holes, so the two dwarfs at Panamalai may have originally occupied similar positions to those at the Shore temple and were perhaps removed when the tower was repaired and never replaced.

Thus the plan of the Panamalai temple presents the same peculiarity as that of the Kailasarātha temple at Conjeeveram in having small attendant shrines built round the exterior walls of the central chamber, the doors of which face either to the east or west but never to the north or south. The lingas at both temples are of the same characteristic type. Both temples have the bas-relief panel carved on the back wall of the central shrine representing Sōmaskanda, the rampant lions, engaged columns, mouldings and the style of the vimāna and nature of construction are similar in each case. Therefore, there can be no doubt that both temples belong to the same period and represent typical examples of Pallava architecture of the early part of the 8th century.

15. *Tiruvadavayil*.—Is a village two miles distant from Koradacheri railway station in the Nannilam taluk of the Tanjore district. It contains an ancient Chōla temple dedicated to Siva under the name of Punyanātha. The temple is built of stone and faces the east and consists of a small shrine chamber containing a stone linga with two small halls in front of the shrine and a little Amman temple attached to the north-east corner of the main building, the whole building being covered by a flat stone roof of the usual kind. Over the central shrine is a ruined dome-shaped brick and plaster stūpi or tower. This portion of the temple including the roofline all round the building is also covered in rank vegetation. This will have to be removed and repaired with new concrete and plaster to make the interior of the building watertight. The temple contains nothing of artistic merit and is of no architectural value but it does contain a number of inscriptions of historical importance. An account of these will be found in the Annual Report of the Assistant Archæological Superintendent for Epigraphy for 1917-1918, paragraph 19 and pages 89 and 90. The temple is said to be the property of the village and a few of the leading residents represent the trustees and attend to the daily worship performed in the building. As they possess no funds to carry out the repairs which are of an urgent nature owing to years of neglect and the Government Epigraphist considers that the inscriptions are of great value and should be preserved, there is no alternative but to execute the repairs at Government expense. With this object in view, the temple has since been permanently included in the Standard List of Ancient Monuments selected for conservation and also declared a protected monument under section 3 of the Ancient Monuments Preservation Act (VII of 1904)—vide G.O. No. 48, Home (Education) Department, dated the 10th January 1920. The repairs will be restricted to that portion of the building possessing the inscriptions.

16. *Ghantasala*.—An interesting discovery was made at Ghantasala in the Divi taluk of the Kistna district by Mr. C. R. Krishnamacharlu, Telugu Assistant to the Government Epigraphist. Lying on the ground at the entrance into the modern temple of Ramaswami, he found

a limestone slab measuring 2' 7" in height, 2' 10" in width and $7\frac{1}{2}$ " in thickness containing a finely carved bas-relief in the style of the Amaravati sculptures. The main scene is portrayed in a circular medallion 1' 5" in diameter with a lotus petal design all round the edge in the form of a circular frame. Unfortunately, the figures portrayed in the scene are very decayed, and the details are indistinct. In the centre is a male figure presenting a bowl containing offerings of some kind to a dejected looking prince seated (in European fashion) on a throne surrounded by a number of women two of the latter are shown prostrating themselves before a wretched looking horse in the foreground. Presumably, it illustrates one of the stories concerning the early life of Buddha. The slab must have originally formed part of the stone facing of a Buddhist stūpa. As no notice of this sculpture appears in Mr. A. Rea's book on South Indian Buddhist Antiquities it may be regarded as a fresh discovery and is now in the Madras Museum.

17. *Chandragiri*.—On the 23rd January 1565 A.D., the great battle of Talikōṭa was fought between the Muhammadans of the Deccan and the Hindus of Southern India. It will be remembered that Rāma Rāja and his brother Venkatādri were slain and of the three brothers Tirumala alone remained. The disaster caused a panic among the Hindu forces who broke and fled. Tirumala hastily returned to Vijayanagar and fled thence with the puppet king Sadasiva to the Hill Fort of Penukonda in the Anantapur district, taking with him a few followers and a convoy of 550 elephants laden with treasure in gold, diamonds and precious stones valued at more than a hundred millions sterling, and also the state insignia and the celebrated jewelled throne.

The Vijayanagar power now fell rapidly into decay. The nobles who ruled its outlying provinces began to throw off their allegiance and declare themselves independent and much of the country was plunged into anarchy.

At Penukonda, Sadasiva remained king in name, though in reality a prisoner, until 1568 when Tirumala is said to have murdered him and seized the throne for himself. He was succeeded in 1575 by his son Ranga, who shortly afterwards transferred his capital to Chandragiri in the Chittoor district.

Ranga was followed in 1586 by his brother Venkata, who ruled for 28 years and died an old man in 1614. During his reign more of his vassals—among them the viceroys of Madura, Tanjore and Mysore—threw off their allegiance. At his death there were widespread revolts, disturbances and civil war, and the power of Vijayanagar was virtually at an end.

In 1639 a king of the line named Ranga, who was ruling at Chandragiri, heard that the English, who in 1625 had moved their factory from Masulipatam to Armegaum, were dissatisfied with the result of their trade in that place. An invitation was therefore sent by the Kalahasti Poligar (a tributary of the king) to Mr. Day, the Superintendent of the Company's Factory, to settle within his dominions which extended to the coast. The offer was accepted, and Mr. Day visited the Rājā in his palace at Chandragiri in 1639, where in 1640, a grant was made of a small strip of land on the coast, the first ever possessed by the British in India. To protect themselves against the danger of attack from the restless and lawless princes of the neighbourhood, a fort was built and named Fort St. George, after the traditional champion of England.

In 1646 both Chandragiri and Chingleput, which was also one of Ranga Rājā's capitals, were taken from him by the king of Golconda, and he fled to the protection of the chief of Bednūr, one of the few of the former dependents of the empire who continued to acknowledge his suzerainty. The existing representative of this great line is the Rājā of Anagundi in the Nizam's Dominions.

The Rājā's Palace where the treaty with the English was signed, and a smaller building standing alongside of it known as the Queen's Palace, are situated within the fort at Chandragiri in the Chittoor district and 4 miles from Chandragiri railway station. The history of the place is somewhat vague but the style of the fort and buildings within it indicate that they belong to the seventeenth century. Tradition relates that the fort existed prior to this date but if so, it must have been considerably enlarged and improved in later times.

The two Palaces stand close together in park-like grounds near the eastern gateway of the inner fort and immediately at the southern foot of the lofty granite hill known locally as Dūrgam. The grounds are well wooded and contain a large oblong masonry built tank fed by a stream which flows from a spring on the slopes of Dūrgam. The tank has a picturesque avenue of trees on each side and a flight of stone steps and an exit channel at its southern end. There is also a stone built well in the north-eastern corner of the grounds. The larger of the two buildings faces the southern end of the tank and is known as the Rājā Mahal or King's Palace, while the smaller one is situated 250 feet to the north-east of the former and is called the Rāni Mahal or Queen's Palace.

18. The King's Palace is a long oblong building running from east to west with the front facade facing the south while the back of the building faces the north and the hill Dūrgam immediately in front of it. It has a frontage of about 160 feet and is 50 feet in breadth. The building consists of a ground floor, first floor, second floor and a terraced roof with an ornamental parapet and a lofty brick tower in the centre with two little side turrets facing the south and

small towers at each of the four angles of the building. The total height of the palace from the top of the central tower to the ground line is about 95 feet including the raised stone platform on which the building stands. As the ground slopes from north to south, this platform is higher on the south side than it is on the north. The above dimensions refer to the south facade where the platform is 10 feet above the natural ground level. A road leading to Chandragiri and running due east and west connecting the inner and outer gateways of the fort, passes immediately under the windows of the southern facade which look out upon a large open piece of ground now mostly under cultivation, and which in all probability, originally served as a parade ground for the troops and for military and religious processions, such as those held at the Dasara and the like. A curious feature about the building is that it possesses no entrances on the south side although this side may be regarded as the front, all the entrances and the two stone staircases leading up to the upper floors are situated on the north side of the building.

The nature of construction is both peculiar and remarkable and the main reason why the building is still standing to-day is due to the excellent quality and wonderful tenacity of the cement and mortar employed in its construction. This fact is particularly noticeable in the wonderful series of flat arches and coffered ceilings within the building. The plaster work too is excellent and its good quality has been the means of keeping the building watertight and preventing the growth of vegetation in the joints of the masonry and thus saving it from serious decay.

The retaining walls of the basement are built of large blocks of stone in mortar, the floor of which is paved with stone flags and makes a good foundation for the body of the building. The walls, arches, vaults and ceilings of the ground and first floors are built of coursed rubble masonry bedded in excellent mortar with here and there a patch of brickwork, the latter material appears to have been used at random or whenever the masons ran short of stone. The second floor, the terraced roof and the towers standing on it, are built mainly in brick, and very excellent bricks they are, hard, good in colour and thoroughly well baked and much superior to any bricks made in India at the present day. The art of manufacturing really good bricks, cement, mortar or plaster like that used in the 16th century in India, seems to have become lost. Any rubbish is usually considered good enough at the present day, and expensive rubbish at that. Another curious feature about the building is the absence of timber in its construction. The brackets supporting the balconies and the little rafters carrying the projecting eaves and cornices of the roof and brick towers above, are all made of cut stone bedded in mortar and were originally, moulded and decorated in stucco. Much of this handsome stucco ornament still exists, but it is clear that this work and even the plain plastering of the outer surfaces of the walls were never completed, this is particularly noticeable on the northern facade.

The ground floor is provided with a handsome arcade or vaulted corridor running the entire length of the northern facade. The floor above is carried on massive pillars and cross arches with square coffered ceilings in between each group of four pillars. In the centre is a large hall with an entrance on the north side leading into the corridor. This hall is 35 feet long and 30 feet in breadth and has a raised stone platform running all round three sides of the room and a balcony window facing the south. On each side of the central hall are two smaller oblong rooms measuring 30 feet by 15 feet, each with a small bay window facing the south. At each end of the corridor is a flight of stone steps leading up to the upper floors and there are also two little rooms 9 feet square, at each end of the building. The raised platform in the central hall seems to indicate that this apartment served as a guard-room, as such platforms are usually found in the fort gateways.

The plan of the first floor is very similar to that of the ground floor but the central hall in this case, is much loftier and is provided with an open gallery above which over-looks the hall below. It is a fine handsome apartment with a panelled frieze above the cornice and a decorated stucco ceiling. It appears to have been used as a darbar hall. The plan of the second floor is similar to that of the first floor except that the central space is occupied by the open gallery around the darbar hall and instead of an arcade on the northern facade like we have on the two floors below, there is here an open terrace. The flat roof above the second floor takes the form of a fine open terrace with a small tower at each of the four corners of the building and a lofty tower over a domed hall in the centre. On each side of the south face of the central hall is a little brick cell crowned with a tower similar to the others only smaller. These two cells appear to have been used as shrines, where perhaps the Rajā installed his family deities. The central hall is open on all sides and well ventilated above and seems to have been used as a pavilion and pleasure resort. At each end of the terrace between the two towers at the angles of the building is a small flight of brick steps leading up to a little ruined platform from which may be obtained commanding views of the surrounding country. The southern facade is much handsomer than the northern and is more profusely decorated with stucco ornament. The three rows of projecting balcony windows in the centre and the towers at each end of the building give this facade a very handsome appearance. The roof line too, is pleasingly broken by the group of stepped towers in the centre and at each corner of the building. Altogether it is a very handsome building and one of the finest specimens of Indo-Saracenic architecture in India.

It is clear from the above general description of the King's Palace, that the best means of preserving this handsome and historic building from further decay is to protect the exposed

masonry where the plaster no longer exists. The curious mixture of rubble and brickwork used in its construction does not lend itself successfully to 'pointing' as a means of arresting further decay. At the best, such a method would produce a most patchy appearance and would take longer and prove more expensive than plastering. Therefore I proposed in my printed conservation notes dated 7th December 1917 that the whole building from the floor of the stone basement to the roof line be replastered where necessary and care taken that the plaster employed be of the same quality and the same colour (so far as possible) as the remaining old plaster, such as that existing on the towers, on the roof and on the southern facade.

19. The Queen's Palace is built in the same style and similar materials as that employed in the King's Palace, and like the latter building, it has to rely mainly on its outer coating of plaster for its preservation. The building is oblong on plan and faces the east and consists of a ground floor, first floor and a terraced roof. It has a frontage of 92 feet and is only 16 feet in breadth with a square projecting hall on the west side which is the chief apartment in the building. The ground floor is on a level with the natural ground and has no raised platform like the King's Palace. In the centre of the eastern facade is the main entrance into the central hall at the back of the building. On each side of this entrance are two lofty rooms with large open arched doorways. At each end of the building is a stone staircase leading up to the upper floor and the roof. The big hall or room at the back is 15 feet square and has a small entrance on the south side leading out to the back of the building. The plan of the upper floor is similar to that of the ground floor except that the rooms are smaller and originally had balconies at the back and front. The central hall forms a pleasant room with large windows on three sides. The ends of the building are occupied with the two staircases, the one at the southern end being carried up to the terraced roof. The roof is flat with a tower at each end over the stairs and a larger one over the central hall below. These three towers are similar in style to those adorning the King's Palace and constructed in the same manner. The chief point of interest about the building is its elaborate and beautiful stucco decorations. These are particularly handsome and some are picked out in colours, but unfortunately the colouring was never completed. It is a curious building and the plan of the ground floor resembles a stable more than anything else.

As the nature of the construction of this building is similar to that of the King's Palace, the repairs proposed to save it from further decay were much the same in both cases and a sum of Rs. 7,110 was spent during the year under report in carrying out the work and both buildings are now in a good state of repair and the grounds have been cleared of rank vegetation.

20. *Hampi Ruins.*—In order to make the journey more comfortable for visitors to these famous ruins, the Government have recently handed over the road from Kamalapur rest-house to the hamlet of Hampi on the Tungabhadra, to the maintenance of the Public Works Department as the local authorities were unable to keep this road in good repair. The road is about three miles in length and passes some of the most important monuments at Hampi. The work of putting this road in good order is in hand. Considerable progress has been made in removing the thick jungle growth which covers the greater portion of the site of the old citadel and the ruins of more buildings have been discovered. These are mostly of minor importance but they add greatly to the picturesque appearance of the site and help to give the visitor a better idea of the vast extent of this wonderful old city. Most of the big temples originally had a fine handsome car street in front of the main entrance which were used for the annual car festivals. Very few of these streets remain as some have been converted into rice fields and others are hidden by thick jungle. The latter are now being cleared and a fine old ruined street nearly half a mile in length has been opened out in front of the Hazara Rama temple. Similar car streets have also been cleared close to the Vitthala temple and a metalled road to the latter is also under construction. The roof over the Kalyana mandapa of the Vitthala temple was found to be in a leaky condition and was repaired, and cutstone pillars provided to give additional support to some of the cracked stone beams carrying the roof slabs. A ruined water tower, a stone water channel where pilgrims were fed, and a large portion of the masonry built water channel which once supplied the chief buildings in the citadel have been opened up and put in order so that visitors may better understand the nature of the old water scheme that existed at Hampi in the 16th century. A ruined Jaina temple containing a number of important inscriptions which stands in a field at the back of the elephant stables has been recently included in the Standard List of Ancient Monuments and repairs executed to save it from further decay. The same remarks apply to a number of minor ruined buildings at Hampi which have had to stand over until the more important buildings were put into a state of good repair.

21. *Sidhout Fort.*—This fine old fort on the banks of the Pennar river in the Cuddapah district was inspected by me in 1915, when I prepared printed conservation notes on certain ancient monument in the Cuddapah district (dated the 3rd October 1915). However, the repairs proposed then have only just been completed by the Public Works Department at a cost of Rs. 892 as shown in Appendix C. As it is quite impossible to repair the whole fort it was proposed to restrict the chief repairs to the gateways on the east and west sides respectively, the mosque known as the Purkota Masjid and the tomb alongside of it known as Bismilla Shavali Gummaz. The fort walls which face the river are much decayed in places where the foundations have been scoured out by heavy floods and to repair the whole length of this wall would prove a

long and very costly undertaking, so it was decided to repair only certain portions of the wall where it gave protection to certain buildings within the fort situated close to the river. It is a very picturesque monument and delightfully situated on the river but somewhat difficult to get at; so few visitors to the district ever see it, that it would be a waste of public funds to spend large sums upon its conservation and it will be sufficient if it is saved from further decay only.

22. *Gingee Fort*.—The history of Gingee Fort and a brief description of the chief buildings it contains is given in the South Arcot District Gazetteer, pages 347 to 362. It stands on three high hills, connected together by massive fortifications arranged in the form of a triangle. The triangular space enclosed is about three miles round and forms the lower fort and the three hills are the citadels. The lower fort was originally entered by two gates, one on the north, called the Vellore gate and another on the east, known as the Pondicherry gate. Up each of the three hills leads, from the lower fort, a steep flight of stone steps. The citadel on the northern hill is called Krishnagiri, that on the south, Chandrayan Drug, and that on the west, the highest and most inaccessible of the three, is named Rajagiri. The most interesting buildings are situated in the two citadels on Rajagiri and Krishnagiri respectively, and also in the centre of the lower Fort. In 1915, I prepared printed conservation notes on Gingee Fort (dated the 31st August 1915), giving a detailed description of all the buildings worthy of conservation and the nature of repairs required in each case. Owing to the vast area covered by the fortifications and the number of buildings to be conserved the work at Gingee has taken some years to complete but the fort, buildings and roads are now in good order and the visitor has no difficulty in inspecting any of them easily and comfortably. This year, special repairs to the Audience Hall on Krishnagiri, a large granary, the Vellore gate, the Venkataramana temple and Sadat Ali Khan's Mosque were executed at a cost of Rs. 2,026 and the work is in progress.

23. *Udayagiri*.—The special repairs to the Krishna temple and other monuments at Udayagiri in the Nellore district which have been described and illustrated in my Annual Report for 1916-17, are still in progress but nearing completion. This year Rs 2,274 was spent on repairs and Rs. 248 on account of land compensation.

24. *Anjengo*.—A sum of Rs. 1,601 was spent this year in carrying out repairs to the historical fort at Anjengo on the West Coast and the work is still in progress. When the work is completed, I shall visit the place again and submit a full report on the nature of the repairs carried out and a description of this exceedingly interesting old monument.

25. *Alambarai Fort*.—Just before leaving this Presidency, Lord Pentland visited Alambarai in the Madurantakam taluk of the Chingleput district in order to inspect the picturesque old fort situated on the sea coast at that place and he requested me to have the place inspected by this department with a view to its future conservation. The fort is in a hopelessly ruined condition and covered in rank vegetation. The walls and bastions on the north, south and east sides have fallen. The same remarks apply to the ramparts except a small portion on the west and north sides. The fort measures 585 feet from north to south and 542 feet from east to west and contains a few small ruined buildings including a powder magazine, a Muhammadan tomb and five wells. To attempt to repair the fortifications or the few ruined buildings within the fort is out of the question, as they are too far gone to justify the expense which would prove a very costly undertaking. Moreover, Alambarai is situated in a remote spot on the sea coast and is a difficult place to reach and is therefore never visited by tourists or others interested in ancient buildings. It is, however, an exceedingly picturesque old ruin and is worth a visit if only from an artistic point of view and it is also of some historic interest but not sufficiently so, to justify its conservation at Government expense. Therefore I have proposed to Government that it should be included in the Standard List and cleared of rank vegetation within and without so as to make the site more accessible and prevent the vegetation from destroying what remains of the fort.

26. It will be seen from Appendix C that most of the other conservation works carried out by the Public Works Department during the year under report, relate to annual repairs or other petty works which require no special mention here.

REPORT ON THE BUDDHIST REMAINS AT SĀLIHUNDĀM, GANJĀM DISTRICT.

The little village of Sālihundām is situated on the south bank of the Vamsadhāra river in the Chicacole taluk of the Ganjam district. It is six miles to the west of the old sea port town of Kalingapatam where the Vamsadhāra enters the sea and twelve miles from Chicacole Road railway station. On the south side of the village extending east and west and running parallel to the river are two small rocky hills about 400 feet in height connected together by a ridge or hillock in the centre. The western hill contains a modern temple dedicated to Gōpālasvāmī which is of no archaeological interest but the eastern hill has some important Buddhist remains located on its summit and eastern slopes. There are also a number of very interesting Buddhist sculptures in the village but the temples that once enshrined these images have long since disappeared. The site was first brought to the notice of this department by Rao Sahib

G. V. Ramamurti Pantulu of Parlakemedi and the place was visited by the Government Ephigraphist in 1919 but as the Buddhist remains on the hill were then below ground they could not be properly examined. So Mr. Krishna Sastri requested me to visit the place and carry out some preliminary excavations in order to ascertain the value of the site and the result of my recent investigations have been successful but further excavations are necessary in order to expose all the remains of the Buddhist monuments on the hill. The top of the hill is crowned with a group of ruined brick stūpas and on the eastern slope I unearthed a fine specimen of an apsidel-ended brick chaitya or temple containing a large broken plaster image of Buddha. On the same side of the hill is the basement of a large building, apparently square on plan, which I had not time to excavate. There are also a few small mounds on the hill which also require to be excavated. The superstructures of all these buildings have disappeared and were probably demolished years ago by treasure seekers, only the basements and foundations remain to indicate the plans of the buildings that once stood on the top of the hill which overlooks the river and the sea to the east. The view from the hill is a very fine one and shows that the Buddhists had excellent taste in choosing a suitable site to set off their peculiar type of monuments. When the stūpas were complete with their dome-shaped superstructures, tees and gilded umbrella finials they must have presented a most imposing appearance on the summit of the hill and formed a conspicuous landmark for many miles in the surrounding country.

All the monuments and images at Salihundam belong to the later Buddhist period but the brick remains on the hill appear considerably older than the stone images discovered in the village. The size of the bricks and the nature of the construction of the remains of the brick buildings on the hill indicate that they cannot be later than 700 A.D. and in all probability, are very much earlier but so far, no inscriptions have come to light regarding the brick remains although several of the stone images in the village are inscribed but these are obviously much later than the brick monuments and represent the last stage of Buddhism in Southern India. I will now proceed to describe the monuments in detail.

1. *Large Stūpa*.—The largest stūpa is situated on the summit of the hill and occupies a very commanding and conspicuous position. It is built of large bricks, is circular on plan and measures approximately 46 feet in diameter. Only the base of the structure remains and on the north side the circular retaining wall is 3 feet in height but on the other sides the basement is buried in earth and brick debris. The bricks used in its construction are very large measuring $18'' \times 11'' \times 3''$ and are bedded in a thin layer of mud. The outer face of the bricks is slightly convex and the inner face concave. The interior of the structure, at least so far as the basement is concerned, was filled up with earth and stones enclosed by a circular retaining wall about 3 feet in thickness and built of brick. The top of the basement was paved with large bricks and on this the dome-shaped superstructure was built. Whether the latter was originally a solid dome of brickwork or merely faced with bricks with a core of rubble inside must remain a matter of conjecture as the upper portion of the stūpa has disappeared but from the large quantity of small stones scattered about the slopes of the hill it would appear that the stūpa was merely faced with brickwork and covered with plaster. The latter would be necessary in order to preserve the brickwork and keep the structure watertight as the bricks are only bedded in thin mud and not in mortar. Being only 6 miles from the sea, such brickwork unless protected from the salt air by a thick coating of plaster would very quickly deteriorate and the stūpa would rapidly decay. In order to ascertain whether the relics had been placed in the foundations of the basement of the stūpa, I sank a shaft 10 feet wide and 6 feet deep straight through the centre of the top of the mound until I struck the natural earth below but without any result, so I had the pit thus made filled in and the top levelled. This seems to indicate that the relic-chamber or box was placed on top of the basement and removed when the superstructure was demolished. Further excavations are required to expose the whole plan of the building. I removed a considerable amount of earth and debris from the sides of the mound with this object in view but I had not time to finish the work. The best time would be at the end of October after the rains when the ground would be easier to excavate than at other times of the year. I visited Salihundam late in February and found the ground exceedingly hard and the heat very trying as there is not a vestige of shade on the exposed rocky summit of the hill. As the latter is 400 feet in height and it slopes covered with loose stones, brickbats and thorny bushes, the climb up and down the hill twice a day is in itself a rather arduous undertaking to say nothing of remaining on the summit grilling in the sun whilst superintending the excavations.

At a distance of about 12 feet to the west of the big stūpa are the remains of two smaller ones each about 25 feet in diameter. A few years ago, one of these was opened by an Indian visitor described as a priest or pandit from northern India. A few feet below the surface of the basement and in the centre of the foundations of the stūpa, he discovered a stone relic-box. [Fig. 1 (A)]. The box is cut out of a block of granite measuring $14'' \times 12'' \times 5''$ with a small rectangular cavity measuring $5'' \times 5'' \times 3''$ in the middle to serve as receptacle for the relics. It has a raised rim 1 inch wide round the top to keep the stone lid in position. The latter is cut out of a slab of the same material measuring $15'' \times 14'' \times 3''$. It is reported that nothing but a handful of dust was found inside the box. I found the box in the custody of the Nayudu or headman of Salihundam and he made it over to me and it is now in the Madras Museum.

2. *Small stūpa*.—On the north-east side of the big stūpa overlooking the river and a few feet lower down the hill are two small mounds of earth and brick debris each about 3 feet in height and about 35 feet in diameter. I opened one of these and found it contained the brick basement of a small stūpa 29 feet in diameter built in the form of a wheel with hub, spokes and tyre all complete, the space between the spokes being filled in with earth and small stones. (Fig. 2.) The hub or central portion of the stūpa is $2\frac{1}{2}$ feet in height and 9 feet in diameter and faced with bricks with a core of earth and stones inside. The bricks measure $11" \times 7" \times 3"$ and are of the curved type mentioned above. Thinking that the relics might possibly have been placed in the foundations of this central portion of the stūpa, I sank a shaft 3 feet wide and 5 feet deep straight through the centre into the natural earth below but without any result, so the pit was filled in and the top levelled. The brick spokes and rim of the wheel are built of larger bricks measuring $17" \times 11" \times 3"$. The spokes are 8 feet in length and 1 foot in width. Both the spokes and the rim are much decayed owing to the bricks having been bedded in mud instead of mortar. Further excavations are necessary to expose all that now remains of this interesting old monument. My predecessor Mr. A. Rea discovered a similar stūpa at Amarāvati.

3. *Brick Chaitya*.—About 100 feet below the big stūpa and facing due east, I found a large mound of earth and broken bricks in which a pit had been dug exposing the top of a large broken plaster image of a seated Buddha. I excavated the whole of the interior of this mound and traced out the plan of the building which proved to be a large apsidal-ended brick chaitya [Fig. 1 (B)]. Only the side walls and the semi-circular portion around the apse remain, the entrance to the building which faced the east is hopelessly ruined and stands only about 1 foot above ground. It is therefore difficult to determine the exact length of the original building, but this could not have been less than 24 feet and it is $12' 6"$ in width. The side walls appear to have been about 2 feet in thickness and built of large bricks measuring $18" \times 11" \times 3"$, the bricks used in the construction of the apse being of the curved type like those used in stūpas. The wall around the apse stands 5 feet above the floor level and on each side of the image they are about $3' 6"$ in height but are much decayed and from this point they slope towards the entrance where they disappear altogether down the precipitous slope of the hill. I tried at one place to expose the outer surface of the side walls with a view to ascertaining their thickness which appears to have been about 3 feet when complete, but this portion is so decayed that if it were left exposed the building would quickly disappear, so I filled in the excavation made and left the outer surface of the walls in the same condition as I found them, namely, as a solid ramp of earth and decayed brickwork. I excavated the whole of the interior of the building without much trouble as the inner surface of the side walls still retain their original shape with the brickwork in regular courses. The broken image must have been very large when complete, probably about 12 feet in height. It is broken across the chest and the whole of the upper portion including the arms is missing. It is built of large bricks and small pieces of stone bedded in good mortar, the shape of the figure being modelled in excellent plaster. The figure originally represented Buddha in the usual cross-legged seated posture, sitting on a low brick platform 1 foot in height, 9 feet in length and $5' 10"$ in width. Between the back of the figure and the apse there is a solid filling of masonry $5' 6"$ in thickness to give support to this huge image. In its present state, the height of the image taken from the floor level is only 4 feet, but it must have been at least 12 feet high when complete. The details of the brick plinth probably in the form of a lotus throne with a makhara torana and halo at the back of the figure's head must have been executed in stucco. The surface of the side walls was no doubt plastered as the bricks are only bedded in mud. The discovery is a valuable one as very few brick chaityas exist in India to-day.

4. *Sculptures*.—No less than twelve Buddhist stone images and a stone votive stūpa were found in the village of Salihundam. Some of these including a very large and well-executed image of Mārici were buried and had to be excavated. Of these twelve images only eight are really valuable, the others being either too decayed or mutilated to be of much archaeological interest. They all belong to the Mahāyāna school of Buddhism as indicated by their style and inscriptions and may be attributed to the ninth century. A few of the images have short Sanskrit inscriptions in Nagari characters engraved on their plinths or on the halos round the heads of some of the figures. Copies of these were taken and forwarded to the Government Epigraphist, but they record very little of historic interest as most of them are merely repetitions of the usual Buddhist formula beginning with the words *Ye dharma, etc.* Five of these images and the votive stūpa were discovered in the same spot in the centre of the village. At this spot there are traces of the stone foundations of a temple which apparently once enshrined the beautiful big image of Mārici that I unearthed. These foundations are in ruins and the stones displaced and many missing, so it is impossible now to trace out the plan of the building which appears to have been rather small and probably built in brick on stone foundations. The other four images are just outside the west end of the village and appear to have been removed there by the villagers. Two of them are standing at the foot of the path leading up the Gōpalaswami hill. They were removed to this position only a few years ago. I hope shortly to remove these two images to the Madras Museum as they are the best of the smaller images, in fair condition and of a portable size. The big image of Mārici is a beautiful work of art, but it is too large to remove with safety and will therefore have to be preserved on the spot. Proposals regarding this matter have already been submitted to Government. They all belong to

Government but the villagers object to their removal, but this mainly concerns the big image of Mārīcī which they apparently believe represents Kālī. Until I had it unearthed, they had never seen it before as only the broken head and upper portion of the stone frame around the figure was formerly visible. This portion is unfortunately broken in three places but luckily not missing and I was able to replace it in position before photographing the image. The villagers are rightly very proud of this beautiful work of art and many people came from neighbouring villages to see it when they heard of the discovery. The following is a description of the images. Nos. (1) to (5) were all found in the same spot in the centre of the village and Nos. (6) to (9) are situated just outside the western end of Sālihundam :—

(1) An exceedingly fine image of Mārīcī carved out of a single block of granite 6' 9" × 4' 4" × 1' 2" [Fig. 3 (A) 1. The figure is fully life size and stands in the *ālīdha* pose, i.e., like an archer with the right leg bent and the left outstretched, the typical attitude of the Tantric deities in their angry forms. The upper portion of the body is portrayed nude except for a number of jewels and ornaments; the lower part of her body is clad in a thin cloth or skirt artistically portrayed and kept in position by a handsome girdle round the loins and a flowing ribbon across the thighs. She is six-armed and three-faced and wears handsome mitre or headdress with an ornamental oval-shaped halo at the back of the head. The left lower hand holds a bow by its string the end of which is depicted loose like a snare. Behind this hand and carved on the rectangular frame that surrounds and supports the figure which is carved mainly in the round, is a representation of a full-blown lotus flower. Unfortunately, the other five arms are broken. A portion of the right arm however remains and the hand of this appears to have originally held an arrow and also an object that looks like a bone and which may be meant for the *vajra* or thunderbolt. The right hand top corner of the frame is decorated with a conventional representation of the sun and the opposite corner with asoka flowers. At the bottom of the frame, one at each foot of the goddess, are two little figures representing two Dhyanī Buddhas. The plinth or pedestal on which the goddess stands is carved in representation of a chariot drawn by the seven horses of Surya and driven by a female charioteer in place of Aruna, the proper charioteer of the sun-god. On the sides of the plinth, the chariot wheels are portrayed one on each side. It is therefore obvious that this image represents the goddess of dawn, a personification of the rising sun, and her three faces are probably intended to signify the three phases of the sun at dawn, at noon, and at dusk. In most images of Mārīcī so far discovered in Northern India her chariot is depicted as being drawn by seven boars instead of horses and her left face is usually that of a boar, which together with the *vajra* held in her upper right hand accounts for her other name, Vajravārahī, "the she-boar of the thunderbolt." The worship of Mārīcī was once prevalent in Magadha and as far west as the Punjab. At the present day she is worshipped in Nepal and Tibet as the goddess of dawn and as such she is daily invoked by the lamas when the sun's disc is first seen in the morning. For that reason she is regarded as the Sakti of Amitabha, the Buddha of boundless light, whose effigy she is usually portrayed wearing in her ornamental headdress. There is an image of Surya in the Chidamaram temple where the god is portrayed with three faces similar to those of the Mārīcī image of Sālihundam. An illustration of it appears in Mr. Krishna Sastri's book "South Indian Images of Gods and Goddesses" (Fig. 144) and is a very unusual form for this deity. It is interesting to think that the worship of Mārīcī was carried so far south as the Ganjam district, apparently in about the ninth century. The date of this image can be fixed with comparative certainty as it bears a damaged Sanskrit inscription of thirteen lines in Nāgari characters on the frame just below the elbow of the right arm extending downwards to the flowing ribbon below, concerning which Mr. Krishna Sastri, to whom a copy of it was sent, states as follows: "The name Sri Bhadrāpada is met with in line 4. What follows evidently relates to the building of a house (of Buddha) for the merit of (his) teachers both spiritual and temporal as well as (his) parents. In lines 9 to 12 we have perhaps the usual imprecatory clause invoking blessings." I fear this information is not very satisfactory as it leaves too much to the imagination. It would appear however from the above translation that a monk named Bhadrāpada built a Buddhist temple for the merit of his teachers and parents in the ninth century or thereabouts. Since the inscription is engraved on the image itself, it looks as though the temple built by Bhadrāpada originally enshrined this image of Mārīcī, otherwise it is not clear why the inscription should appear on the image. Mr. Krishna Sastri states that in the last line the name of the sculptor is given, but he does not say who this man was who executed this splendid work of art. The fact that the sculptor's name appears after Bhadrāpada's reference to the building of a temple seems to indicate that both works were executed about the same time. In other words, as soon as the sculptor had finished the work Bhadrāpada built a temple to enshrine it. The style of the work shows that the sculptor came from the north.

(2) A four-armed stone image of the goddess Tārā sitting cross legged on a lotus throne in the padmāsana posture with a large plain round halo at the back of her head. The left upper hand holds what appears to be a flower and the left lower hand a small round object resembling a fruit. The upper right arm is broken; the lower right hand rests on the right leg in a manner suggesting the earth-touching attitude so common in images of Buddha. It is carved out of a granite block in high relief measuring 5' 0" × 2' 6" × 1' 2".

In the Mahāyāna system, there developed a mystical sexsymbolism akin to Brahmanical Tantric Sakti worship. To each Bodhisattva was assigned a female counterpart or emanation

corresponding to the Saktis of Hindu deities. Tārā, whose worship appears to have been incorporated in the Mahāyāna system about the sixth century, is the Sakti of Avalokitēśvara. The latter looking down upon the world, shed tears for human beings immersed in nescience. The tear from his left eye became a lake, on which Tārā appeared, floating on a lotus flower. Tārā like Lakshmi is thus "lotus born." The tear from his right eye became another form, the "White Tārā," for Tārā has many forms and images. She is still one of the most popular divinities amongst the northern Buddhists and her name is a favourite personal name for women.

(3) A two-armed image of Tārā seated on a lotus throne and holding a lotus in her left hand. She is seated cross-legged but with the right foot hanging down and resting on a lotus carved in a panel below. The latter contains figures of two female worshippers and some lotus flowers. It is in low relief and much decayed. There is a short inscription on the plinth giving the usual Buddhist formula beginning with *Ye dharma*, etc. The size of the stone is 2' 10" × 1' 9" × 10".

(4) Stone votive stūpa 2' 6" in height and 2' 7" square on plan. The plinth is inscribed with the usual Buddhist formula just mentioned.

(5) A large broken image of Buddha seated cross-legged on a lotus throne in the usual conventional manner. Upper portion including the face is broken. It is carved out of a single granite block measuring 5' 6" × 3' 9" × 1' 6" and is the second biggest image in the group, the one of the Mārīcī being the largest. The broken halo is inscribed with the usual Buddhist formula and on the plinth is a similar record to that appearing on the big image of Mārīcī referred to above. The base is decorated with two recumbent lions, one at each end, and a little Bodhisattva in the centre. At the back of the figure is a simhāsana supported by a rampant lion on each side. Above the throne is a chauri bearer. The other side is missing. A curious feature about this sculpture is that in carving the face the sculptor had an accident, so he cut the entire front face off and fixed a new one like a mask which is now detached. There is a life-size figure of a white limestone Buddha at Amaravati the face of which has been treated in the same manner.

(6) A decayed image of Buddha seated cross-legged on a lotus throne with an oval-shaped halo and an umbrella above the head. Two gandharvas are portrayed above and below the throne are two stands containing offerings of some kind, apparently fruit. Size of stone 2' 8" × 2' 0" × 10".

(7) A seated Bodhisattva with a Dhyāni Buddha in each upper corner and conventional lotus flowers decorating the sides of the image. The figure is much decayed. The plinth is ornamented with three little stands containing offerings similar to No. (6). It has an inscription on the side of the stone giving the usual Buddhist formula. Size of the stone is 4' 6" × 2' 0" × 1' 2".

(8) Is also a Bodhisattva, probably Avalokitēśvara [Fig. 3 (B)]. The figure is represented seated on a lotus throne with the right leg drawn up on which the right arm rests. Below carved on the plinth are two recumbent lions facing the front, one at each end and in the centre panel a little female worshipper with apparently a lamp in her hand. The proper left upper portion of the sculpture is broken so is the right arm and left leg, otherwise it is in good condition and the details clear. At the back of the throne is a little representation of a stūpa and above it a gandharva. The halo is large but broken. It is inscribed in the same manner as those mentioned above. The size of the stone is 2' 2" × 1' 6" × 10" and should be removed to the Madras Museum.

(9) A nicely carved image of Mārīcī with six arms seated on a lotus throne with the right foot hanging below and resting on a lotus flower. The sun and two female worshippers are portrayed on the plinth. The hands of the figure are shown holding a bell, drum, sword and in the proper right hand the *vajra* or thunderbolt. The goddess wears the usual jewels and a lofty headdress and there is a strongly marked Mongolian style about the features which suggests that the sculptor came from Northern India where images of this type are more frequently met with than in the south. The size of the stone is 3' 5" × 1' 5" × 1' 0" and it should be removed to the Madras Museum.

An unusual and interesting sight is to be seen just outside Sālihundām, between the village and the river. In a group of lofty trees there is a large colony of pelicans, probably about two hundred birds. In February last I found them nesting, a number of nests in the same tree like a rookery. In spite of their webbed feet these ungainly birds appear to have no difficulty in roosting in the trees where they remain all night and during the heat of the day. In the morning and evening they fly to the river and feed in a flock on the shallows. I enquired how long they had been there, and the reply was that they had always been there, so perhaps pelicans were there in the days of the Buddhists. The village people never molest them and seem to regard them with a certain amount of respect. When flying the head and neck are drawn in touching the body as when swimming and in this respect their flight is quite different to that of cranes or geese. No doubt the excessive weight of the pelican's bill is the reason for this curious mode of flight which gives them the appearance of swimming through the air.

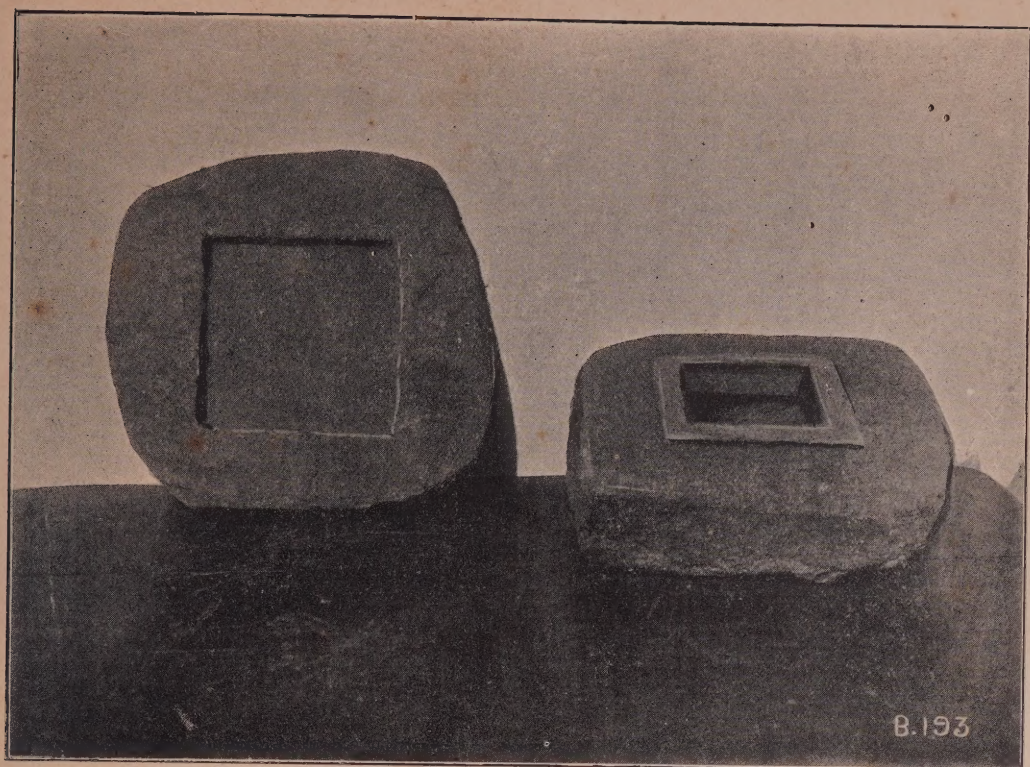


Fig. 1 (A) Stone Relic-box found in a Buddhist stūpa at Sālihundām.

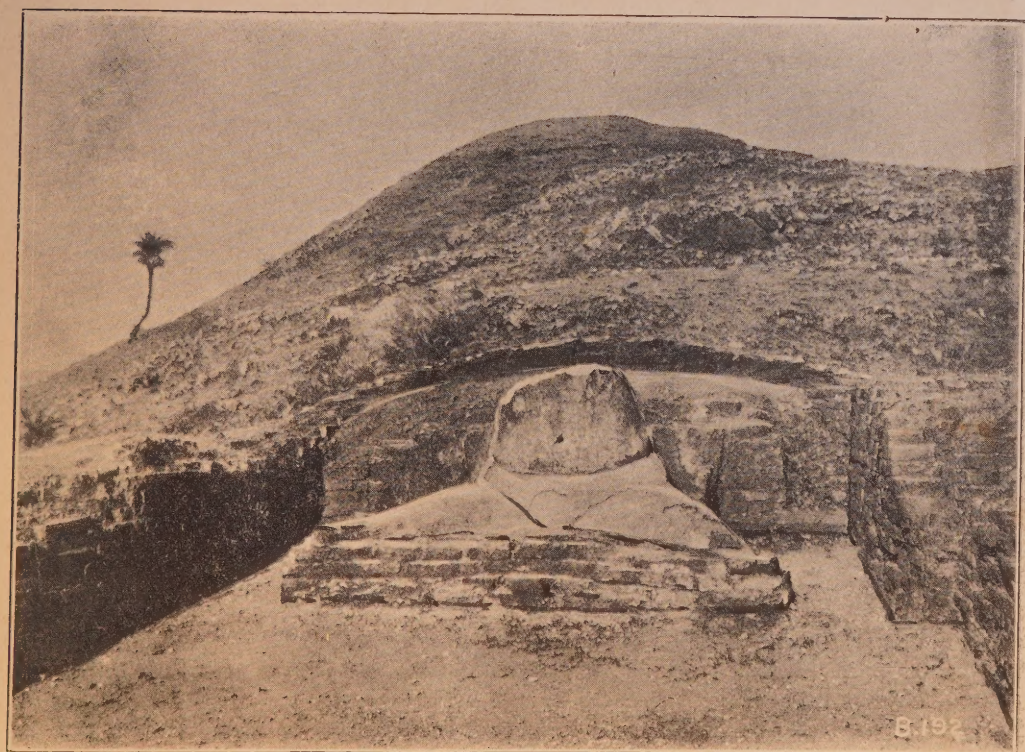
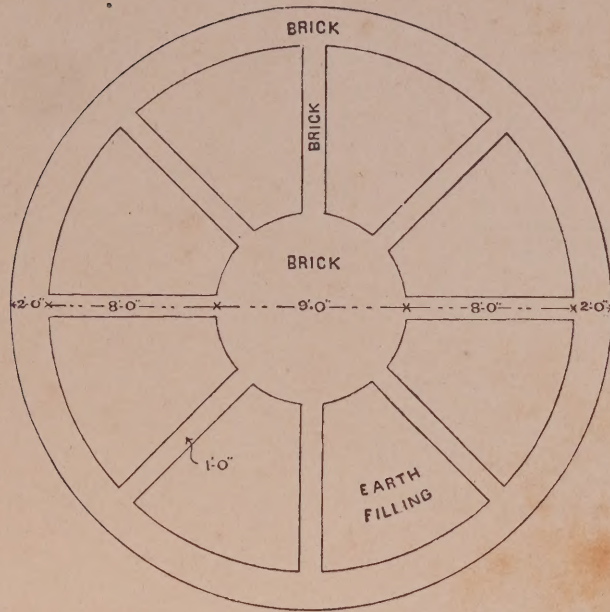
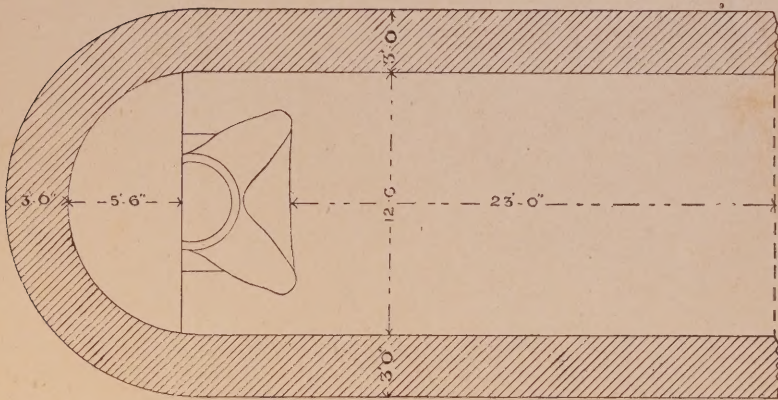


Fig. 1 (B) Buddhist Chaitya at Sālihundām.

Salihundam



RESTORED PLAN OF SMALL STUPA



PLAN OF CHAITYA

Scale of 4 3 2 1 0 4 8 12 16 20 24 28 32 36 feet

Fig. 2.

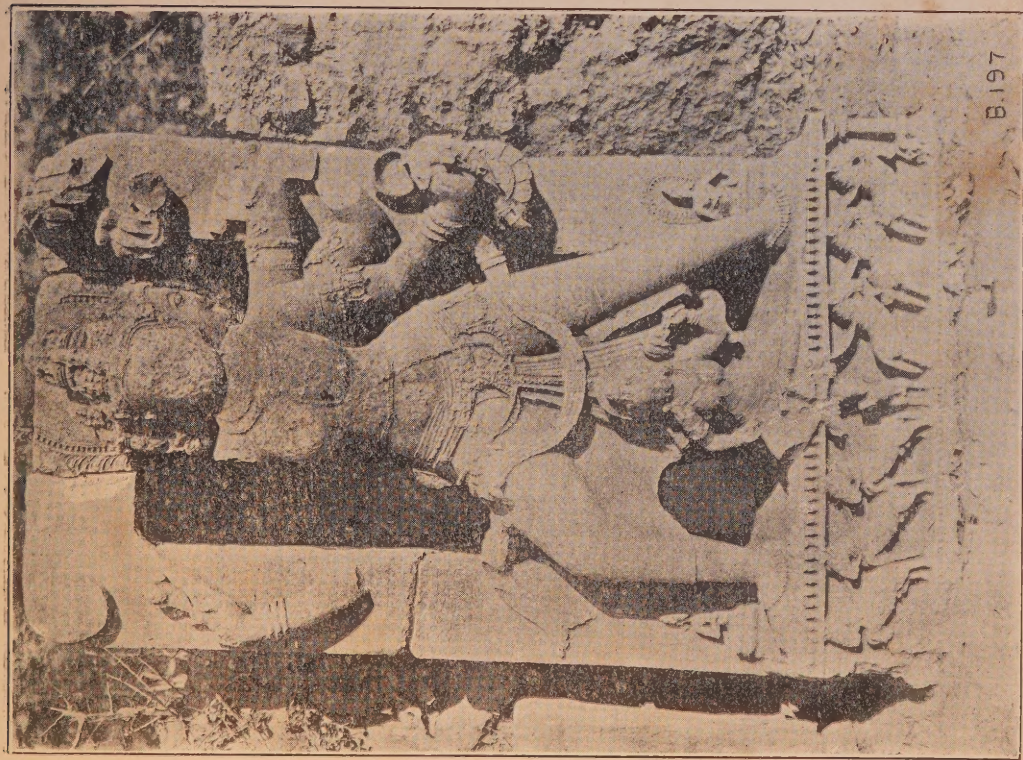


Fig. 3 (A) Inscribed image of Mārīcī at Sālīhundām.

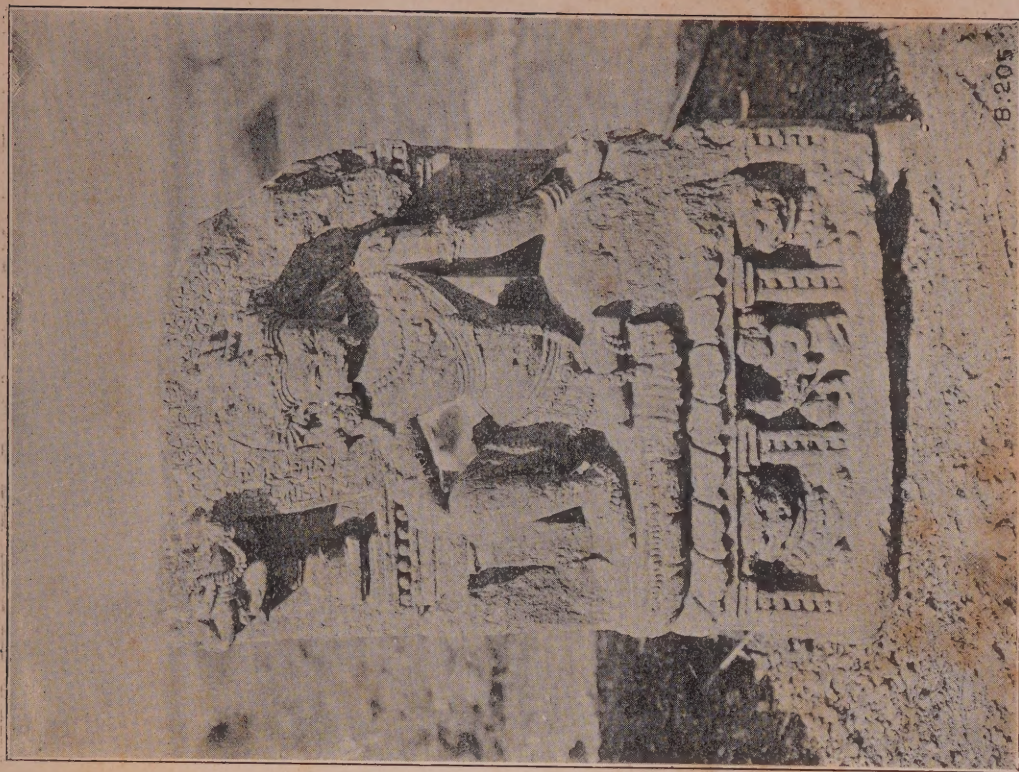


Fig. 3 (B) Inscribed image of a Bodhisattva at Sālīhundām.

Government of Madras

HOME DEPARTMENT (EDUCATION)

G.O. No. 1118, 25th September 1920

Archæology

Annual report of the Superintendent, Archæological Survey for 1919-20, recorded.

READ—the following paper :—

Letter—from A. H. LONGHURST, Esq., Superintendent, Archæological Survey,
Southern Circle.

To—the Secretary to Government, Home (Education) Department.

Dated—Kotagiri, the 15th/22nd July 1920.

No.—381.

I have the honour to submit herewith in duplicate the annual report of this department for the year 1919-20.

2. Two sets of the photographs referred to in Appendix A and the reports on the condition of ancient monuments received from the Superintending Engineers of I to VII Circles are submitted under separate cover.

Order—No. 1118, Home (Education), dated 25th September 1920.

Recorded.

2. The Government note with satisfaction from the statement in Appendix C and from the account in Part II of the report that conservation work received careful attention.

3. Copies of the report and the photographs referred to in Appendix A will be forwarded to the Right Honourable the Secretary of State for India.

(True extract)

R. RAMACHANDRA RAO,
Secretary to Government.

To the Superintendent, Archæological Survey.
,, the Assistant Archæological Superintendent for Epigraphy.
,, the Superintendent, Government Museum.
,, the Superintendent, Government Press.
,, all Collectors.
,, the Public Works Department.
,, the Home (Miscellaneous) Department.
,, the Local and Municipal Department.
,, the Government of India, Department of Education (with C.L.).
,, the Director-General of Archæology (with C.L.).
,, the Chief Commissioner of Coorg (with C.L.).
,, the Publicity Officer.

Editors' Table.

ANNUAL REPORT

OF THE

ARCHÆOLOGICAL DEPARTMENT

SOUTHERN CIRCLE, MADRAS

FOR THE YEAR

1920-1921



MADRAS

PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS

1921

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ANNUAL PROGRESS REPORT

OF THE

ARCHÆOLOGICAL SURVEY DEPARTMENT SOUTHERN CIRCLE, MADRAS

FOR THE YEAR 1920-1921

PART I.—ADMINISTRATIVE.

The Director-General of Archæology in India visited Madras for a few days in February last in order to confer with the Government of Madras regarding certain changes pending in the administration of this department. Owing to ill-health during his stay in Madras he was unfortunately unable to inspect any of the conservation works in progress in this Circle. Mr. F. W. Thomas, Librarian of the India Office, visited this office in December last to inspect the collection of photographs, but as I was on tour at the time I had not the pleasure of meeting him.

2. *Establishment*.—The services of M.R.Ry. S. N. Appa Rao Mudaliyar, head photographer and draughtsman, were again extended for a further period of one year from the 7th December 1920 and he has continued to do good work. In G.O. No. 700, Financial, dated 2nd August 1920, local allowances and temporary additions to pay of the office establishment of this Circle were sanctioned.

3. *Drawings*.—Nine new drawings were prepared and six pencil drawings were completed in ink. During the rest of his time the head draughtsman has been assisting me while on tour.

4. *Photography*.—Sixteen applications for photographs were received from the public and 164 photo-prints were supplied at a total cost of Rs. 102-4-0 which has since been credited to Government. Besides the usual photographic work of the office and prints required by the Director General of Archæology, the two sets of photographs to accompany this report were also prepared during the year under report. A list of the new photo-negatives prepared this year is given in Appendix A.

5. *Excavations*.—No time was found available to complete the preliminary excavations at the old Buddhist site at Sālihundām in the Ganjam district undertaken last year and described in my Annual Report for 1919-20. I hope to complete this work during the current year if time permits. In G.O. No. 1412, Home (Education), dated the 19th November 1919, I was permitted to carry out certain excavations at Mukhalingam in the Parlakimedi Zamindari of the Ganjam district, and it was proposed to start this work in March last and the necessary funds were allotted in the Conservation Budget for 1920-21. However the work had to be abandoned owing to the numerous objections raised by the Zamindar's agent; such as the payment of compensation to the owners of the land and the non-removal of valuable antiquities discovered, etc., makes the proposed work not worth while at Government expense.

6. *Treasure Trove.*—Five cases of Treasure trove were reported from the Tanjore district, one from Ramnad and one from the North Arcot district. All of these were interesting finds except the one from the Ramnad district which was not of sufficient value to be worth acquiring for the Madras Museum :—

(1) A find of four metal images of Hindu deities and a stand discovered by a coolie digging in a coconut grove at Tirukkalar in the Tanjore district. All four images were found worth acquiring on behalf of Government.

(2) A find of four articles comprising two copper Hindu images of female deities, a tripod stand and a brass lamp were found by a man digging a well at Malliam in the Tanjore district. The two images were fairly good specimens, but the price demanded was too high, so they were not acquired.

(3) A find of ten metal Hindu images discovered accidentally in the Tanjore district and reported to this office by the Collector, and consisting of Rāmā, Lakshmana, Sita, Bharata, two of Krishna, two of Nachiar, Narasimha and Nagalakshmi. The Superintendent of the Madras Museum was advised to acquire the lot on behalf of Government.

(4) A find of seven metal Hindu images and certain puja utensils, discovered by a coolie digging at Rayanallur in the Tanjore district. The Superintendent of the Madras Museum was advised to acquire the lot on behalf of Government.

(5) A find of a metal image of Siva accidentally discovered at a village named Echur in the North Arcot district. It was found to be worth acquiring for the Madras Museum.

7. *Tours.*—As per the orders of the Government of India, a statement of all tours undertaken during the year under report is submitted below :—

Statement of tours undertaken during 1920-21.

Date and hour of journey.	Route		Date and hour of journey.	Route	
	From	To		From	To
April 1920.			October 1920.		
7th and 8th (20-0)	Madras.	Mettupalaiyam.	18th and 19th (20-0) (18-35)	Madras.	Mangalore.
8th (11-0) (13-0)	Mettupalaiyam.	Velamundi.	20th and 21st (22nd)	Halt at Mangalore.	
9th and 2nd May 1920.	Halt at Velamundi.		(8-0) (18-0)	Mangalore.	Udipi.
3rd (12-0) (14-0)	Velamundi.	Mettupalaiyam.	23rd (28th)	Halt at Udipi.	
3rd (15-50) (6-15)	Mettupalaiyam.	Madras.	(8-0) 29th (16-0)	Udipi.	Barkur Jain temples and back to Udipi.
August 1920.			30th (9-0) (19-0)	Do.	Mangalore.
11th (8-0) (12-0)	Kotagiri.	Banagudishola and back.	31st and 1st November 1920.	Halt at Mangalore.	
12th (9-0) (12-0)	Do.	Batlada Acheui and back.	2nd (12-0) (14-0)	Mangalore.	Pallikeri.
13th	Halt at Kotagiri.		3rd and 5th (14-0) (14-48)	Halt at Pallikeri.	
14th (15-0) (18-0)	Kotagiri.	Mettupalaiyam.	6th (14-0) (14-48)	Pallikeri.	Charvattur.
14th and 15th (19-20) (9-50)	Mettupalaiyam.	Madras.	7th (8-20) (12-35)	Charvattur.	Ferok.
September 1920.			8th and 11th (15-0) (20-0)	Halt at Ferok.	
7th and 8th (21-15) (16-35)	Madras.	Mariammanahalli.	12th (13th and 14th 15th)	Ferok.	Nilambur.
17-0 (19-0)	Mariammanahalli.	Chilkanahatti.	(15-0) (20-0)	Halt at Nilambur.	
9th and 19th	Halt at Chilkana-hatti.		16th and 17th (12-40) (6-15)	Ferok.	Madras.
20th (8-0) (10-0)	Chilkanahatti.	Mariammanahalli.	23rd to 25th (20-0) (14-30)	Madras.	Kadakavur.
(11-8) (12-25)	Mariammanahalli.	Hospet.	25th (15-0) (18-0)	Kadakavur.	Anjengo.
(13-0) (15-0)	Hospet.	Kamalapur.	28th to 30th December 1920.	Halt at Anjengo.	
21st (9-0) (11-0)	Kamalapur.	Hospet.	1st (20-0) (21-0)	Anjengo.	Kadakavur.
21st and 22nd (15-15) (11-41)	Hospet.	Murkapur.			
23rd and 28th	Halt at Markapur.				
29th and 30th (11-51) (10-10)	Markapur.	Madras (via) Bezwada.			

Date and hour of journey.	Route.		Date and hour of journey.	Route.	
	From	To		From	To
December 1920.			March 1921.		
1st and 3rd (23-6)	Kadakavur.	Madras.	1st and 2nd (20-0)	Madras.	Sankaridrug.
9th and 10th (20-20)	Madras.	Kavali.	3rd and 4th (5-36)	Halt at Sankaridrug.	
(8-0) 10th (13-0)	Kavali.	Kaligiri.	5th (6-0)	Sankaridrug.	Namakkal and back.
(8-0) 11th (14-0)	Kaligiri.	Udayagiri.	6th and 8th (16-56)	Halt at Sankaridrug.	Salem.
12th and 14th (20-28)	Halt at Udayagiri.		9th (18-10)	Sankaridrug.	
(1-0) 15th (23-0)	Udayagiri.	Bhiravakonda and back.	10th (20-0)	Salem.	Atur and back.
16th (8-0)	Halt at Udayagiri.		11th (18-50)	Salem.	Tiruppattur.
(8-0) 17th (14-0)	Udayagiri.	Kaligiri.	12th (22-58)	Tiruppattur.	Krishnagiri.
18th (8-0)	Halt at Kaligiri.		13th and 14th (6-10)	Halt at Krishnagiri.	
(12-12) 9th (20-28)	Kaligiri.	Kavali.	15th (7-0)	Krishnagiri.	Rayakottai and back.
February 1921.	Kavali.	Madras.	16th (8-50)	Krishnagiri.	Madras.
(7-0) 9th (17-49)	Madras.	Oorgaum.	17th (19-15)		
10th and 11th (20-28)	Halt at Oorgaum.				
(9-0) 12th (18-0)	Oorgaum.	Garudapalayam and back.			
13th (7-21)	Oorgaum.	Madras.			

8. *Tour programme for 1921-22.*—A list of the conservation works proposed to be undertaken during the current year is given in Appendix B. I shall endeavour to inspect as many of these works as possible and, at the same time, to collect material for my special work on Pallava Architecture now under preparation. The account given in Part II of the interesting discovery made at Bhairavakonda in the Nellore district during the year under report shows that good progress is being made in this direction. Besides the usual inspection tours which occupy most of my time, I propose to complete the excavation work at Sālihundām referred to in paragraph 5 above. Mr. C. R. T. Congreve of the Coimbatore district has reported the existence of a large ancient burial site at the foot of the Anamalai hills and he has very kindly offered to assist me with coolie labour if I can find time to visit the site and open some of the tombs. If possible, this work too will be undertaken during the current year if the excavations at Sālihundām are finished in time.

9. *Standard List of Ancient Monuments.*—The conservation of ancient monuments has hitherto been mainly a provincial charge. Under the new Reforms Scheme [G.O. No. 1237, Home (Education), dated the 23rd October 1920] the Central Government will provide the entire cost of the conservation of protected monuments only. This means that all private monuments whose owners or trustees decline to enter into an agreement with the Collector to have such monuments declared protected, will henceforth receive no financial assistance from Government with regard to their conservation and the names of such monuments will be deleted from the Standard List which will have to be again revised as soon as the Collectors can supply the necessary information for the purpose.

10. *Conservation.*—A list of the conservation works undertaken during the year is given in Appendix C. Out of a total allotment of Rs. 40,000, a sum of Rs. 38,145-10-7 was spent up to the 31st March 1921. The improvements to the roads at Hampi Ruins, Gingee Fort and the Seven Pagodas during the last few years is now nearly completed. The special repairs to the Chandragiri palaces started two years ago are finished and the buildings are now in a good state of preservation. The repairs to the old historical buildings in the Fort at Masulipatam are in progress and nearing completion and a sum of Rs. 3,246 has been spent on the work during the year. A full account of other important conservation works recently carried out is given in Part II of this report.

11. *Annual expenditure.*—The expenditure of this department during the year 1920–21 has been as follows :—

	RS.	A.	P.
Salary of the Superintendent	9,300	0	0
Pay of the establishment, including local allowances and temporary additions to pay	4,338	10	4
Travelling allowance	3,029	10	3
Contract contingent grant	,118	1	6
Non-contract contingent grant	2,468	3	6
Total ..	21,254	9	7

MADRAS,
31st March 1921.

A. H. LONGHURST,
Superintendent, Archæological Survey.

APPENDIX A.

LIST OF PHOTO-NEGATIVES PREPARED DURING 1920-1921.

CLASS A.

Primitive Stone Monuments and Antiquities.

Serial number.	Size.	Subject.	Locality.	District.
A. 525	Full	Sati stone outside the Panchalingesvara temple.	Barkur	South Kanara.
A. 526	Do.	Do. do. do.	Do	Do.

CLASS C.

Jain Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
C. 111	Full	Kathale (Jain) temple	Barkur	South Kanara.
C. 112	Do.	Chandrapraba Theerthankara	Tiruparatikunram	Chingleput.
C. 113	Do.	General view of Trilokanatha Jain temple	Do.	Do.
C. 114	Do.	Jain image in Trilokanatha temple ..	Do.	Do.

CLASS D.

Hindu Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
D. 1433	Full	General view of the Madavarayaperumal temple.	Dannaiakankottai ..	Coimbatore.
D. 1434	Do.	Detail of entrance of the Madavarayaperumal temple.	Do.	Do.
D. 1435	Do.	Detail of cornice and plinth of Madavarayaperumal temple.	Do.	Do.
D. 1436	Do.	Do. do. do.	Do.	Do.
D. 1437	Do.	General view of the Chennakesavaperumal temple.	Markapur	Kurnool.
D. 1438	Do.	General view of the Amman shrine, Chennakesavaperumal temple.	Do.	Do.
D. 1439	Do.	Detail of the pillars, Chennakesavaperumal temple.	Do.	Do.
D. 1440	Do.	Stone lamp pillar, inside the Chennakesavaperumal temple.	Do.	Do.
D. 1441	Do.	Sambhukallu, Bhairava temple.	Udaivara	South Kanara.
D. 1442	Do.	Krishna temple, exterior view of the temple and courtyard.	Udipi	Do.
D. 1443	Do.	Exterior south-west view of the Krishna temple.	Do.	Do.
D. 1444	Do.	Krishna temple, tank within the temple courtyard.	Do.	Do.
D. 1445	Do.	Krishna temple, tombs of saints	Do.	Do.
D. 1446	Do.	Krishna temple, wooden shrine containing the tombs of saints.	Do.	Do.
D. 1447	Do.	Anantesvara temple.	Do.	Do.
D. 1448	Do.	Chaulikere Ganesa temple, general view from without.	Barkur	Do.
D. 1449	Do.	Chaulikere Ganesa temple, detail of front porch.	Do.	Do.
D. 1450	Do.	South-west view of the Kailasanatha temple.	Tiruchengodu ..	Salem.
D. 1451	Do.	South view of inner shrine and mandapa.	Do.	Do.
D. 1452	Do.	Detail of pillars in Kailasanatha temple.	Do.	Do.
D. 1453	Do.	Vimana of the Kailasanatha temple ..	Do.	Do.
D. 1454	Do.	Vimana of the Subramania temple ..	Do.	Do.
D. 1455	Do.	Vimana of the Amman temple	Do.	Do.
D. 1456	Do.	View of Vinayagar in Kailasanatha temple	Do.	Do.
D. 1457	Do.	View of the Naga Kals in Kailasanatha temple.	Do.	Do.
D. 1458	Do.	View of the saints in Kailasanatha temple.	Do.	Do.
D. 1459	Do.	General view of the mandapa in Kailasanatha temple.	Do.	Do.

Sérial number.	Size.	Subject.	Locality.	District.
D. 1450	Full	Wooden car of the Kailasanatha temple.	Tiruchengodu ..	Salem.
D. 1461	Do.	Nandi well in Kailasanatha temple ..	Do.	Do.
D. 1462	Do.	General view of the Ardhanaresvara hill.	Do.	Do.
D. 1463	Do.	Do. do. do. ..	Do.	Do.
D. 1464	Do.	Temple view at the foot of hill ..	Krishnagiri ..	Do.
D. 1465	Do.	South-east view of Kailasanatha temple..	Conjeevaram ..	Chingleput.
D. 1466	Do.	Do. do. do. ..	Do.	Do.
D. 1467	Do.	North-east view of Kailasanatha temple.	Do.	Do.
D. 1468	Do.	Do. do. do. ..	Do.	Do.
D. 1469	Do.	Back view of Kailasanatha temple ..	Do.	Do.
D. 1470	Do.	View of second main entrance gopuram, Kailasanatha temple.	Do.	Do.
D. 1471	Do.	South corridor from the east and portion of main shrine, Kailasanatha temple.	Do.	Do.
D. 1472	Do.	North corridor from the east and main shrine, Kailasanatha temple.	Do.	Do.
D. 1473	Do.	View of main shrine, Kailasanatha temple.	Do.	Do.
D. 1474	Do.	View of front corridor from the north, Kailasanatha temple	Do.	Do.
D. 1475	Do.	Panel of Kailasanatha temple	Do.	Do.
D. 1476	Do.	Do. do. do. ..	Do.	Do.
D. 1477	Do.	General view of Ekambaresvara temple ..	Do.	Do.
D. 1478	Do.	Tank and mandapa of Ekambaresvara temple.	Do.	Do.
D. 1479	Do.	Detail of the pillar in mandapa of Ekambaresvara temple.	Do.	Do.
D. 1480	Do.	Do. do. do. ..	Do.	Do.
D. 1481	Do.	Panchamukha Hanuman on the pillar of the mandapa of Ekambaresvara temple.	Do.	Do.
D. 1482	Do.	General view of the Sarvatheertham tank.	Do.	Do.
D. 1483	Do.	General view of Kachapesvara temple ..	Do.	Do.
D. 1484	Do.	Main gopuram of Kachapesvara temple ..	Do.	Do.
D. 1485	Do.	Naga stones in Kachapesvara temple ..	Do.	Do.
D. 1486	Do.	General view of Varadarajaperumal temple.	Do.	Do.
D. 1487	Do.	View of main gopuram and Kalyana mandapa of Varadarajaperumal temple.	Do.	Do.
D. 1488	Do.	Detail of pillars at Kalyana mandapa of Varadarajaperumal temple.	Do.	Do.
D. 1489	Do.	Do. do. do. ..	Do.	Do.
D. 1490	Do.	East view of main gopuram, Kamatchi Amman temple.	Do.	Do.
D. 1491	Do.	East view of main gopuram, Kamatchi Amman temple, from inside.	Do.	Do.
D. 1492	Do.	Vasantha mandapa of Kamatchi Amman temple.	Do.	Do.
D. 1493	Do.	View of the tank in Kamatchi Amman temple.	Do.	Do.
D. 1494	Do.	General view of Vaikuntaperumal temple.	Do.	Do.
D. 1495	Do.	South-west view of Vaikuntaperumal temple.	Do.	Do.
D. 1496	Do.	North-west view of Vaikuntaperumal temple.	Do.	Do.
D. 1497	Do.	General view of Kesavaperumal temple ..	Kuram	Do.
D. 1498	Do.	Main shrine, dvajastamba of Kesavaperumal temple.	Do.	Do.
D. 1499	Do.	Interior view of Hanuman in Kesavaperumal temple.	Do.	Do.
D. 1500	Do.	General view of Airavatesvara temple ..	Conjeevaram ..	Do.
D. 1501	Do.	Interior view of Linga Airavatesvara temple.	Do.	Do.
D. 1502	Do.	General view of Eravastanesvara temple.	Do.	Do.
D. 1503	Do.	Panel in Eravastanesvara temple ..	Do.	Do.
D. 1504	Do.	Do. do. do. ..	Do.	Do.
D. 1505	Do.	General view of Jvaraharesvara temple.	Do.	Do.
D. 1506	Do.	General view of Tripurantakesvara temple.	Do.	Do.
D. 1507	Do.	General view of Jalandhaharesvara temple.	Do.	Do.
D. 1508	Do.	General view of Anavatesvara temple ..	Do.	Do.
D. 1509	Do.	General view of Matangesvara temple ..	Do.	Do.
D. 1510	Do.	General view of Muktesvara temple ..	Do.	Do.
D. 1511	Do.	General view of Onakantesvara temple ..	Do.	Do.
D. 1512	Do.	General view of Pandavaperumal temple.	Do.	Do.
D. 1513	Do.	Brihatstanesvara temple	Do.	Do.
D. 1514	Do.	Main gopuram of lesser Siva temple ..	Tenneri	Do.
D. 1515	Do.	General view of larger Siva temple ..	Do.	Do.
D. 1516	Do.	North-west view of larger Siva temple ..	Do.	Do.

CLASS E.

Muhammadian Art and Architecture.

Serial number.	Size.	Subject.	Locality.	District.
E. 56	Full	South-east view of the tomb from inside of the ruined fort.	Alambarai	Chingleput.
E. 57	Do.	Tombs of Joharali Khan and his son Syed Khan outside of the ruined fort.	Do.	Do.
E. 58	Do.	Tomb on the Krishnagiri hill fort ..	Krishnagiri	Salem.
E. 59	Do.	General view of the entrance to the tomb on the hill fort.	Do.	Do.

CLASS G.

Historical Forts and European Monuments.

Serial number.	Size.	Subject.	Locality.	District.
G. 221	Full	East general view of the ruined fort ..	Alambarai	Chingleput.
G. 222	Do.	North-west general view of the ruined fort from inside.	Do.	Do.
G. 223	Do.	Main entrance of the ruined fort	Do.	Do.
G. 224	Do.	East view of the ruined fort wall ..	Do.	Do.
G. 225	Do.	East view of the ruined fort wall and bastion.	Do.	Do.
G. 226	Do.	North-west view of the ruined fort ..	Do.	Do.
G. 227	Do.	North end of the rampart wall and bastion of the ruined fort.	Do.	Do.
G. 228	Do.	A portion of the ruined fort wall from inside.	Do.	Do.
G. 229	Do.	North view of the bastion of the ruined fort.	Do.	Do.
G. 230	Do.	North view of the magazines of the ruined fort from inside.	Do.	Do.
G. 231	Do.	North portion wall of the ruined fort ..	Do.	Do.
G. 232	Do.	East view of the rampart wall of the ruined fort.	Do.	Do.
G. 233	Do.	Fort from the sea	Bekal	South Kanara
G. 234	Do.	Fort, showing western entrance and ruined bastion.	Do.	Do.
G. 235	Do.	Fort, view overlooking the bay from within.	Do.	Do.
G. 236	Do.	General view of the hill fort	Sankaridrug	Salem.
G. 237	Do.	Do. do.	Krishnagiri	Do.
G. 238	Do.	General view from the summit of the hill.	Do.	Do.
G. 239	Do.	Do. do.	Do.	Do.
G. 240	Do.	Powder magazine on the hill fort ..	Do.	Do.
G. 241	Do.	Ruined building on the hill fort ..	Do.	Do.
G. 242	Do.	View of the bastion on the hill fort ..	Do.	Do.
G. 243	Do.	West general view from the hill fort ..	Do.	Do.
G. 244	Do.	Do. do.	Do.	Do.
G. 245	Do.	View of the hill fort from the gateway ..	Rayakota	Do.
G. 246	Do.	General view of the hill fort	Do.	Do.
G. 247	Do.	North main entrance on the hill fort ..	Do.	Do.
G. 248	Do.	General view of the hill fort	Namakkal	Do.

CLASS I.

Miscellaneous.

Serial number.	Size.	Subject.	Locality.	District.
I. 53	Full	River view of the Velamundi anicut ..	Velamundi	Coimbatore.

APPENDIX B.

List of Archæological works proposed to be undertaken during the year 1921-22.

Serial number.	District.	Locality.	Name of monument and nature of work.	Grant for 1921-1922.
<i>First Circle.</i>				<i>Rs.</i>
1	Ganjam	Jaugada	Annual repairs to the Asoka rock inscriptions.	25
2	Do.	Kottakolla	Annual repairs to Siva temples on Brudhakolla hill beyond the village boundary of Kottakolla.	175
3	Vizagapatam	Sankaram	Annual repairs to Buddhist monastery ..	50
4	Do.	Do.	Pay of watchman for Buddhist monastery.	144
5	Do.	Ramathirtham	Annual repairs to Buddhist monastery ..	50
6	Do.	Do.	Pay of watchman for Buddhist monastery.	144
Total ..				588
<i>Second Circle.</i>				
7	Kistna	Bezwada	Annual repairs to the Akkanna and Madanna caves.	5
8	Do.	Do.	Annual repairs to the twin caves at the foot of the Indrakila hill.	50
9	Do.	Mogalrajapuram	Annual repairs to the rock-cut cave temples on the hill.	10
10	Do.	Kondapalle	Repairs to the hill fort and ruined palace.	100
11	Do.	Bandar	Provision of glass coping for compound wall to prevent trespass—Dutch cemetery.	30
12	Do.	Do.	Special repairs to armoury (known as) Port and Customs office including arsenal and godowns.	5,000
			Special repairs to belfry and the compound around the same.	
			Special repairs to the powder magazine ..	
13	Do.	Adamalle	Repairs to the stone images	10
14	Do.	Pedavegi	Repairs to the ancient mounds	10
15	Do.	Guntapalle	Repairs to Buddhist rock-cut caves	50
16	Do.	Gudivada	Repainting notice-board and clearance of vegetation to mound containing Buddhist remains and ancient village.	50
17	Do.	Arugolem	Repairs to the mounds containing remains.	25
18	Guntur	Motupalle	Repairs to Veerabhadra Chola temple ..	500
19	Do.	Undavalli	Repairs to the three-storeyed cave temple	390
20	Do.	Amaravati	Annual repairs to Buddhist stupa ..	110
Total ..				6,340
<i>Third Circle.</i>				
21	Anantapur	Anantapur	Repairs to Sir Thomas Munro's house and a well in the compound.	50
22	Do.	Gooty	Annual repairs to the rock fort	350
23	Do.	Uravakonda	Repairs to Mallikarjuna temple	15
24	Do.	Kambaduru	Repairs to Mallikarjuna temple	115
25	Do.	Tadpatri	Chintalaraya temple to—meet the cost of dismantling the dangerous portions of east gopuram and special repairs to it.	500
26	Do.	Do.	Repairs to Ramaswami temple	300
27	Do.	Pennakonda	Employment of two watchmen to look after the ancient monuments.	300
28	Chittoor	Mangapuram	Repairs to Venkatesvara temple	25
29	Do.	Melpadi	Repairs to Somanatha temple	50
30	Do.	Do.	Repairs to Cholesvara temple	50
31	Do.	Gurramkonda	Annual repairs to the fort	100
32	Do.	Chendragiri	Annual repairs to the palace and fort ..	500
33	Do.	Timmapuram	Repairs to the ruined temple	25
34	Bellary	Huvinahadagalli	Repairs to Kallesvara temple	100
35	Do.	Nilagunda	Repairs to Bhimesvara temple	100
36	Do.	Hospet	Repairs to Ananthasayana temple on the road to Hospet.	100
37	Do.	Hampi Ruins	Repairs to Vitthala temple	300
38	Do.	Do.	Repairs to Achutaraya temple	200
39	Do.	Do.	Repairs to Chandrasekara temple	50
40	Do.	Do.	Repairs to Malyavantha Ragnatha temple.	200
41	Do.	Do.	Repairs to inscribed Vishnu temple near Vitthala temple.	50
42	Do.	Do.	Repairs to Hazara Ramachandra temple..	200
43	Do.	Do.	Repairs to the basement of King's audience hall.	50
44	Do.	Do.	Repairs to the walls and gateways of zenana enclosure.	200

List of archaeological works proposed to be undertaken during the year 1921-22—cont.

Serial number.	District.	Locality.	Name of monument and nature of work.	Grant for 1921-22
<i>Third Circle—cont.</i>				RS.
45	Bellary	Hampi Ruins	Repairs to Throne Platform	50
46	Do.	Dq.	Repairs to basement of Queen's Palace in Zenana enclosure.	200
47	Do.	Do.	Repairs to stone aqueduct	50
48	Do.	Do.	Repairs to large underground temple	200
49	Do.	Do.	Repairs to Large Public bath	100
50	Do.	Do.	Repairs to Queen's bath	100
51	Do.	Do.	Repairs to Ranga temple	200
52	Do.	Do.	Repairs to Vishnu temple No. 2 close to the north of No. 1.	50
53	Do.	Do.	Repairs to Krishna temple	300
54	Do.	Do.	Repairs to Vishnu temple No. 3 facing the south gateway of Vittala temple.	50
55	Do.	Do.	Repairs to Old Siva temple on the north-east side of Vittala temple.	100
56	Do.	Do.	Repairs to two Storeyed Mandapa close to the Monolithic Bull.	200
57	Do.	Do.	Repairs to Sarasvathi temple near water channel.	100
58	Do.	Do.	Repairs to Tsandikesvara temple	100
59	Do.	Thimmalapuram	Repairs to Siva temple	200
60	Do.	Do.	Repairs to Gopalakrishna temple	200
61	Do.	Hampi Ruins	Repairs to Siva temples east of Pattabirama temple.	150
62	Do.	Do.	Employment of watchmen to look after Hampi Ruins.	1,000
63	Do.	Do.	Provision of name-boards to the newly inserted Monuments.	100
64	Do.	Do.	Repairs to roads and pathways, Hampi Ruins.	400
65	Do.	Do.	Removing the inscription stone on the south side of front gopuram of Pampapathi temple and refixing the same on a raised platform.	20
65-A	Do.	Uchchangidurgam	Repairs to Hill Fort and Palace	410
66	Cuddapah	Sidhott	Repairs to the Fort	250
67	Kurnool	Kurnool	Repairs to the Tomb of Abdul Wahab Khan.	250
68	Do.	Do.	Repairs to the remains of Gopala Raja's Palace.	50
Total ..				8,760
<i>Fourth Circle.</i>				
69	Malabar	Tellicherry	Annual repairs to the Fort	150
70	Do.	Palghat	Do.	500
71	Do.	Kodur	Annual repairs to Kannesvara temple	25
72	Do.	Do.	Annual repairs to the Krishnamurti temple.	25
73	Do.	Wynad	Annual repairs to the Jain temple at Sultan's Battery.	20
74	Nilgiris	Hulikaldrug	Annual repairs to the ruined Fort	25
75	Do.	Batlada Acheni, hamlet of Konakarai, three miles south of Kotagiri.	Group of sculptured dolmen—Annual repairs.	5
76	Do.	Banagudi Shola of Jakkaneri, three miles south of Kotagiri.	Group of large dolmens—Annual repairs—Jungle clearance of the footpath around the dolmen.	70
77	Do.	Jakata, three miles south of Kotagiri.	Sculptured dolmens—Annual repairs	5
78	Salem	Krishnagiri	Annual repairs to Hill Fort	100
79	Do.	Taramangalam	Repairs to Kailasanatha temple	700
80	Do.	Atur	Annual repairs to the Hill Fort	150
81	Do.	Sankaridrug	Do.	400
82	Do.	Namakkal	Do.	100
83	Do.	Do.	Annual repairs to the Sri Ranganatha temple.	75
84	Do.	Do.	Annual repairs to Sri Narasimha temple.	75
85	South Kanara	Bekal	Annual repairs to the Fort	2,000
86	Do.	Mangalore	Annual repairs to the Sultan's Battery, three miles north of Mangalore town.	100
87	Do.	Mudabidri	Seventeen Jain tombs—Annual repairs of clearance of vegetation and clearance of drains, etc.	50
88	Do.	Karkal	Jain statue of Gummatesvara—Resetting certain displaced stones.	150
89	Do.	Nada	Jamalabad fort—Annual repairs—Removal of vegetation.	200
Total ..				4,825

List of archaeological works proposed to be undertaken during the year 1921-22—cont.

Serial number.	District.	Locality.	Name of monument and nature of work.	Grant for 1921-22.
<i>Fifth Circle.</i>				RS.
90	Madras	Madras	Annual repairs to the old Madras Town wall.	100
91	Do.	Do.	Annual repairs to the Cornwallis Memorial in front of the Presidency Port Office near Customs House.	50
92	Do.	Do.	Annual repairs to the Obelisk standing to the north of the western extremity of the old Madras Town wall at a distance of 700 yards.	10
93	Do.	Do.	Annual repairs to the tomb of Joseph Hymners and David Yale.	50
94	Do.	Do.	Annual repairs to pillar R.S. No. 1816	10
95	Do.	Do.	Annual repairs to pillar R.S. No. 1793	10
96	Do.	Do.	Annual repairs to the Slab No. 1764 fixed in basement of H-L Police Station, Washermanpet.	10
97	Nellore	Udayagiri	Repairs to the ancient monuments	1,000
98	Chingleput	Mahabalipuram	Annual conservation of ancient monuments at Seven Pagodas.	200
99	Do.	Do.	Watering casuarina plants at five raths	100
100	Do.	Do.	Repairs to different monuments at Mahabalipuram.	3,000
101	Do.	Chingleput	Annual repairs to "Ther Mahal"	160
102	Do.	Conjeevaram	Repairs to Mathangesvara temple	25
103	Do.	Do.	Repairs to Airavatesvara temple	150
104	Do.	Do.	Repairs to Kailasanadha temple. Patch plastering of walls only.	100
105	Do.	Somangalam	Repairs to Somanztha temple	15
106	Do.	Tennari	Repairs to lesser Siva temple	10
107	Do.	Sadras	Replastering some of the tombs in the ruined Dutch Fort and Cemetery.	20
108	Do.	Pulicat	Plastering some of the monuments in the Dutch Cemetery.	130
109	Do.	Alambarai	Repairs to the Fort	930
Total				6,080
<i>Sixth Circle.</i>				
110	Madura	Dindigul	Pay of watchman for the Rock Fort	144
111	Do.	Koipatti	Maintenance of Koipatti temple	20
112	Tinnevely	Adichanallur	Pay of watchmen for Prehistoric remains.	108
113	Trichinopoly	Trichinopoly	Repairs to Fort gateway and Preston's Battery.	585
114	Do.	Virappati	Reconstruction of platform to the Jain image in Annavasal and removing prickly-pear overgrown and putting in wire-fencing around the image.	250
115	Do.	Gangaikondasholapuram.	Special repairs to the Brihadesvara temple.	2,440
116	Do.	Thandoni	Repairs to the Rock-cut carvings representing Ranganatha and Narasimha with inscriptions.	40
117	Do.	Ranjangudi	Repairs to Ranjangudi Fort.	350
118	Do.	Tiruvarambur	Repairs and replacing two cut-stone lintels of the Erumbesvara temple.	100
Total				4,087
<i>Seventh Circle.</i>				
119	North Arcot	Abdullapuram	Annual repairs to the Abdul Mahal	50
120	Do.	Vellore	Annual repairs to the Fort	400
121	Do.	Do.	Annual repairs to the Jalakantesvara temple at Vellore Fort.	300
122	Do.	Sholvaram	Clearance of vegetation in the Siva temple — Annual repairs.	20
123	Do.	Do.	Special repairs to the Siva temple (in progress).	600
124	Do.	Veppampattu	Annual repairs: Clearance of vegetation in the Siva temple.	15
125	Do.	Brahmadesam	Annual repairs: Clearing vegetation in the Chandramoulisvara temple.	200
126	Do.	Arcot	Watchman for the Delhi gate-annual repairs.	150
127	Do.	Do.	Annual repairs: Clearing prickly-pears and petty repairs to the Masjid and two ponds in the west of the Citadel.	100
128	Do.	Sholinghur	Annual repairs: Removal of vegetation in Nachiar temple.	50
129	Do.	Do.	Annual repairs: Preservation of the rock inscriptions in the right flank of Sholinghur tank.	45

List of archaeological works proposed to be undertaken during the year 1921-22—cont.

Serial number.	District.	Locality.	Name of monument and nature of work.	Grant for 1921-22.
<i>Seventh Circle—cont.</i>				RS.
130	North Arcot	Siyyamangalam ..	Special repairs to the Rock-cut temple and inscriptions.	400
131	Do.	Wandiwash	Annual repairs to the Fort	270
132	Do.	Tirumalai	Annual repairs to Jain temple	70
133	Tanjore	Tanjore	Annual repairs: Maintenance of two watchmen for Sivaganga Little Fort.	288
134	Do.	Do.	Special repairs to Sivaganga Little Fort and Rampart wall.	500
135	Do.	Do.	Special repairs to the Arsenal tower in the Palace.	600
136	Do.	Do.	Special repairs to the Sangitha Mahal in the Palace.	200
137	Do.	Do.	Annual repairs to the Maharaja Sabha in the Palace.	200
138	Do.	Do.	Annual repairs to Statue Hall	200
139	Do.	Do.	Annual repairs to Krishna Vilas tank in the Palace.	362
140	Do.	Do.	Annual repairs to the Jeerathkhana in the Palace.	150
141	Do.	Trahauebar	Special repairs to the Danesberg Castle ..	730
142	Do.	Negapatam	Repairs to the Dutch Cemetery	150
143	Do.	Tiruvadavayil ..	Repairs to the Punyanatha Siva temple ..	600
144	South Arcot	Porto Novo	Special repairs to the Roman Catholic Portuguese Church.	4,000
145	Do.	Gingee	Annual repairs: Maintenance of watchman for the Fort.	600
146	Do.	Do.	Special repairs to the Gingee Fort (in progress).	2,000
Total ..				13,245
<i>Coorg Province.</i>				
147	Coorg	Mercara	Annual repairs to the Fort and Palace ..	300
148	Do.	Nalknad	Annual repairs and maintenance of watchman to the Palace.	290
149	Do.	Mallur	Annual repairs to the three Jain temples.	35
Total ..				625
150	.....	.....	Excavation works	1,000
151	.....	.....	Contingency for urgent archaeological works.	4,400
Grand total ..				50,000

APPENDIX C.

Statement of expenditure on conservation work carried out during the year 1920-21.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1920-21.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>First Circle.</i>								
1	Ganjam	Chatrapur	Jangada	Asoka's rock inscriptions.	<i>Special repairs.</i> —Fencing the compound	Rs. 25	Rs. A. P. 6 8 0	Work completed. No contribution paid.
2	Do.	Goomsur	Kotakolla	Siva temple on Bidukolla hill.	<i>Annual repairs.</i> —Plastering compound wall. Painting iron fence. Repairing roof and providing lock and key.	..	16 15 3	
3	Do.	Do.	Do.	Do.	<i>Annual repairs.</i> —Floor and pavement all round the Gangadara temple repaired.	100	92 0 0	Do.
4	Vizagapatam	Anakapalli	Sankaram	Buddhist remains	Employment of a watcher for the year	144	146 0 0	Grant allotted Rs. 144.
5	Do.	Do.	Do.	Do.	<i>Annual repairs</i>	70	79 0 0	Do. Rs. 62.
	Do.	Vizianagaram	Ramatiratham	Do.	Employment of a watcher for the year	144	145 0 0	Do. Rs. 144.
<i>Second Circle.</i>								
6	Kistna	Bezavada	Bezavada	Two rock-cut temples on the hill—(1) Repairs to the two-celled shrine at foot of the Indrakila Hill in the quarry compound.	<i>Ordinary repairs.</i> —Excavating interior down to original floor level and removing earth from the front of the facade, etc.	17	17 4 0	
Do.	Do.	Do.	Do.	(2) Repairs to Akkanna and Madanna temple on the eastern slope of the hill in Public Works Department quarry compound.	<i>Ordinary repairs.</i> —Removing mud walls and platforms from the interior, removing the trees and other vegetation in front of the facade, etc.	29	29 3 0	
Do.	Do.	Do.	Do.	(3) Special repairs to the two-celled shrine at the foot of Indrakila Hill in the quarry compound.	<i>Special repairs.</i> —Building up masonry pillars after dismantling the unsafe rock pillars on the north side of the pillared front and closing up the open cracks on the top surface with concrete in mortar, etc.	38	38 1 3	The repairs done are of a special nature as some of the existing rock pillars, etc., had to be dismantled and built up.
7	Do.	Do.	Mogalrajapuram.	Rock-cut temples on the hill.	<i>Ordinary repairs.</i> —Clearing out the interior of chambers down to original floor level and gravelling, removing and refixing some of the notice boards as instructed by the Superintendent of Archaeology.	41	41 2 0	

Statement of expenditure on conservation work carried out during the year 1920-21—cont.

13

Serial number	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1920-21.	Amount sanctioned.	Actual expenditure.	Remarks.
					<i>Second Circle—cont.</i>	RS.	RS. A. P.	
8	Kistna	Nandigama	Jaggayapeta	Buddhist Stupa	Removing the end portions of the wooden railings from the masonry pillars and repairing same and renewing the notice board, etc.	12	10 9 0	The work was completed in January 1921.
9	Guntur	Sattenapalli	Amaravati	Do	Paving the processional path and demarcating the same, providing proper drainage, opening the entrance and removing stones to a central place, etc.	270	374 6 0	
10	Do.	Do.	Do.	Maintenance of a watchtower for the Buddhist Stupa.	Pay of watchtower including War allowance	90	90 0 0	
11	Kistna	Bandar (Masulipatam).	Bandar	Armoury known as Fort and Customs office including Arsenal and godowns in the Fort.	<i>Special repairs.</i> —Repairs to the building such as restoring portion of the walls where decayed, removing and renewing the damaged lintels over doors, stopping leaks in terrace, etc.	3,280	3,246 0 0	The work is in progress and will be completed during the current official year.
12	Do.	Do.	Do.	Belfry and the compound wall round same.	Rebuilding the compound wall, plastering and removing vegetation.	740	762 0 0	Do.
13	Do.	Do.	Do.	Powder magazine	Repairing damaged brick work, plastering, etc.	30	32 0 0	Do.
					<i>Third Circle.</i>			
14	Bellary	Hospet	Hampi	Laying out a new road to Vittala temple.	Foundation for the oilvart across the Talargatta road laid, and piers raised, and a portion of the road formed.	2,000	472 0 0	
15	Do.	Do.	Do.	Vittala temple	Pillars and buttresses have been built in south-west corner of verandah to prevent ceiling stones from falling.	600	264 0 0	
16	Do.	Do.	Tummalapuram	Repairs to Gopala-Krishna temple.	The vegetation around the temple and on the walls removed. Scattered stones collected and stacked.	160	159 0 0	
17	Do.	Do.	Do.	Repairs to Siva temple.	Do.	100	91 0 0	
18	Do.	Do.	Hampi	Repairs to ruined tank east of Pattabhirama temple.	The weeds in the tank bed were removed and loose stones scattered in the bed have all been removed and stacked. A gravel pathway was formed to the main road.	165	164 0 0	
19	Do.	Do.	Do.	Repairs to small Siva temple with inscriptions to the east of Pattabhirama temple.	The cactus within and round the building was removed. All the loose stones have been removed and stacked. Support pillars and lintel stones were provided for the cracked ceiling stones.	270	257 0 0	
20	Do.	Do.	Do.	Repairs to the Car street in front of east entrance of Hazara Rama temple.	The vegetation along the street in front of Hazara Rama temple was removed and the pathway improved.	300	126 0 0	

Statement of expenditure on conservation work carried out during the year 1920-21—cont.

Serial number	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1920-21.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle—cont.</i>								
21	Bellary	Hadagalli	Anguru	Kallesvara temple.	Vegetation around the temple and side walls removed.	100	94 0 0	
22	Do.	Harpanahalli.	Uchohangdrug..	Repairs to the Hill fort and ruined palaces.	Estimate received sanctioned but work not yet begun.	410	..	
23	Do.	Hoepet	Hampi	Repairs to notice boards at Hampi ruins.	All the faded letters have been rewritten and notice boards repaired wherever damaged.	195	25 0 0	
24	Do.	Hadagalli	Thambraballi	Big well.	Removing the fallen stones and earth from the steps.	190	11 0 0	The work was completed.
25	Do.	Hoepet	Hampi	Repairs to Vittala temple.	Battresses for slanting walls and support pillars for cracked lintels were built. Work completed during the year.	710	18 0 0	
26	Do.	Do.	Do.	Exposing the old water scheme.	The cactus all round the water supply troughs removed.	200	56 0 0	
27	Do.	Do.	Do.	Repairs to Bhima's gateway.	Minor works such as pointing and plastering the walls have been done. The vegetation removed and the side of the gates were protected with stone revetment.	35	16 0 0	
28	Do.	Do.	Do.	Repairs to the group of Jain temples on the Hemakutan Hill.	Outstone pillars for cracked lintels were built. Crèches in walls have been properly pointed.	215	95 0 0	
29	Do.	Do.	Do.	Employment of watchmen to look after Hampi ruins for 1920.	The watchmen are maintained to look after the ruins and keep them neat and tidy.	338	895 0 0	
30	Do.	Do.	Do.	Repairs to Pattabhirama temple.	The exposed portion of the compound wall were made up with new stones. Masonry practices in the wall were grouted and pointed.	200	197 0 0	
31	Do.	Do.	Do.	Repairs to Malayavanthi Ragnunatha temple.	Steps were built for access to the temple.	160	159 0 0	
32	Do.	Do.	Do.	Repairs to Fort gateway on the Talargatta road.	A dwarf wall was constructed all round the front man-tapam and its top plastered to prevent the growth of vegetation.	70	69 0 0	
23	Do.	Do.	Do.	Repairs to Monolithic bull.	The fallen mud wall was removed and new one built with stone in mud. Shrubs were removed and loose stones stacked.	100	105 0 0	
34	Do.	Do.	Do.	Repairs to the Vishnu temple No. 1 north-end of Soolat bazaar.	The vegetation has been removed and the roof plastered with mortar after filling the holes with concrete.	190	184 0 0	
35	Do.	Do.	Do.	Basement of ruined building in the Danalk's enclosure west of Band tower.	The basement was plastered with mortar and vegetation removed.	290	232 0 0	

Statement of expenditure on conservation work carried out during the year 1920-21—cont.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1920-21.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Third Circle—cont.</i>								
36	Bellary	Hospet	Hampi	Repairs to the ruined buildings opposite to the Muhammadan mosque.	The fallen walls have been rebuilt and the basement plastered with mortar to prevent growth of vegetation.	Rs. 405	Rs. A. P. 377 0 0	
37	Do.	Do.	Do.	Repairs to the large under-ground temple.	Vegetation has been removed and roof plastered with mortar. Damaged walls were rebuilt.	380		
38	Do.	Do.	Do.	Repairs to water pavilion in the Zenana enclosure.	The fallen walls were rebuilt and pointed. The top of the pavilion was plastered over to prevent the growth of vegetation.	230	216 0 0	
39	Do.	Do.	Do.	Watch Tower in Zenana enclosure.	Plastering where necessary and pointing eaves were done.	130	115 0 0	
40	Do.	Do.	Do.	Repairs to Ganigitti Jain temple.	Pillars were constructed for supporting cracked stone beams.	30	27 0 0	
41	Do.	Do.	Do.	Repairs to the gate-way of Zenana enclosure.	Damaged walls were rebuilt and pillars constructed to protect craked lintels.	110	109 0 0	
42	Do.	Do.	Do.	Providing new name boards and sign boards.	Estimate received sanctioned and will be worked out in 1921-1922.	65	..	
43	Do.	Do.	Do.	Removing and conveying images to Inspection Bungalow at Kamalapur.	Do.	25	..	
44	Do.	Do.	Do.	Repairs to Jain temple on hill side, close to Vishnu temple.	The walls of the main shrine and steps were pointed.	75	68 0 0	
45	Cuddapah	Sidhout	Sidhout	Fort with ancient buildings enclosed therein.	Repairs to the platform in front of secret passage providing a groyne by the side of bastion on river front, plastering terrace and parapet of each court-yard and ramparts.	250	332 0 0	
46	Do.	Cuddapah	Cuddapah	Nawab's Towers at the Jail.	Repairing notice boards and posts	..	7 0 0	
47	Do.	Do.	Do.	Syed Ahmed Sahib's tomb.	Do.	..	7 0 0	
48	Kurnool	Kurnool	Kurnool	Abul Wahab Khan's tomb.	Repairs to compound wall, levelled the site with earth, pointed the masonry of the dwarf walls, and prickly pear was removed.	350	348 0 0	
49	Do.	Do.	Do.	Gopal Raja's palace.	Pointing and plastering were done where necessary	50	50 0 0	
50	Anantapur	Anantapur	Anantapur	Sir Thomas Munro's house.	Providing two doors in place of windows, colour washing and repairs to the tiled roof.	100	155 0 0	
51	Do.	Goody	Goody	Fort	Maintenance of watchmen and clearing prickly pear.	350	282 71 0 0	
						100	110 0 0	

Statement of expenditure on conservation work carried out during the year 1920-21—cont.

Serial number.	District.	Taluk.	Place.	Name of monuments.	Description of repairs done during 1920-21.	Amount sanctioned.	Actual expenditure.	Remarks.
Third Circle—cont.								
52	Anantapur	Gooty	Uravakonda	Mallikarjuna temple.	Clearing rank vegetation	5	2 0 0	
53	Do.	Kalyandrug	Kambaduru	Mallikarjuna Siva temple.	Providing notice board and closing leaks in the roof and repairing gate.	100	75 0 0	
54	Do.	Tadpatri	Tadpatri	Rameswara temple	Demolishing dangerous portions of front gopuram	200	176 0 0	
55	Do.	Hindupur	Gorantla	Madhavaraya temple.	Removing the growth of vegetation and providing missing flooring stones.	275	274 0 0	
56	Do.	Penukonda	Penukonda	Isvara temple	Picking up old plaster and providing two courses of flat tiles and plaster over the roof.	500	473 0 0	
57	Do.	Do.	Do.	Ramaswami temple.	do.	450	426 0 0	
58	Do.	Do.	Do.	Ancient monuments at Penukonda.	Annual maintenance of watchers	200	136 0 0	
59	Do.	Do.	Do.	Citadel and buildings in the Fort at Penukonda.	Providing doors and windows and expended metal frames, etc., and other improvements.	450	72 0 0	
60	Do.	Hindupur and Madakasira.	..	Ancient monuments in Hindupur and Madakasira taluks.	Providing and fixing notice boards to ancient monuments.	105	118 0 0	
61	Chittoor	Chandragiri	Chandragiri	Repairs to fort and palaces.	Annual repairs.—Clearing vegetation, repairs to water channel. Repairs to front mantapam and clearing pathways.	200	26 0 0	
	Do.	Do.	Do.	Repairs to Raja and Rani mahals.	Sundry repairs to main building such as pointing and patch plastering, repairs to gates, provision of chinks and repairs to the steps and forming and trimming pathways around buildings and in the compound.	600	549 0 0	
62	Do.	Do.	Mangapuram	Venkateswara temple.	Removal of vegetation in the compound and from the gopuram.	25	25 0 0	
63	Do.	Do.	Thimmapuram	Vishnu temple	Removal of vegetation from the walls of the temple	25	25 0 0	
64	Do.	Chittoor	Melpadi	Somanatha temple	Repairing the coping of compound wall and closing leaks in Hanuman temple.	50	46 0 0	
65	Do.	Voyalpad	Gururankonda	Fort	Removal of vegetation and maintenance of pathway leading to the top of the hill by providing revetments and clearance of side channels and diversion of water course away from pathway.	200	195 0 0	
Fourth Circle.								
66	Coimbatore	Erode	Mettupudur	Jain temple	Repairs to flooring only done	15	14 0 0	
67	Malabar	Kottayam	Tellicherry	Fort	Clearing jungle growth from ramparts, sundry repairs to masonry, tarring and whitewashing (annual repairs).	150	151 0 0	Work completed.
68	Do.	Palghat	Palghat	Do.	Annual repairs.—Clearing vegetation from fort walls pointing masonry with coloured mortar, killing roots of trees and clearing site.	45	45 0 0	Do.

Statement of expenditure on conservation work carried out during the year 1920-21—cont.

Serial number.	District.	Taluk.	Place.	Name of monuments.	Description of repairs done during 1920-21.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Fourth Circle—cont.</i>								
..	Malabar	Palghat	..	Fort	<i>Annual repairs 1921.</i> —Clearing jungle from fort walls, plastering, grouting and pointing with mortar and sundry repairs to damaged masonry.	315	312 0 0	In progress.
69	Do.	Welavand	..	Krishnamurti temple.	<i>Annual repairs.</i> —Clearing vegetation	20	13 0 0	Work completed.
70	Do.	Do.	..	Kanneavara temple	<i>Annual repairs.</i> —Clearing vegetation and removing existing compound wall, rebuilding same in laterite in mud and plastering walls.	25	32 0 0	Do.
71	Do.	Wynaad	..	Jain temple	<i>Annual repairs.</i> —Clearing jungle, from road and round the temple.	20	20 0 0	Do.
72	The Nilgiris	Coonoor	..	Ruined fort	Clearing rank vegetation	25	21 0 0	No repairs were required in 1920-21.
73	Do.	Do.	..	Group of sculptured dolmens.	Repairs nil	..	..	Expenditure limited to grant of the year 1920-21.
74	Do.	Do.	..	Group of large Dolmens.	Clearing jungle round the dolmen and on either side and centre of approach road.	70	29 0 0	Work completed.
75	Salem	Krishnagiri	..	Hill fort	Reconstructing fallen portion of ramparts, clearing prickly pear and brush wood, repairing steps and building parapet wall.	310	302 0 0	Do.
76	Do.	Atur	..	Remains of the fort with buildings thereon.	Removing, prickly pear	100	98 0 0	Do.
77	Do.	Trichengode	..	Fort and temple on the hill.	Underpinning a portion of Rampart wall, removing vegetation, repacking steps and opening up drains.	285	285 0 0	Do.
78	South Kanara.	Kaargode	..	Fort	Disbanding masonry and collapsed compound wall and rebuilding with laterite stones in mud and pointing with surki mortar, removing rank vegetation.	1,700	1,702 4 0	Do.
79	Do	Mangalore	..	Sultan's Battery situated 3 miles to the north of Mangalore town.	<i>Special repairs.</i> —Removing existing plaster and plastering with surki mortar and clearing vegetation.	75	75 0 0	Do.
80	Do.	Uppinangadi	..	The Great Chandra-nath temple.	Nil.	30	..	The temple authorities wanted to do repairs themselves. On receipt of a written statement from the authorities to this effect, the Collector will be addressed.
81	Do.	Do.	..	Two Jain temples Santesvara and Chandra-nath with a little mandapa over a stambha.	Nil.	9	..	Do.
82	Salem	Namatkal	..	Sri Ranganatha temple.	Maintaining rampart walls in good order, removing vegetation and providing notice board.	80	74 0 0	Work completed.
83	Do.	Do.	..	Do.	Forming a brick coping over existing parapet, removing vegetation and providing a notice board.	90	78 0 0	Do.
84	Do.	Do.	..	Sri Narasimha temple.	Uprooting vegetation, repairs to terraced roof of temple, doors and windows.	80	45 0 0	Do.

Statement of expenditure on conservation work carried out during the year 1920-21—cont.

Serial number.	District.	Taluk.	Place.	Name of monuments.	Description of repairs done during 1920-21.	Amount sanctioned.	Actual expenditure.	Remarks.
<i>Fifth Circle.</i>								
85	Chingleput	Saidapet	Tiruvalem	Repairs to Brahmapurisvara temple.	Ordinary repairs	305	302 7 0	Completed.
86	Do.	Chingleput	Tenneri	Greater Siva temple.	Ordinary repairs.—Painting notice boards	12	9 14 0	Do.
87	Do.	Do.	Do.	Lesser Siva temple ..	Ordinary repairs.—Removing vegetation	23	22 13 7	Do.
88	Do.	Do.	Chingleput	Thermal	Annual repairs	150	146 9 0	Do.
89	Do.	Do.	Do.	Repairs to ancient monuments.	Special repairs to roads	3,240	3,240 6 0	Do.
90	Do.	Do.	Do.	(Seven Pagodas). Repairs to 5 Ratias at seven Pagodas).	Annual repairs.—Watering casuarina plants	110	107 6 0	Do.
91	Do.	Do.	Do.	Conservation of ancient monuments at seven pagodas.	Annual repairs.—Conservation of ancient monuments at seven Pagodas.	210	208 15 0	Do.
92	Nellore	Udayagiri	Udayagiri	Hill fort with ancient buildings therein.	Ordinary repairs	4,300	4,299 0 0	Liabilities—Cost of G.I. looks amounting to about Rs. 5 to be adjusted work not completed.
93	Madras	Madras	Madras	Cornwallis memorial in front of Presidency Port Office.	Providing corrugated iron panel	64	102 0 0	Completed.
94	Do.	Do.	Do.	Do.	Annual repairs. Providing corrugated iron panel	50	58 0 0	Do.
95	Do.	Do.	Do.	E. S. Pillar No. 1816.	Annual repairs	10	10 0 0	Do.
96	Do.	Do.	Do.	R. S. Pillar No. 1793.	Do.	10	10 0 0	Do.
97	Do.	Do.	Do.	R. S. Pillar No. 1764.	Do.	10	9 0 0	Do.
98	Do.	Do.	Do.	Obelisk standing on the north of the western extremity of the old Madras town wall.	Do.	10	10 0 0	Do.
99	Do.	Do.	Do.	Old Madras town wall.	Putting up a marble slab bearing the proposed inscription.	100	102 0 0	Do.
100	Do.	Do.	Do.	Fixing a marble plaque to the Accountant-General's office.	Annual repairs	185	179 0 0	Do.
101	Madras	Dindigul	Dindigul	Fort St. George. Tomb of David Yale and Joseph Hymers in the compound of Law College.	Annual repairs	50	36 0 0	Do.
<i>Sixth Circle.</i>								
101	Madras	Dindigul	Dindigul	Rock Fort Buildings.	Employment of a watchman	..	141 4 0	The excess over the grant is only Rs. 48 and calls for no relief.

Statement of expenditure on conservation work carried out during the year 1920-21—cont.

19

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1920-21.	Amount sanctioned.	Actual expenditure.	Remarks.
					<i>Statk Circle—cont.</i>			
102	Madura	Dindigul	..	Rock Fort Buildings.	<i>Special repairs</i> to the compound wall of the Rock Fort. (Balance of outlay incurred during the year on the estimate for Rs. 80 sanctioned in C.R. No. 52/1919-20).	..	Rs. 26 7 0	
103	Do.	Periyakulam	..	Karupanaswami Rock.	Reletting the notice board	..	5 12 6	Completed.
104	Do.	Madura	..	Alagarmalai Cavern with Paohapandava beds.	Repairs to the railings	..	12 3 0	Do.
105	Do.	Tirunangalam.	..	Koilpatti temple.	<i>Annual repairs.</i> —Maintenance of a sweeper	20	18 0 0	Do.
106	Anjengo	Anjengo	..	Remains of Old Tangasseri Fort.	Repairs to the notice boards	..	8 4 0	Included in completion report for December 1920. Estimate closed with reference to G.O. No. 688 W., dated 24th May 1919.
107	Tinnevely	Srivaitkuntam.	..	Prehistoric remains ..	<i>Annual repairs.</i> —Maintenance of a watcher for 1920	108	81 0 0	do.
108	Do.	Do.	..	Old Fort ..	<i>Special repairs</i> to the old Fort at Anjengo	400	118 0 0	The up-to-date expenditure on the work is Rs. 2,001. Major portion of the work is completed. Only land charges still remains to be adjusted.
109	Anjengo	Anjengo	..	Old Fort ..	.....	100	400 3 0	A revised estimate for Rs. 143 has been sent to the Superintendent, Archaeological Department, in No. 628 M., dated 30th March 1921.
110	Trichinopoly	Perambalur	..	Repairs to Shamas-Khan Mosque.	.....	300	280 0 0	
111	Do.	Do.	Do.	Repairs to Valisvara temple, tank and mandapa.	Pointing, plastering and removing vegetation	200	359 0 0	Revised estimate for Rs. 610 has been sent to the Superintendent, Archaeological Department, in No. 638 M., dated 30th March 1921.
112	Do.	Do.	Do.	Repairs to Yoktyar Masjid and Cuddapah Nawab's tomb.	Pointing the floor and plastering the terrace	225	224 0 0	Work completed with a saving of Rs. 23.
113	Do.	Do.	Do.	Ranjangudi Fort ..	Removing bushes and prickly pear	140	117 0 0	
114	Do.	Kulittalai	..	Nagendra on a rock in Sundakapalai.	Provision of demarcation stones and notice boards	50	15 0 0	
115	North Arcot	Vellore	..	Mahal at Abdullapuram.	<i>Annual repairs.</i> —Clearing vegetation	400	415 0 0	
116	Do.	Do.	Do.	Fort ..	Do.	300	291 0 0	
117	Do.	Do.	Do.	Hindu temple on the Fort (Jalakantevara temple).	<i>Annual repairs.</i> —Maintaining watchman and patch plastering.			

Seventh Circle.

Statement of expenditure on conservation work carried out during the year 1920-21—cont.

Serial number.	District.	Taluk.	Place.	Name of monument.	Description of repairs done during 1920-21.	Amount sanctioned.	Actual expenditure.	Remarks.
Seventh Circle—cont.								
118	North Arcot ..	Vellore ..	..	Hindu temple in the Fort (Jalakantesvara temple).	Special repairs.—Renewing rotten timbers; exposing the well on the compound and closing the same.	750	780 0 0	Completed.
119	Do.	Do.	..	Margashayesvara temple.	Special repairs.—Clearing vegetation and patch-plastering.	90	84 0 0	Do.
..	Do.	Do.	..	Siva temple ..	Annual repairs	25	..	Estimate not sanctioned and work not commenced.
..	Do.	Do.	..	Do. ..	Special repairs.—Renewing the walls around the shrine and levelling ground.	865	841 0 0	In progress. Approximate amount required for finishing the work is Rs. 750.
120	Do.	Do.	..	Do.	Annual repairs.—Clearing vegetation	15	14 0 0	Completed.
121	Do.	Wallaia ..	..	Delhi Gate at Arcot.	Annual repairs.—Maintenance of a watchman	140	139 0 0	Completed.
122	Do.	Do.	..	Do.	Special repairs.—Renewing rotten timbers	30	27 0 0	Completed.
..	Do.	Do.	..	Rock-cut inscriptions at the right flank of the Sholinghur tank.	Annual repairs	35	..	Estimate not sanctioned and work not commenced yet.
123	Do.	Wandiwash ..	..	Swayambunatha temple.	Special repairs.—Resetting the displaced stones	650	606 0 0	Completed.
124	Do.	Do.	..	Rock-cut temple ..	Special repairs.—Renewing the roofing to prevent leaks, etc.	380	461 0 0	In progress. Approximate amount required for finishing the work is Rs. 550.
125	Do.	Do.	..	Fort ..	Special repairs.—Removing vegetation and underpinning brickwork.	270	174 0 0	In progress. Approximate amount required for finishing the work is Rs. 100.
126	Do.	Cheygar ..	..	Vishnu temple ..	Special repairs.—Removing stacking and setting the inscribed stone blocks in chunam.	210	205 0 0	Amount of contribution received is Rs. 100 Work completed.
127	Do.	Polur ..	..	Mallinatha temple ..	Special repairs.—Patch-plastering and petty repairs	60	55 0 0	Completed.
128	Do.	Arkonam ..	..	Monolithic Rock-cut temple.	Special repairs.—Providing a notice board	5	5 0 0	Do.
129	Tanjore ..	Tanjore ..	..	Sivaganga Little Fort	Annual repairs.—Wages for conservancy establishment for clearing vegetation etc.	222	221 0 0	Completed.
130	Do.	Do.	..	Saughitha Mahal Buildings in the Tanjore Palace.	Ordinary repairs.—Replacing the broken panes of doors and windows; replastering the ceiling of domed roof; repairing the terrace. Replastering the walls where necessary also the compound walls south of the Mahal. Replacing the rotten frames of iron-barred windows in the ground floor and repairing semi-circular windows, etc.	550	600 0 0	Completed.
131	Do.	Do.	..	Arsenal Tower in the Tanjore Palace.	Special repairs.—Scraping and plastering the top of terrace and rebuilding parapet of balcony in second floor. Replastering with surki the floor of the eighth storey. Replacing the broken shutters of windows and to provide eyes and hooks.	300	245 0 0	In progress. Approximate amount required for finishing the work is Rs. 95.

Statement of expenditure on conservation work carried out during the year 1920-21—cont.

Serial number	District	Taluk	Place	Name of monument	Description of repairs done during 1920-21.	Amount sanctioned	Actual expenditure.	Remarks.
					<i>Seventh Circle—cont.</i>	Rs.	Rs. A. P.	
132	Tanjore	Tanjore	Tanjore	Jeevathkhan in the Tanjore Palace.	<i>Ordinary repairs.</i> —Closing the opening between the Jeevathkhan and the Maharaja Mahal to serve as a support to archwork and replastering the walls.	125	115 0 0	Completed.
133	Do.	Do.	Do.	Statue Hall in the Tanjore Palace.	<i>Ordinary repairs.</i> —Repairing the floor of the hall with mortar coloured black and white and resurfacing the veranda with concrete and plastering same with ordinary mortar and rebuilding the fallen ornamental work of cornice.	441	459 0 0	In progress. Approximate amount required for finishing the work is Rs. 41.
134	Do.	Do.	Do.	Maharaja Sabha in the Tanjore Palace.	<i>Ordinary repairs.</i> —Providing one wooden pillar in place of rotten one in front of the Maharaja Sabha and renewing the terraced roof.	170	165 0 0	Completed.
135	Do.	Negapatam	Negapatam	Dutch Cemetery	<i>Special repairs.</i> —Plastering the tombs and compound wall with ordinary mortar; plastering the well and east gate with cement. Whitewashing, painting the doors and windows of same. Repairing gate by providing missing plank. Renewing the rotten teakwood beam in the well. Repairing the gravel footpath.	138	134 0 0	Do.
136	Do.	Mannargudi	Nidamangalam	Subterranean passage in the dispensary.	<i>Special repairs.</i> —Repairs to the shutters of the entrance to the passage. Raising the entrance by a dwarf wall and plastering with cement.	12	11 0 0	Do.
137	Do.	Nannilam	Tiruvadavayil	Punyathatha temple.	<i>Special repairs.</i> —Repairs to the covering slabs of the terrace. Collecting old cornice stones buried under earth and building them with new mortar and masonry backing, numbering and removing the stones of the main temple and refixing them in position. Providing drain from the temple yard to the low ground outside.	600	600 0 0	Do.
138	Do.	Papanasam	Melattur	Unnathapurisvara temple.	<i>Special repairs.</i> —Clearing rank vegetation and repairing the cracked portion of walls with surki mortar.	50	40 0 0	In progress. Approximate amount required to finish the work is Rs. 10.
139	South Arcot	Gingee	Gingee	Gingee Fort and buildings within.	<i>Annual repairs.</i> —Maintaining four watchmen for the fort during the year.	516	325 0 0	....
140	Do.	Do.	Do.	Do.	<i>Special repairs.</i> —Repairs to the following have been done.— 1. Large granary (Rajagiri Hill). 2. Gateway No. 1 to the Inner Fort. 3. Kalyana Mahal. 4. Gymnasium Hall. 5. Venkataramaswami temple. 6. Saadat Allah's mosque. 7. Outer Fort rampart and walls. 8. Improving roads and Royal Battery.	2,644	2,456 0 0	In progress. Approximate amount required to finish the work is Rs. 254.
						38,145 10 7		

PART II.—REPORT ON PLACES VISITED.

1. *Danāyakankōttai* is a deserted village situated in dense forest on the north bank of the Bhavani river in the Satyamangalam taluk of the Coimbatore district and about 15 miles from Mettupalaiyam railway station. The surrounding country is covered with dense thorny jungle and cactus and is a very unhealthy locality. Owing to the lack of good roads in this part of the taluk it is a somewhat difficult place to reach from the railway and there is no suitable camping ground in the neighbourhood on account of the jungle which covers the land bordering on the river. In several places traces of old irrigation channels are to be seen indicating that this land was originally highly cultivated and that *Danāyakankōttai* was once a flourishing fortified town. Here and there are remains of the old fort walls built of rough stones and mud and also of a ditch or moat. But they are all covered with dense jungle so it is quite impossible to ascertain their extent or what other ruined buildings may exist below. There are, however, three ancient stone built temples within this area known locally as (1) *Mādhavarāya* Koil, (2) *Virabhadra* Koil and (3) *Isvara* Koil, but access to any of these was impossible when I first visited the place in April 1920 owing to the dense jungle growth by which they were surrounded and overgrown. For the last twenty years or so these temples have been deserted and allowed to fall into ruins. They are reported to be private property and were formerly under the management of a *Devastanam* Committee who receive a *tasdik* allowance of Rs. 878 from Government for the maintenance of the temples but nothing has been done in this direction for the last twenty years or more. Until about 1900, worship was being occasionally performed in the *Mādhavarāya* and *Isvara* temples, when certain *Koravars* are said to have broken into these two temples, removed the stone idols and pulled up the stone floors of the shrine chambers in hope of finding treasure buried underneath and since then no worship has been performed. Soon after this, the Committee appear to have obtained permission from Government to remove the *Uthsavam* *Vigrahams* (metal images used for worship) from the *Danāyakankōttai* temples to *Badappali*, a village on the Bhavani, about 6 miles off and to perform worship there, with the aid of the *tasdik* allowance. The Committee are reported to have since built a small shrine for these images at *Badappali* and have allowed the *Danāyakankōttai* temples to fall into ruins.

Before I could inspect the *Mādhavarāya* temple, which is dedicated to Vishnu and is the largest and most important of the three ancient temples at *Danāyakankōttai*, I had to employ a number of coolies for a few days to cut down and remove the dense jungle surrounding and growing on the building. To clear the whole site of rank jungle and debris and to root out the vegetation growing on the building would take considerable time and prove a somewhat costly undertaking so I merely removed sufficient jungle in order to get access to the building so that I might inspect it, take photographs, prepare a plan and copy the numerous inscriptions engraved along the outer mouldings of the basement of the building. There are two rows of these inscriptions extending along the entire length of one side of the temple and also on each side of the main entrance and the preparation of the estampages took some time to complete. However, a complete set of these were obtained before I left the place and they have since been forwarded to the Assistant Archæological Superintendent for Epigraphy who states as follows concerning their epigraphical value:—"The inscriptions sent by you are identically the same as those registered as Nos. 443 and 444 of 1906 in Appendix B of my Annual Report for 1906-07. They make up one record, though incomplete, dated 1323 A.D., during the time of the last Hoysala king *Viravallalādēva* III who had his capital at *Tiruvannāmalai* in the South Arcot district and refers to a gift of land by the residents of *Elugarai-nādu* for the requirements of the Vishnu temple of *Mādhava Perumal*. It is of much historical importance as it mentions the king's feudatories with a number of titles." In his Annual Report cited above, Mr. Krishna Sastri states that mention is made of a feudatory named *Vira-Chikka Kēṭaya*, son of *Mādhava-Dandanāyaka*. The former bore the titles *Sitagaraganda*, *Immadi-Ravuttaraya*, *Kongara-Mari*, *Kongara-dispatta*, *Nilagirisadhara*, *Allanathadivyasripadapadmarthaka*, *Ekadasiratanirata* and *Sevutipuravaradhivara*. These titles prove that *Mādhava* and his son *Kēṭaya* must be identical with the *Mādhava-Dannāyaka*, son of *Perumalēdēva*, and his son *Kēṭaya*, who according to Mr. Rice, were Governors of *Padinalku-nād* with the seat of Government at *Terakanāmbi* in the *Gundlupet* taluk of the *Mysore* district. (Ep. Carn. Vol. IV. Introduction p. 23). *Perumalēdēva* was minister during the time of *Vira-Vallāla's* father *Narasimha* III.

The fort at *Danāyakankōttai* is called *Nilagirisadarankōttai* evidently after the title *Nilagirisadaran* or *Nilagirisadhaka* 'Subduer of Nilagiri' (the Nilgiris) which seems to have been assumed by *Perumalēdēva-Dannāyaka*. The Vishnu temple of *Mādhava* is called *Nilachaladhipa-gramanatha-Mādhava*, i.e., the God *Mādhava*, who is the lord of the village (called after) the ruler of the Nilgiris. The conquest of the Nilgiris by the Hoysalas is also mentioned in inscriptions of *Vishnuvardhana* (A.D. 1117 and 1137). His general *Punisa Raja* is said to have frightened the *Todas* and offered up the peak of the Nilagiri to the Goddess of victory. He also seized *Niladri* and pursuing the *Maleyalas*, captured their forces and made himself

master of Kerala (Malabar) before showing himself in Bayal-nād (or Wayanad). Another subordinate of the same king was ordered to attack the Kulkulla fort above the peak of the Nilagiri. Bittiyana or Bittiga, the minister of Vishnuvardhana's successor Narasimha I also claims to have subdued Nīachala, i.e., the Nilgiris (Ep. Carn. Vol. IV. Introduction pp. 19-21). But Perumaledēva-Danāyaka seems to have been the first to assume the title Nilagiri-Sadhaka "Subduer of Nilagiri." As there is no evidence connecting the earlier conquerors of Nilagiri with Danāyakankōttai, we may suppose that the place was called Nilagirisadaran or Nilagirisadhakankōttai after Perumaledēva and the name must have been subsequently altered into Danāyakankōttai to commemorate the office of dandanāyaka or dannāyaka which he and his successors held under the Hoysalās. Accordingly the fort was probably built in the 13th century A.D.

The earliest of the inscriptions in the Siva temple at Danāyakankōttai belongs also to the reign of the Hoysala king Viravallāla III and is dated A.D. 1339-40 (No. 437 of 1906). The donor is Madappan Singaya-Dannāyaka who bears a few of the more important titles of Kēṭaya mentioned above. The name has evidently to be explained as Singaya-Dannāyaka, son of Madappa Singaya-Lannāyaka, or Madhava. Consequently Singaya-Dannāyaka must have been a brother of Kēṭaya. In two other inscriptions of the Siva temple, dated in A.D. 1346-47 (Nos. 440 and 442 of 1906), Singaya-Dannāyaka figures as a semi-independent ruler and does not mention his overlord. In all these inscriptions the Siva temple is called Tandourisvaramudaiyar at Turavalur alias Nilagirisadharankōttai in Oduvakka-nādu (a subdivision) of Kongu. From the above it will be seen that the inscriptions are of considerable historical and epigraphical value and that these ancient temples should be saved from further decay as they are fast falling into ruins owing to gross neglect on the part of the trustees in charge of them.

The Mādhavarāya temple is a large stone built structure with a brick and plaster stūpi or dome shaped tower over the shrine chamber which faces the east and contains a stone image of Vishnu of no particular artistic merit. The shrine chamber is a small dark cell about eight feet square on plan with a little porch in front which leads into a large pillared hall or mandapa facing the east. Around the outer walls of the shrine chamber is a processional path the flat roof of which is supported on pillars all round. The only ornamentation is a frieze of leogryphs running all round the stone cornice outside. Remains of decayed stucco figures decorating the upper portion of the stūpi may be seen here and there showing that the brick tower over the roof of the sanctum was originally ornamented. A large portion of the outer south wall of the building has fallen and the roof and tower are covered with rank vegetation and are in a leaky condition. The compound walls have for the most part also fallen and are covered with cactus and thorny bushes. The floors and steps are displaced and badly in need of repairs. The first thing to be done is to root out the vegetation growing on the building and the ruined compound walls and to clear the whole site of rank jungle growth including the area occupied by the Virabhadra and Isvara temples. I am unable to offer any suggestions concerning the latter monuments as I was unable to approach them and they cannot be seen even from a distance owing to the dense jungle surrounding them. Before I can prepare conservation notes regarding the future preservation of these interesting old monuments, it will be necessary to remove the jungle now covering the site. Proposals have already been submitted to Government to have these three temples made over to the custody of this department, as they are deserted and no longer used as places of worship and the trustees have no funds to preserve them from further decay.

2. *Udipi*.—Three miles south of the modern town of Udipi in the South Kanara district is the little hamlet of Udiyavara, the ancient Udayapura and the site of the earliest monuments yet discovered in the district. These consist of a number of stone pillars bearing ancient Kanarese inscriptions recording the names of certain kings of the Alupa dynasty and dating back to the seventh century A.D. Ten of these pillars are located in the courtyard of the Sambhukallu Bhairava temple and two more in the compound of a private house belonging to a family named Raghavendrabhatta who live opposite to a picturesque little Ganēsa temple surrounded by cultivated fields and groups of palm trees about three furlongs to the west of the Bhairava temple. All of these inscriptions were copied in 1901 and are registered as Nos. 94 to 108 in the Annual Report of the Government Epigraphist for that year (vide G.O. No. 762, Public, dated 25th July 1901). The names of the early Alupa kings Ranasāgara, Prithivisāgara and Vijayāditya are mentioned. A fourth king of this line was Gunasāgara, whose name is known from a Chalukyan inscription of 692 A.D. (vide Ind. Ant. Vol. XIX, pages 147 and 152). The next name in chronological order is Kavi, whose inscriptions at Udiyavara and at Barkūr in the same district, range from 1113 to 1156 A.D. To his name is prefixed the word Bhujabala, a surname common among the Kalachuryas and Hoysalās.

The Bhairava temple is an insignificant little village shrine standing in a double enclosure and facing the east and the road to Mangalore which runs immediately in front of the main entrance of the outer enclosure. Most of the building is obviously quite modern and architecturally is of no interest. The central shrine is built in the usual style peculiar to the West Coast with a wooden roof and gable front covered with modern tiles. The little shrine chamber is divided into three cells by wooden partitions. In each cell is a life size, two-armed clay image of a female deity sitting in European fashion. These figures are painted in gaudy colours and decorated with tinsel and appear modern and are badly executed. They represent the three

Sakti-goddesses Gayatri, Savitri and Sarasvati. The image of Savitri is in the centre, Sarasvati on the north and Gayatri on the south and all three face the east. In the south-east corner of the same shrine chamber is a small partitioned cell containing a stone image of Ganēsa, and facing this in the opposite corner is another little cell containing a rather large crudely carved and painted sandal wood figure of Bhairava facing the south. The central shrine contains no inscriptions and there is nothing to indicate that any portion of it is really ancient. It is enclosed by a modern looking pillared verandah roofed with tiles, forming a little courtyard around the main shrine with a small entrance on the east leading into the outer enclosure which is merely an open compound surrounded by a low stone wall with a modern entrance facing the main road. There are five inscribed pillars set up within the inner enclosure, four in the outer enclosure and one on the east side of the main road facing the temple. The north-east corner of the outer enclosure has a little shrine containing a large clay figure of Mahākālī in the same vulgar style as those in the central shrine. The manager of the temple objected to my proposal to remove the inscribed pillars now standing in the open and set them up in the covered verandah around the inner enclosure so as to preserve them from further exposure. As the temple is private property and in daily use as a place of worship the pillars will have to remain in their present unsatisfactory position, as we have no power to remove them if the temple authorities object.

3. *Krishna temple.*—This building is situated in a market-place in the centre of Udipi town and is the most famous place of pilgrimage in the district and also frequented by numbers of pilgrims from Mysore. It is said to date from the twelfth century and to have been founded by Mādhvāchārya himself, who set up in it a stone image of Krishna obtained by him from a vessel wrecked on the coast near Udipi. The few inscriptions the temple contains however, belong to the Vijayanagar period and are not earlier than the sixteenth century, when this portion of the Kanarese country formed a province of that empire and was administered by a local governor. Like most temples in this part of the country which are private property and in daily use, there is a painfully modern appearance about it and very little of architectural interest. The central shrine is a small square building in the usual West-Coast style standing in a small stone-paved courtyard surrounded by a group of lofty modern buildings arranged in the form of a quadrangle with an entrance on the east side. The exterior walls of this quadrangle are plastered and whitewashed and decorated with a series of crude modern paintings depicting Vaishnava deities and symbols and on the west side facing the main road is a little mandapa consisting of four monolithic pillars supporting a flat stone roof crowned with a brick and plaster stūpi decorated with Vaishnava stucco figures (Fig. I.A). The most picturesque object within the temple enclosure is a small stone built tank with a pretty little stone mandapa or pavilion in its centre with a wooden roof covered with small copper plates arranged like tiles, which is used during festival times when a metal image of the deity is taken out of the central shrine and carried in procession and placed in the little mandapa in the centre of the tank (Fig. I.B). The dome-shaped erection shown in the background of the photograph just beyond the north-east corner of the tank, is a gigantic mound of fire-wood built up in the form of a dome and is renewed every two years. The building to the left of the tank is a modern out-building recently erected and of no antiquarian interest. The central shrine is a small square structure standing on a masonry basement. The side walls and roof are mainly constructed in timber with brick and plaster fillings here and there. The wooden roof is covered with small copper plates arranged like tiles with three copper gilt finials on the top of the ridge denoting the position of the deity enshrined below. Owing to the narrowness of the courtyard and the height of the outbuildings surrounding it, a photographic view of the main shrine is impossible, as there is neither light nor space. The shrine chamber is divided into two cells, one for the image of the deity and the other serves as his sleeping apartment. The image is a stone figure of Krishna about $2\frac{1}{2}$ feet in height and represents that deity in a standing position holding a churning-rod in his right hand. The image is profusely covered in gilt ornaments and tinsel that very little of the actual stone work is visible, what there is, looks coarse and uninteresting. It faces the west, and on this side is a wooden grill or window, the frame and bars of which are decorated with silver fittings embossed with little Vaishnava figures and symbols. On each side of this window is a niche, containing a large brass figure of a four-armed doorkeeper holding the attributes of Vishnu in the two upper hands, they are duplicate images. On the east and north sides of the shrine are two small doorways leading into the sleeping apartment, the carved wooden frames of which are ornamented with brass and copper work decorated with little Vaishnava figures and large brass images of doorkeepers on each side similar to these on either side of the little window on the west side. In order to prevent pilgrims and visitors from touching the exterior walls of the shrine, a lofty wooden screen composed of horizontal wooden rails is erected all round the lower portion of the building. The lower rails of this screen are covered with brass work fitted with hundreds of little saucer-shaped brass lamps in rows which are used at festival times. Standing in the little courtyard in front of the western side of the shrine is a small mandapa and a curious lofty wooden stambha decorated with brass plates at its base and a number of superimposed metal discs, shaped like circular saws and fixed at regular intervals all down the staff from top to bottom. The entrance into the inner courtyard faces the east and the tank mentioned above. In the outer courtyard are a number of large buildings including a kitchen, dining hall, store-rooms and a well-built cow-shed. The temple possesses some two hundred cows and a fine male elephant, the latter is used in the temple processions. On the extreme north of the outer

enclosure is a garden and a small *pallippadai* or grave-yard containing about thirty little tombs of saints or *samnyasins*, whose bodies are not cremated but buried in a sitting posture, a stone pedestal, about 4 feet in height, is erected over the place of burial and a tulsi plant is grown in a square cavity cut in the uppermost stone of the pedestal. I saw one ancient little laterite tomb that is said to be over two hundred years old, but most of them are more or less modern. In some cases, the middle portion or shaft of the pedestal is round instead of square in section like those shown in Figure 2-A, and the east face of a few of these are ornamented with a little naked cross-legged figure representing a portrait image of the saint buried below. Three of these tombs are enclosed in a little wooden temple with a tiled roof. I inquired why these three tombs were thus honoured and the temple manager replied that these particular saints, or their relatives, had specially requested that a small temple might be erected over the spot where they were buried and they had provided the money for the work. The same gentleman also informed me that the dead bodies were embalmed before they were placed in a sitting posture in the grave which faces the east and is merely a pit dug in the natural ground without any kind of wood or stone lining round the sides or bottom, and that the temple authorities charged from five to six hundred rupees for this kind of burial in this very select and holy spot. The temple is a wealthy institution and possesses some very beautiful and costly jewels including a particularly fine necklace of large uncut emeralds and big pearls presented to the temple by a former Maharāja of Mysore I believe.

4. *Anantēśvara temple*.—On leaving the Krishna temple one enters the square or large market place in front of it and the visitor will notice a fine big monolithic stambha standing proudly above the squalid surroundings at its base. Facing this is a street and a row of shops in the middle of which is the entrance into the courtyard of the Anantēśvara temple, which faces the east. As I was not permitted to go inside, I deputed a Hindu photographer to go into the courtyard and try and get a general view of the building and to photograph any sculptures or other antiquities of interest that he might meet with. However, he was not permitted to enter the central shrine, but he was successful in obtaining a general view of the exterior of the temple (Fig. 2-B) which shows what a quaint looking building it is. On plan, the shrine is apsidal-ended and in front is a pillared porch roofed with huge slabs of stone arranged like wooden planks with a covered verandah roofed in the same manner running all round and forming a *pradakshina* or processional path around the central shrine. The latter has the usual wooden roof and gable front facing the east and is covered with small thin copper sheets arranged like tiles with three copper gilt finials along the ridge of the roof. The somewhat extraordinary manner in which the lower portion of the building is roofed seems to indicate that it is a stone model of a wooden building. The roofing of this temple is certainly a very remarkable piece of stone construction. The temple contains only two inscriptions and these are on two stone slabs set up at the main entrance into the courtyard and are early Vijayanagar records (vide Nos. 117 and 118 of the Government Epigraphist's report quoted above). The temple is private property and maintained in good repair by its trustees and no subvention by Government is required.

5. *Bārākūr*.—The site of the ancient Bārakanyāpur, the traditional capital of Tuluva, is situated on the north bank of the Sitanadi river 10 miles north of Udipi and now occupied by the modern village of Bārākūr and its adjoining hamlets Mudakēri, Kōtakēri, Chaulikēri and Manigarakēri. It now stands about 3 miles inland, but was probably originally a coast town on the joint estuary of the Sitanadi and Swarnanadi, the little port of Hangarakatta, which now stands there, being also known as the port of Bārākūr. The village and neighbouring hamlets contain several Hindu temples which possess a number of inscriptions of considerable historical interest, and there are also a few ruined Jain monuments of less importance. The inscriptions were copied in 1901 and are mentioned in the Government Epigraphist's report for that year (vide G.O. No. 762, Public, dated 25th July 1901). The earliest inscriptions record the name of some of the later Ālupa kings and range from the twelfth to the fourteenth centuries. Next in chronological order is a record of the Hoysala King Vira Ballala III; and the remaining records belong to the time of the kings of the first, second and third dynasties of Vijayanagar, on whose behalf the two provinces of Bārākūr and Mangalore were administered by local Governors until 1565 when Vijayanagar was taken and sacked by the Muhammadans. Tradition relates that when Brahmins were first introduced into Tuluva, probably in the eighth century A.D., Bārākūr was one of the towns at which a Brahman Governor was appointed. Later on, it was the local capital of the Hoysala Ballala dynasty, being probably held for them by one of the Humcha family, who were Jains and afterwards represented by the Bairasu Wodear of Kārkāl. The local rulers seem to have secured independence after the conversion from Jainism to Brahmanism of the Hoysala king Vishnuvardhana, and about 1250 it was held by a very powerful ruler named Bhūtal Pandiya whose origin is uncertain. The local chiefs retained independence at Bārākūr till 1336, when the kingdom was made over to Harihara I, the earliest ruling prince of the first Vijayanagar dynasty, who appointed a local governor and built a fort, the ruins of which still remain. In 1506 the Vijayanagar dynasty was still in power and a Keladi Basavappa was appointed governor, thus paving the way to the supremacy of the Keladi or Ikkeri family. About this time the Portuguese power made itself felt at the port of Bārākūr, which for some time paid an annual tribute of one thousand loads of rice. In 1560 another member of the Keladi family, which by that time had moved to Ikkeri, obtained the underlordship of Bārākūr and Mangalore with the title of Sadāsiva Nayak and who was

ruling at Bārūr when Basrūr was ceded to Bijapur by Baira Dēvi, he resented the cession and by 1608 he had captured and slain Baira Dēvi, and almost extirpated the Jains throughout the province of Bārūr. A Muhammadan Governor was appointed at Bārūr after the capture of Nāgar by Hyder Ali, but its importance seems to have ceased with the fall of the local Jain influence. There are no Jains living there now.

The inscriptions registered in the Government Epigraphist's report mentioned above (Nos. 119 to 181) are situated in the following local Hindu temples:—Sōmēsvara and Gopala-krishna temples at Mūdakēri, Ganēsa temple at Chāulikēri, Sōmapāthēsvara temple at Manigārakēri, Panchalingēsvara temple at Kotakēri and a few others were found inscribed on pillars and slabs set up in private houses in the village. These temples are all private property and maintained in good repair by their owners and no subvention by Government is necessary. Europeans are only permitted to enter the outer enclosures so there is very little to be seen. Most of these temples however have been repaired and modernised to suit present day requirements and therefore they are no longer of much architectural interest. The only exception is the Ganēsa temple at Chāulikēri which has not been altered or disfigured by modern additions. On plan it consists of a square stone paved enclosure surrounded by a pillared verandah with two small oblong shrines in the centre, one dedicated to Siya and the other to Ganēsa and both face the east. The Ganēsa temple is built in the usual West Coast style, but the Siya temple is built of stone and is similar to the deserted Jain temple at Bārūr known as the Kathale Basti, and must be a very ancient building. The front of the enclosure is peculiar. It takes the form of a long pillared verandah pierced with two small doorways and has a curious roof composed of huge overlapping stone slabs arranged like wooden planks and is obviously a stone copy of a wooden model. This portion of the temple is very quaint and uncommon and the roof is a remarkable piece of stone construction. Standing outside the Panchalingēsvara temple there are three interesting sati memorials. They take the form of a stone post from the side of which projects a woman's right hand and arm, the latter being bent up at right angles to the elbow. The arm is life size and the post is decorated with the usual sati ornaments. They probably belong to the Vijayanagar period and date from about the 15th century. They have no inscriptions and there are no local traditions concerning them (Fig. 3 A and B).

Of the fort said to have been built by Harihara I., only the site remains marked by a long embankment forming a large square space within containing a ruined tank. The fort appears to have originally been faced with laterite stone which has no doubt been removed and used in constructing some of the modern houses in the village. I was informed that it belongs to Government and the village munsif should be instructed to see that no earth or stone is removed from the embankment as the site is an historical one and forms a landmark in the history of the district.

The Jain monuments at Bārūr are disappointing. Only three small groups remain and none of them are of much archaeological interest. The best of these is locally known as the Kathale Basti and consists of two small ruined stone-built Jain mandapas free from all ornament or carving, a little Siya temple containing a linga and a small stone-built temple, oblong on plan, and facing the east known as the Kathale Basti. The front of this shrine has a small doorway on each side of which is a bas-relief figure of a doorkeeper holding the attributes of Vishnu. It contains no other figures, carvings or inscriptions. The stone floor of the shrine chamber has been dug up by treasure-seekers and the stone pedestal on which the idol once stood thrown out into the front hall, so there is nothing to prove that it is a Jain monument and the style of the doorkeepers seems to indicate that it is a Vishnu temple. It is in fairly good condition and is a quaint little building and unusual in style and undoubtedly very ancient. Proposals have been submitted to Government to have this group of monuments included in the Standard List of Ancient Monuments and henceforth kept in good repair. The monuments and the land on which they stand are Government property so there is no difficulty about the matter. The other two groups consist of three small crudely-built Jain mandapas similar to the two standing alongside of the Kathale Basti and are not of sufficient interest to justify any subvention by Government and they call for no remarks.

6. *Bēkal Fort*—Is $1\frac{1}{2}$ miles from Pallekēri railway station in the Kasaragod taluk of the South Kanara district. It stands on a laterite headland running into the sea with a beautiful bay on the south side. It is the largest and best preserved fort in the district and is built of laterite. It is stated in the District Gazetteer (volume II, page 250) that it was built by Sivappa Nayak of Bednore between 1625 and 1670. This tract was under the Vijayanagar dynasty but was seized by the Raja of Bednore on the destruction of the Vijayanagar empire in 1565. It fell to Hyder Ali in 1763 and on the overthrow of Tipu in 1799 passed into the hands of the East India Company who improved the fortifications on European lines. The main gateway faces the north. There was once an inner fort or citadel in the centre protected by bastions and containing the magazine and other buildings the ruins of which remain. It has been repaired by the Public Works Department from time to time and is in good order. All that remains to be done now is to keep it free from rank vegetation.

7. *Ferok*.—It is stated in the Malabar District Gazetteer (volume I, page 415) that at Ferokabad, half a mile south-west of the modern town of Ferok, may be seen the ruins of the fortress, built by Tipu in 1788 to command the mouth of the Beypore river. I visited this site and found that the ruins have been demolished and nothing of any interest remains. The

same remarks apply to the description in the gazetteer regarding the ancient burial site at Chattamparamba; a laterite hill 2 miles above Ferok on the south bank of the river. I visited this site with a guide kindly deputed by the Munsif of Ferok, but could discover nothing of any interest on this site which is covered with pits where laterite blocks have been cut and removed for building purposes, so no doubt the ancient tombs and burial urns mentioned in the gazetteer have all been demolished by the laterite workers.

8. *Sankaridrug Fort*.—The fort is situated on a lofty hill 2 miles from Sankaridrug railway station in the Salem district. The hill is a mass of granite rising 1,500 feet above the plain. The upper portion is very precipitous and inaccessible on all sides except the east which is strongly defended by no less than ten lines of fortifications. The foot of the hill is strewn with huge rocks and boulders and covered with thorny jungle and cactus. The first line of fortifications at the foot of the hill is now in ruins, but the small stone-built gateways, curtain walls and bastions of the remaining lines of defence are fairly complete. Just beyond the third gateway is a tank and a large Hindu temple dedicated to Varadarāja Perumal which is of no archaeological interest and in daily use as a place of worship. A steep flight of stone steps leads up to the fourth and fifth gateways. The latter is defended by two bastions, one square and the other round. The walls and ramparts are built of stone topped with a loop-holed brick parapet and gun embrasures. It is the most strongly-defended line of all and is said to have been constructed by Tipu. The rampart on the south of the gateway runs up the slope of the hill to a mass of overhanging rock below which is a small mosque built in front of a cave locally known as the Kabir Masjid and regarded as a place of considerable sanctity by the local Muhammadans. It is of no archaeological interest and is maintained in good order by the local Muhammadans. The flight of stone steps is continued on up the face of the hill passing through the sixth and seventh gateways. Close to the latter is a strongly-built brick magazine in a good state of preservation. The eighth gateway became unsafe and was demolished many years ago. The ninth gateway on the top of the hill is European in style and bears the date 1799 on the keystone of the arch over the entrance and was no doubt constructed during the British occupation of the fort. The last gate is known as the Mysore gate and said to have been built by one of the old Mysore Rājās. The top of the hill is crowned by a small Hindu temple dedicated to Chennakesava Perumal which is still in daily use and of no particular interest. On the summit is the basement of a flagstaff platform and a few small ruined buildings formerly used as granaries and store-rooms. The fortress is included in the "List of Ancient Monuments" and is maintained in good order by the Public Works Department. The repairs now required consist in removing rank vegetation from the fortifications and keeping the steps and paths on the hill in good repair. I inspected the fort with the overseer in charge and explained to him on the spot how these petty repairs should be carried out, so it is unnecessary to mention them here.

9. *Krishnagiri Fort*.—About 2 miles from Krishnagiri railway station in the Salem district. The fort is one of the most picturesque monuments in the district and situated on a lofty mass of gneiss, mostly bare, and fissured in all directions. The summit is more or less level, the north, south and east scarps being composed of sheer precipices, while on the west there is a long sloping shoulder covered with large boulders along the foot of the hill. The early history of the place is unknown. It springs suddenly into importance in the campaigns of Hyder and Tipu. The fortress was in those days impregnable. Twice the British attempted to storm the place and twice were they repulsed. On 19th March 1792 the Treaty of Seringapatam was ratified and the fort passed into the hands of the British and for some years a garrison was maintained there. Colonel Welsh visited Krishnagiri in 1809 and described (Military Reminiscences, volume I, page 305) it as "a very strong hill-fort, dismantled and abandoned, in consequence of a most melancholy accident which happened some years back (1801), Captain Harry Smith, who commanded, and many of the garrison, being destroyed at mid-day by the blowing up of the magazine, when opened to air some powder. It also blew away considerable parts of the fortifications which have never since been repaired." A flight of stone steps originally led up the southern face of the hill from the old town at its foot. These steps are in a very bad state of repair and the work of putting them in order is now in progress. The fortifications on the north, west and east sides are in a fair state of preservation, but those on the south side have for the most part disappeared. On the top of the hill are a few ruined buildings and tanks of no architectural interest and a picturesque little Muhammadan enclosure containing two tombs which are regarded by the local Mussalmans with great veneration but which are of no real historical interest. No structural repairs are required, but the existing line of fortifications, tanks and ruined buildings on the summit of the hill and the flight of steps on the south side require petty repairs. Rank vegetation should be removed, the buildings cleaned out and the tops of the walls and bastions plastered with rough plaster where necessary to prevent further decay and a better approach provided on the south side. The monument has been included in the "Standard List of Ancient Monuments" and is being maintained in good order by the Public Works Department.

10. *Rāyakōta*.—Seventeen miles west of Krishnagiri is the hill fort of Rāyakōta in the same taluk and district. Like Krishnagiri the fortress is located on a high granite hill which dominates the village below and the junction of four important ghat roads and was formerly of great strategic importance. It has an interesting past and teems with historical reminiscences (vide Salem District Gazetteer, volume I, page 181). The small gateways and the few ruined

buildings on the summit of the hill are of British construction and are of no architectural value but interesting historically. The whole fort is much overgrown with rank vegetation and cactus which should be removed and the ruined buildings cleaned out and the path up the hill improved. The wooden beams carrying the roofs of the small gateways have decayed and should be replaced with iron joists and new plaster work where necessary. The fort is Government property and has recently been included in the "Standard List of Ancient Monuments" and henceforth will be maintained in good order by the Public Works Department.

11. *Attur*.—The town of Attur is 35 miles east of Salem railway station and contains a large ruined fort built of stone. The upper portion of the fortifications and gateways have disappeared and most of the old buildings it once contained are now in ruins. The central portion is occupied by a small modern village and a few Hindu temples and cultivated fields. The site is of some historical importance although the fortifications and ruined buildings are no longer of any architectural value. It has been included in the "Standard List of Ancient Monuments" and the only repairs required now is to remove the rank vegetation from the fortifications and to clean out the ruined buildings so that they may be inspected by visitors. A description of the place is given in the Salem District Gazetteer, volume I, page 295.

12. *Tiruchengōdu*.—The town is picturesquely situated at the foot of Tiruchengōdu (holy-ruddy-peak) also known as Nagagiri (serpent-hill) and is 5 miles from Sankaridrug railway station in the Salem district. The hill is 1,901 feet above sea-level, very precipitous and almost devoid of vegetation. The beautiful colouring of the natural rock, and the innumerable shrines and mandapas with which it is covered, makes a pleasing picture in the sunset glow. On the summit of the hill is a temple dedicated to the mystical union of Siva and Pārvati in the form of Ardharāśvara and which is an important place of pilgrimage in the district. It is maintained in good repair by its trustees and no subvention by Government is required. In the centre of the town is another old Siva temple dedicated to Kailāsanātha, also of considerable importance to pilgrims. It dates back to Chōla times but most of its architecture belongs to the Vijayanagar period. It has a fine lofty gateway built in the usual style, the basement of which is said to have been built in A.D. 1064 by one Kondappaiyan. In front of the main entrance is a handsome pillared mandapa and a fine lofty monolithic stambha. The temple contains three shrines—one to Siva, one to Pārvati and one to their son Subramanya. The brick and plaster domes over these three shrines are very nicely decorated with painted stucco figures and conventional ornament and are Chōla in style. The facade of the main entrance hall has some handsome stone pillars of a later period. Just in front of the main entrance hall is a curious stepped well the entrance to which takes the form of a huge brick and plaster Nandi or sacred bull, the passage to the well passing between the animal's forelegs down to the water below. It is an interesting old temple and kept in good order by its trustees, so no subvention by Government is necessary.

13. *Timmalapuram*.—A deserted village in the Hospet taluk of the Bellary district containing two large ruined temples belonging to the Vijayanagar period and similar in style to many of those at Hampi in the same district. One is dedicated to Gopalakrishna and the other to Siva and both were recently covered in rank vegetation. This has since been removed and I propose visiting these temples again the next time I am in the district in order to ascertain what structural repairs, if any, are required. It was not possible to do this formerly owing to the dense vegetation covering the buildings and their enclosures.

14. *Hampi Ruins*.—Good progress continues to be made in improving the roads at this famous historical site. The 3 miles of road from the travellers' resthouse to old Hampi Bazaar, near the river, has been taken over by the Public Works Department as the District Board were unable to maintain it in good order. A sum of Rs. 2,000 was allotted for the proposed new road to the Vitthala temple, one of the most beautiful and wonderful monuments at Hampi, and the work is in progress. This work has been delayed owing to the trouble experienced by the Collector in obtaining a strip of private land over which the road has to pass. Some of the stone ceiling slabs and pillars of the Vitthala temple were found to be cracked and these have now been repaired. The large and handsome stone-built tank to the east of the Pattabhirama temple has been included in the "Standard List" and cleared of rank vegetation and loose stone and some of the pillars of the ruined verandah running all round it have been refixed in position. It is one of the largest and finest tanks at Hampi. A small Siva temple not far from the tank was also taken in hand this year. Vegetation was removed and petty structural repairs executed to save it from further decay at a cost of Rs. 257. The large so-called underground temple on the road to Hampi Bazaar has always been a troublesome monument to conserve owing to its position below the natural ground level and the difficulty of providing proper drainage. This year the vegetation was removed and patch plaster repairs carried out at a cost of Rs. 500. Good progress has also been made in clearing some of the old streets and ruined buildings of minor importance, from the rank jungle growth that hid them from view, so that the visitor may now get a better idea than formerly of the vast extent of this wonderful old city.

15. *Anjengo*.—The repairs started two years ago to Anjengo Fort are now nearly completed and the expenditure up to date has been Rs. 2,001. Only petty repairs are now required to put this interesting old monument into a thorough good state of repair and preserve it from further decay.

16. *Udayagiri*.—An illustrated description of the monuments at Udayagiri in the Nellore district is given in my Annual Report for 1916-1917. The repairs proposed in 1917 have now been completed at a cost of Rs. 4,299 and the buildings are now in good order.

17. *Bhairavakonda*.—While at Udayagiri in the Nellore district in December 1920, I was fortunate in discovering an important and hitherto unknown group of rock-cut temples excavated in a rocky hill locally known as Bhairavakonda, 28 miles north-west of Udayagiri and a difficult place to reach owing to lack of roads in this part of the district. The temples are situated at the upper end of a picturesque ravine down which a little stream flows over rocks and boulders to the plains below. At the eastern end of the ravine, standing on a big granite rock which slopes down to the stream, is a small stone-built temple set up over a boulder on which is carved a crude image of Bhairava. It appears to be an ancient little structure and is in use as a place of worship, but it is of no particular archaeological interest. Just below it, cut in the western face of the rock and facing the stream are a group of little rock-cut memorial shrines set up by pious devotees to commemorate their visit to this holy spot. They are very small, about 2 feet square on plan and 3 feet in height and most of them contain little lingas hewn out of the natural rock. The only one of any real interest is situated at the south end of the sloping rock. This one has two carved panels, one on each side of the entrance to the shrine which contains a small rock-cut linga and an inscription over the little doorway. One panel contains the figure of Brahma and the other a four-armed figure of Vishnu. I had estampages taken of all the inscriptions found at Bhairavakonda and forwarded the same to Mr. Krishna Sastri, the Government Epigraphist, for examination and report. He states that the inscription over the entrance of the little memorial shrine is a record of the early part of the ninth century and records that the shrine was founded by a princess named Lōkama, daughter of a prince named Rājapōrēri and grand-daughter of Goyindapōrēri. He is of opinion that the suffix *pōrēri* suggests that the princess may have been a member of the Telugu-Chōla family which flourished in the surrounding country about this period.

* On the other bank of the stream, facing the little Bhairava temple, are eight rock-cut temples and a number of little rock-cut memorial shrines like those just described. The temples are similar in style to rock-cut monuments of the Pallava period, but most of the memorial shrines appear later and the inscriptions show that many of them were excavated long after the temples were founded. It is obvious from their architectural style that some of the temples are much older than others. The earliest are similar in style to monuments belonging to the Mahēndra period and the later examples similar to those of the Mamalla period and bear a remarkable resemblance to some of the rock-cut temples at the Seven Pagodas. On purely architectural grounds, they appear to range in date from the 7th to the latter part of the 8th century, and rank among the earliest Hindu temples yet discovered in Southern India. The inscriptions range from the 8th to the 10th century and mostly refer to the memorial shrines founded by pilgrims and not to the temples; so they are not of much use in tracing the origin of the latter. Some of the older records were so fragmentary and decayed that Mr. Krishna Sastri reports that he was unable to make anything of them. In some places, usually on the surface of the rock separating two temples, the space is honeycombed with these little memorial shrines and it is usually at such spots where the inscriptions occur which makes it impossible to know which shrine or temple the record refers to, as they are all so close together forming one group. So it is clear that one has to rely more upon a study of their styles of architecture than the inscriptions in determining the period to which they belong.

There are eight temples and all of them contain stone lingas showing that they were dedicated to Siva and most of them face the east. The lingas are of medium size, cylindrical in shape, polished and most of them are made of black basalt which must have been brought from a distance as there is none in the neighbourhood. The *yonī* pedestals are hewn out of the natural rock square on plan and usually about 18 inches in height. The linga is fixed in a round hole cut in the centre of the upper surface of the pedestal. The shrine cells are small and plain, usually about 6 feet square on plan and 6 feet in height. On each side of the shrine doorway is a large panel or niche containing a life-size figure of a doorkeeper leaning on a huge club. All of these figures are two-armed indicating their early origin. The pose and style of these large figures, the head-dress, including the bull's horns worn by some of them, the curious arrangement of the hair, extending outwards from each side of the face in a circular mass resting on the shoulders, the body ornaments and the huge clubs are similar to those found in early Pallava monuments at Trichinopoly, Dalavanur, Mandagapattu and elsewhere. The bull's horns worn as a head-dress appears to be a feature peculiar to Pallava art. It is a common form of head-dress in some of the sculptures at the Seven Pagodas and is also met with in the figures of doorkeepers of the Pallava temples at Vallam and Mogalrajapuram. At the Seven Pagodas a few years ago I found buried in the sand, one just outside the western shrine of the Shore temple and the other outside the small Siva temple next to the Dūrga temple at the Five Rathas, two life-size stone heads of Siva decorated with bull's horns and carved in the round. Projecting downwards from the neck was a stone tenon indicating that these heads were once set up in shrines in place of the usual lingas. These horns and the strange manner of dressing the hair suggests that some peculiar Saiva cult flourished during the Pallava period which affected their art accordingly. Another feature about the Bhairavakonda temples, which is very

characteristic of Pallava monuments, is the presence of bas-relief images of Brahma and Vishnu carved in panels on each side of the shrine doorway which is guarded by the big doorkeepers mentioned above. Unlike the doorkeepers, these two figures are always four-armed. The image of Brahma appears on the proper right or south side of the shrine containing the linga and Vishnu on the north side and apparently represent the Hindu Trinity. However, the important position given to the linga shows that Siva was the chief object of worship and that Brahma and Vishnu were regarded as minor deities. These two deities occupy the same subordinate position in the bas-relief panels representing Somaskanda found in Pallava temples of the 8th century at the Seven Pagodas, Panamalai, Conjeeveram and elsewhere. In the later and more ornamental temples at Bhairavakonda, we have the cornice decorated with the gable window design and a frieze of fat little dwarfs below it and lion pillars with bracket capitals carrying the architrave spanning the facade, just as we find them in many of the temples at the Seven Pagodas. When the Pallavas became dispossessed of their Telugu province by the Chalukyas in the early part of the 7th century and were driven south, they must have passed through that region which is now called the Nellore district and it is probable that this area formed a frontier between the two countries for some years as the Pallavas never regained their northern province although their empire continued to flourish in the south. The architectural style of the earlier temples at Bhairavakonda clearly indicates that they were excavated in the 7th century or thereabouts, and as we know that the Pallavas must have occupied this part of the country about this period at least for a time, and the fact that both on plan and in design the temples are similar to Pallava monuments discovered elsewhere, it is reasonable to assume that the earlier temples at least really are the work of the Pallavas, but whether the Pallavas excavated them on their own behalf or were forced to do so as prisoners of war for the Chalukyas we do not know as the inscriptions throw no light on the matter. As there are eight temples all of which are dedicated to Siva and have no special names, it will be necessary to number them 1 to 8 in describing them below in detail.

Temple No. 1 is the first one the visitor sees on approaching the group from the plains and is excavated at the northern end of the granite rock in which they are all located close together. It faces the north, while all the rest face the east. However, the face of the rock at this point takes a turn to the north, so the stone masons had no alternative but to excavate the temple facing the same direction. It is a very small shrine, plain and severe in style and appears to be one of the oldest in the group. It consists of a small plain shrine chamber $5\frac{1}{2}$ feet square and about 6 feet in height containing a black stone linga of the kind already described. In front, hewn out of the rock is a little open terrace $11\frac{1}{2}$ feet in length and $5\frac{1}{2}$ feet in width. In the centre of the terrace, facing the linga is a small stone bull. On each side of the shrine doorway facing the front is a large panel containing a life-size sculptural figure of a doorkeeper leaning on a huge club guarding the entrance. They are typical Pallava figures like those already mentioned and the one on the west side of the entrance is portrayed wearing the horned head-dress referred to above. On each side of the doorkeepers is a smaller figure facing the front. One contains a bas-relief figure of Brahma and the other of Vishnu. These figures are of the four-armed type already mentioned and appear later in style than the doorkeepers, the niches too are badly cut and unsymmetrical giving the work the appearance of being a later addition. Similar figures of Brahma and Vishnu appear on the front wall of the shrine chamber of the Pallava temple known as the Orukal mandapa at Tirukkalukunram, and there too, they have the appearance of being added to the original temple at a later period. Although these two figures are always portrayed four-armed, the attributes held in the hands are shown without flames of fire which indicates their early origin. The temple has no cornice or ornamental mouldings. Two narrow flat bands run along the architrave spanning the facade and two broad vertical bands enclose the big doorkeepers in niches. Three square socket holes cut in the outer edge of the floor of the terrace in front of the shrine indicate that the open terrace was once covered with a thatched roof supported on wooden pillars. Some of the temples at the Seven Pagodas also had the same arrangement when not provided with rock-cut pillared porches or verandahs in front of the shrine cell. Cut in the base of the vertical rock forming the west enclosure wall of the roofless terrace is a little niche containing a cross-legged, seated figure holding an axe which is apparently meant to represent Siva. On the other side of the terrace are two similar little niches—one contains an image of Ganēsa and the other once held a small linga. These three memorial niches and two crude outlines of worshippers carved on the inner sides of the doorjambes of the shrine entrance are evidently later additions; presumably executed by devotees to the temple to commemorate their visit. The temple contains no inscriptions. On purely architectural grounds, it appears to be an early Pallava monument of about the 7th century A.D.

Temple No. 2 is located within a few feet east of No. 1 and stands at a slightly higher level above the stream which flows past the group of temples. Both on plan and in design it is similar to No. 1 and belongs to the same period. The little rock-cut shrine cell is about $4\frac{1}{2}$ feet square on plan and contains a black stone linga, a trifle taller and thinner than the one enshrined in No. 1. On each side of the shrine doorway are the usual doorkeepers leaning on big clubs guarding the entrance. They are similar in style to those belonging to No. 1 but without horns to the head-dress. The facade is only 8 feet in width, so there is no room for any extra panels containing images of Brahma and Vishnu as in No. 1. In front is an open

terrace hewn out of the rock measuring 8 feet square, in the centre of which was once a small stone bull facing the shrine entrance. On the north side of the terrace is a little niche containing a tiny cross-legged seated figure apparently meant for Siva and a corresponding niche cut in the opposite wall containing an image of Ganēsa. Just below the floor level of the terrace cut in the face of the rock and facing east is a group of little memorial shrines similar to those on the opposite bank of the stream already described. They extend northwards in a row nearly up to the temple No. 1. Cut in the face of the rock at this spot I found four inscriptions apparently relating to the memorial shrines and not to the temples. Two of these records were too fragmentary and decayed for decipherment and Mr. Krishna Sastri was unable to make anything of them. Of the other two, one gives the name of a shrine as "the prosperous Damodharaśvara shrine", but it is not clear which particular memorial shrine is referred to. The other record reads as follows:—"The abode of the glorious Bramisvara (is the work of) Chānāchāri of Dhirukamthi". This apparently refers to the biggest memorial shrine in the group, as it is the only one which is ornamented with a figure of Brahma on one side of the little entrance and Vishnu on the other. In size and style this shrine is similar to the one on the opposite bank of the stream founded by the princess Lōkama in the 9th century mentioned above. Mr. Krishna Sastri states that the character of these two inscriptions is similar to the early Telugu records belonging to the rock-cut monuments at Bezvada.

Temple No. 3—Is similar to No. 2 both on plan and in design and faces the east. The shrine cell is about 5 feet square on plan, and contains a small linga of the usual kind. The shrine doorway is guarded by two life-size door-keepers leaning on huge clubs and the one on the north side has the horned head-dress mentioned above. In front is a small terrace $9\frac{1}{2}$ feet in length and 6 feet in width and is without the stone bull facing the entrance. Like No. 2, the facade is fully occupied by the doorway and the two big door-keepers on each side of it, so there is no room for any additional panels containing figures of Brahma and Vishnu as we find in No. 1. It is strange that these smaller four-armed images of Brahma and Vishnu only appear in these old Siva temples when the facade happens to be wide enough to accommodate them. This seems to indicate that they really are later additions as suggested above, otherwise, the sculptors would have surely designed the original temple with sufficient space on each side of the entrance to accommodate these two figures had they been regarded as an integral part of the edifice. The rock-cut side walls of the roofless terrace contain two little niches or panels, one on each side and facing each other. The one on the north side contains a little cross-legged figure of the kind already described and the other a figure of Ganēsa, both are probably later additions. The overhanging projecting rock above the facade and the outer edge of the terrace floor are provided with socket holes for wooden pillars and beams to support a thatched roof. The temple contains no inscriptions.

Temple No. 4—Faces the east and is in the same early style as Nos. 1, 2 and 3, but inferior in workmanship and unfinished. The small rock-cut shrine cell measures only about $4\frac{1}{2}$ feet square and contains a small black stone linga. Carved on the back wall of the cell, immediately behind the linga and facing the east is a large bas-relief representation of the head of Siva with three faces. It is probably a later addition. The door-keepers are inferior in workmanship but appear to belong to the same early period as those already described and the one on the north side of the entrance is portrayed wearing the horned head-dress. In front of the shrine is the usual little roofless terrace also unfinished and which is 13 feet in length and 4 feet in width. As the facade has plenty of length, an attempt has been made to provide additional niches on each side of the door-keepers. There are two niches on the north and one on the south side and all are empty and obviously later additions. The temple contains no inscriptions.

Temple No. 5—Is situated immediately above No. 4 and faces the east and is without any proper approach. It appears a trifle later and is more ornamental in style than those just described, but on plan it is similar to the others but is provided with a small porch supported by two rock-cut pillars in front. The shrine cell measures about 6 feet square on plan and contains a linga of the usual type. On each side of the entrance is a big door-keeper leaning on his club. These two figures are in the same style as those already described but better executed. As there is plenty of space between the door-keepers and the ends of the facade, a four-armed image of Brahma appears in a panel on the south and one of Vishnu on the north side of the shrine entrance. The little porch is 15 feet in length and $4\frac{1}{2}$ in width the rock-cut roof of which is supported on two pillars, square in section with cushion-shaped capitals carrying brackets which support the architrave and cornice above. The cornice is decorated with the gable window ornament and below it is a frieze of little dwarfs. The simulated roof line of the facade is decorated with little figures of lions and griffins in pairs, similar to those found in some of the rock-cut temples at Mogalrajapuram near Bezvada. In front is the usual roofless terrace in the centre of which is a small rock-cut bull facing the shrine entrance. The south wall of the terrace has a little figure of Ganēsa and the north wall one of Siva, both in small panels like those already described. Cut on the front surface of the cubical portions of both pillars are four short inscriptions concerning which Mr. Krishna Sastri gives the following account:—

(A) *Srī Tribhuvanādityan*.—Evidently the biruda of a Chalukya king.

(B) *Srī Dērlugumtham ācharlu pani kōsiri*.—"This is the work cut by the famous Ācharlu of Dērlugumtham." It is not unlikely that Dērlugumtham is identical with Dhirukanthi mentioned in the inscription relating to the memorial shrine below temple No. 2.

(C) *Dākerami* (for *Dākaremi*).—This term often occurs in the Draksharama inscriptions as the old name of that place.

(D) *Srī Nāra-narēndrindu*.—"The glorious king Nāra." Presumably, the name of a Chalukya king.

No dates are given and it is not quite clear from inscription (B) whether Achārlu (the sculptor) of Dērlugumtham excavated the entire temple or was merely responsible for the images of Brahma and Vishnu which have the appearance of being later additions to the original edifice. Mr. Krishna Sastri states that the name Achārlu (with the honorific plural termination) given to the sculptors in these records, shows clearly the great veneration in which they were held at the time. The term *āsāri* used to-day as an attribute of the artisan class is due to the defective Tamil pronunciation of the Sanskrit word Achārya. It shows that the "dignity of labour" was better appreciated in those early times than it is in India to-day.

Temple No. 6.—Faces the east and is similar on plan to No. 5. The shrine cell is about 5 feet square and contains a linga of the usual kind. On each side of the entrance is a large figure of a door-keeper leaning on a club and the one on the north side is shown wearing the horned head-dress already referred to. The porch is $12\frac{1}{2}$ feet in length and $3\frac{1}{2}$ feet in width; so, as there is plenty of room for additional figures, we find a four-armed bas-relief image of Brahma on the south and Vishnu on the north side of the entrance. The figure of Brahma is smaller than the one of Vishnu and the base of the former is higher than that of the latter, giving the figures an unsymmetrical appearance as though they were an after-thought and introduced after the original design had been executed. The cornice of the facade is damaged and unfinished and is without the gable ornament, but below it is a frieze of little dwarfs. Two square pillars with bracket capitals decorated with conventional lions support the architrave spanning the facade. In front is a small open rock-cut terrace and the usual panels containing little figures of Ganēsa and Siva respectively and engraved on the north wall of the terrace above the little figure of Siva is an inscription which Mr. Krishna Sastri reports is quite unintelligible and could not be made out. Cut in the outer portion of the rock separating this temple from No. 7, is a niche apparently a memorial shrine, containing a little rock-cut linga similar to those already mentioned.

Temple No. 7.—Is the best finished and most ornamental temple in the group and appears to be a century or so later than Nos. 1 to 4 and bears a striking resemblance to some of the rock-cut monuments at the Seven Pagodas. On plan it is similar to the one just described and has a small shrine cell $5\frac{1}{2}$ feet square containing a linga of the usual kind and a porch 15 feet in length and 5 feet in width supported in front by two rock-cut pillars. On each side of the entrance is a big door-keeper resting on a club; these figures are life size, well executed, and the one on the north side is portrayed wearing the horned head-dress while the one on the south side wears a curious flat turban and short locks unlike any of the other door-keepers here or those found in Pallava monuments elsewhere. On the south side of the facade is an image of Brahma and on the north one of Vishnu. These two figures are similar to those already described, but in this case they appear to be part of the original design as there is nothing about them to indicate that they are later additions like some of the others mentioned above. The facade is quite ornamental and in a good state of preservation. The curved projecting cornice is decorated with four little horseshoe-shaped gabled windows and a frieze of little fat dwarfs below it. The simulated roof line above the cornice is ornamented with three horizontal bands extending the entire length of the facade, a feature which we find in the facades of the Pallava temples at Dalavanur, Pallavaram and Mogalrajapuram. Three pairs of little lions and griffins in the act of attacking each other are portrayed along the top of the cornice which is similar in style to the one adorning temple No. 5 and is also found at Mogalrajapuram. The little window openings of the simulated gables are each filled with the head of a five-hooded nāgā figure with a human face portrayed peering through the opening. Supporting the architrave and ornamental cornice of the porch are two rock-cut pillars with big lion bases, square shafts, and cushion-shaped capitals carrying brackets decorated in front with conventional lions in a squatting attitude and which are very ugly. The central portion of the shaft is decorated with a pretty beaded festoon design often met with in Pallava monuments. The shaft of the pillar rests on the head and neck of the big squatting lion that forms the base of the pillar. These lions are portrayed with their tails carried upwards and twisted into a spiral like the figure eight and are similar in style to the lion bases adorning the pillars of most of the monuments at the Seven Pagodas. Engraved along the front of the architrave and on the cubical portions of the shafts of the pillars are three short inscriptions. Two record merely the names of two ascetics named Srisailamuni and Anantajyōti respectively who visited the temple about the 10th century. The third record is as follows:—*Srī Karuvadi āchārla kōsina panīyu*. "This is the work cut by the famous Achārlu of Karuvadi." No date is given, but the record seems to indicate that the sculptor claims to be the author of the entire work. In the centre of the open terrace in front of the porch is a small stone bull facing the entrance and little figures of Ganēsa and Siva carved in panels on the north and south walls respectively and which are similar to those already described.

Temple No. 8.—Is situated next to No. 7 and faces the east. It is the last one in the group and similar in style and on plan to No. 7. The shrine cell measures about 5 feet square and contains a linga of the usual kind. In front is a pillared porch measuring 12 feet in length

and $3\frac{1}{2}$ feet in width. The shrine entrance is guarded by life-size figures of door-keepers of the usual kind, the one on the north side being portrayed wearing the horned head-dress mentioned above. Bas-relief figures of Brahma and Vishnu of the type already referred to appear on each side of the entrance. The style of the cornice is similar to that of No. 7, but it is unfinished and slightly damaged. The little human heads portrayed peering through the gable openings have no nāga hood as in Nos. 7 and 5. Below the cornice is the usual frieze of fat little dwarfs. The two pillars are similar to those belonging to No. 7 already described. In front is the usual little terrace with the remains of a bull in the centre facing the entrance, Ganēsa on the south and Siva on the north side similar to those already mentioned. The temple has no inscriptions, but evidently belongs to the same period as No. 7.

The only repairs required are to keep the interiors and terraces clean and to remove the silt and debris from the terrace of No. 8, and provide a small stone revetment to the bank on the south side so as to provide proper drainage for the terrace. The Tahsildar of Udayagiri reports that these temples are private property. The only one of the group that appears to be regularly used for worship is the little Bhairava temple already referred to. Proposals have been submitted to Government to have these valuable old monuments included in the "Standard List of Ancient Monuments selected for conservation" and henceforth maintained in good order.

18. *Oorgaum*.—At the request of the President of the Kolar Gold Field Mining and Metallurgical Society, I was permitted to visit Oorgaum in Mysore State to give a lantern lecture before the Society in February last, and incidentally, to inspect a very interesting old burial site at Garudapalaiyam, a village some 30 miles from Oorgaum. Thanks to the kindness of Mr. M. A. Cooke and the owner of the private land on which the site is situated, a tomb was opened and the contents removed in my presence. The site is a large one and must have held originally about two hundred tombs. They are all of the kistvaen type so common in the Deccan and Southern India and contain the usual pottery vessels and remains of iron implements. I was only able to spend a few hours at the site and spent most of the time in photographing the different types of pottery found in these tombs as a large number of them have been opened and the contents removed in order to make way for cultivation. A very interesting collection of the pottery found is to be seen in one of the farm buildings belonging to the owner of the land at Garudapalaiyam. The site requires to be properly surveyed and an illustrated account of the work published as the tombs are of great archaeological interest. As the site is in Mysore State, the work cannot be undertaken by this department without special sanction.

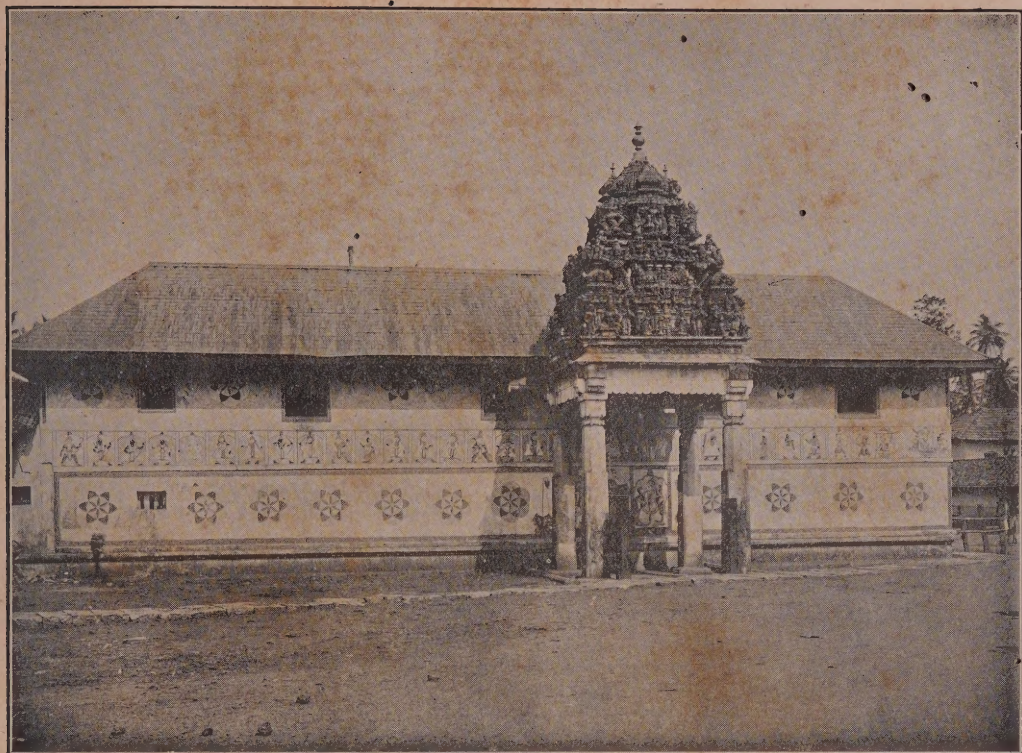


Fig. 1 (A) Krishna Temple at Udupi, Exterior view.

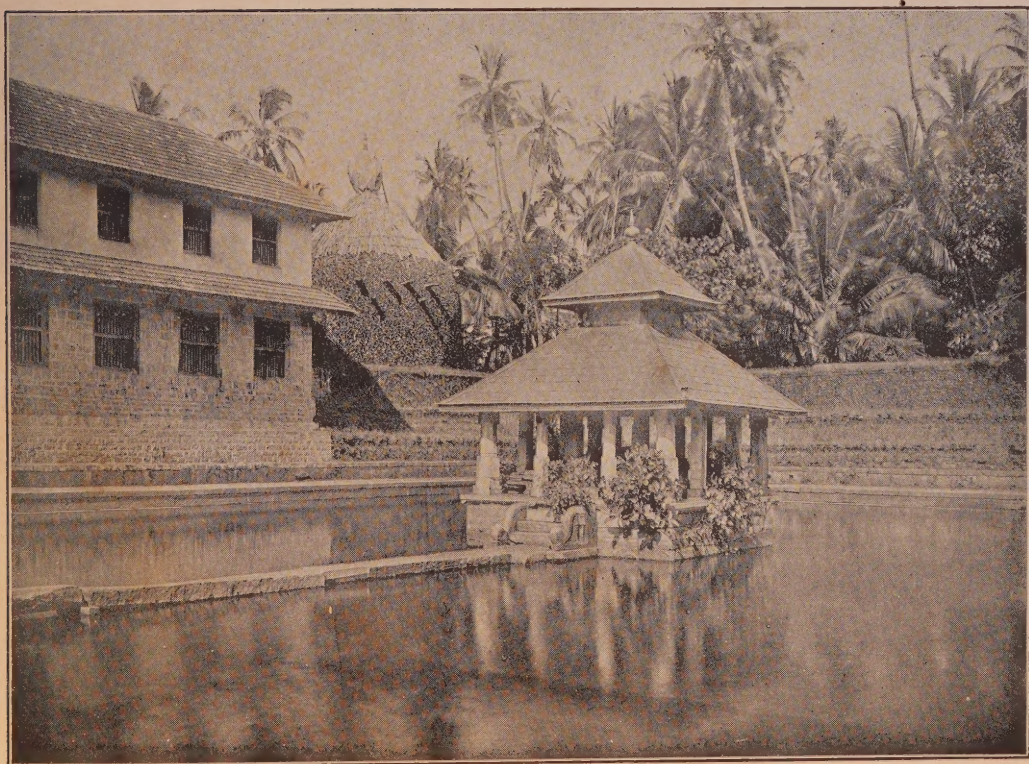


Fig. 1 (B) Krishna Temple at Udupi, the Temple tank.



Fig. 2 (A) Krishna Temple at Udipi, the Graveyard.

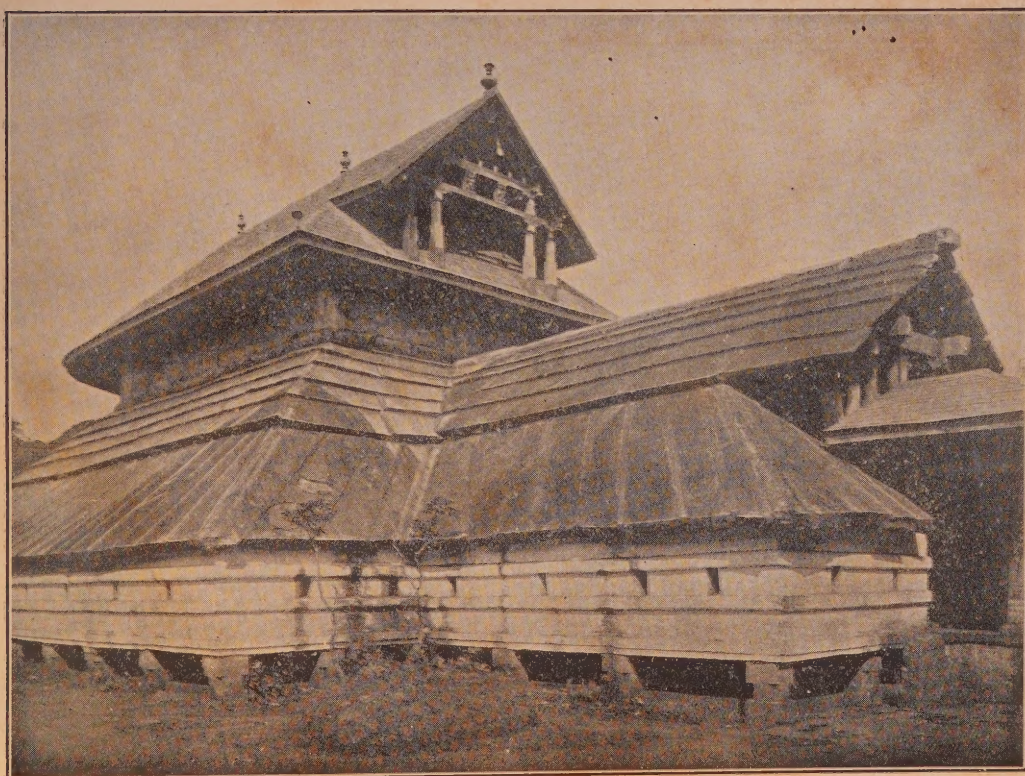


Fig. 2 (B) Anantēsvara Temple at Udipi.

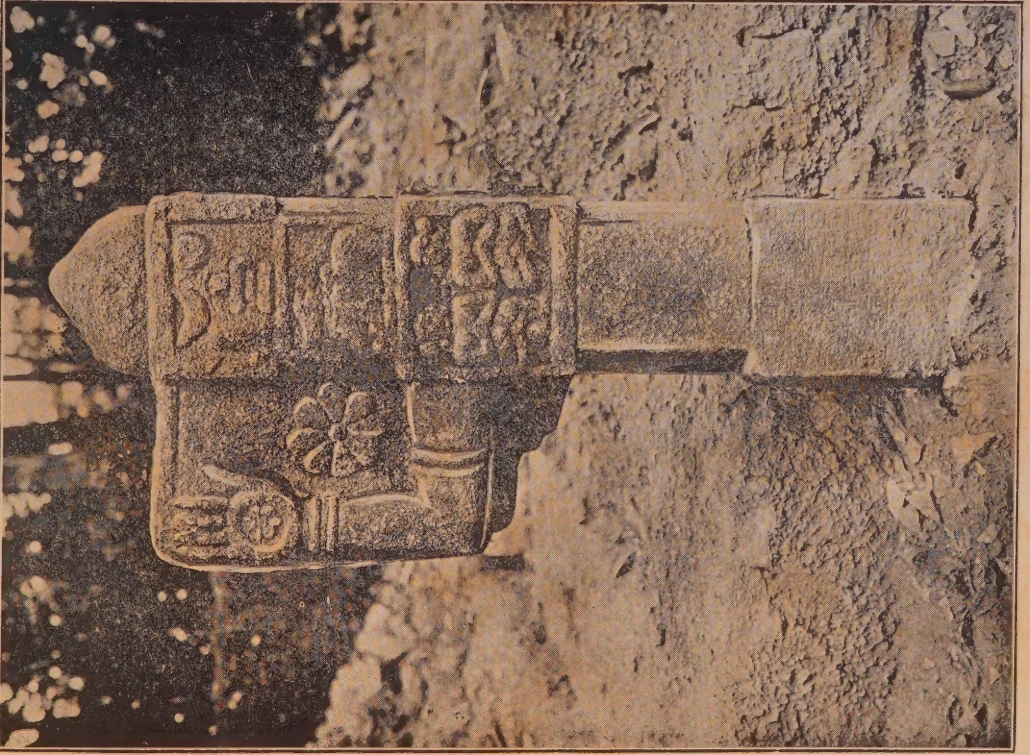


Fig. 3 (A) Sati Memorial at Barkūr.



Fig. 3 (B) Sati Memorial at Barkūr.

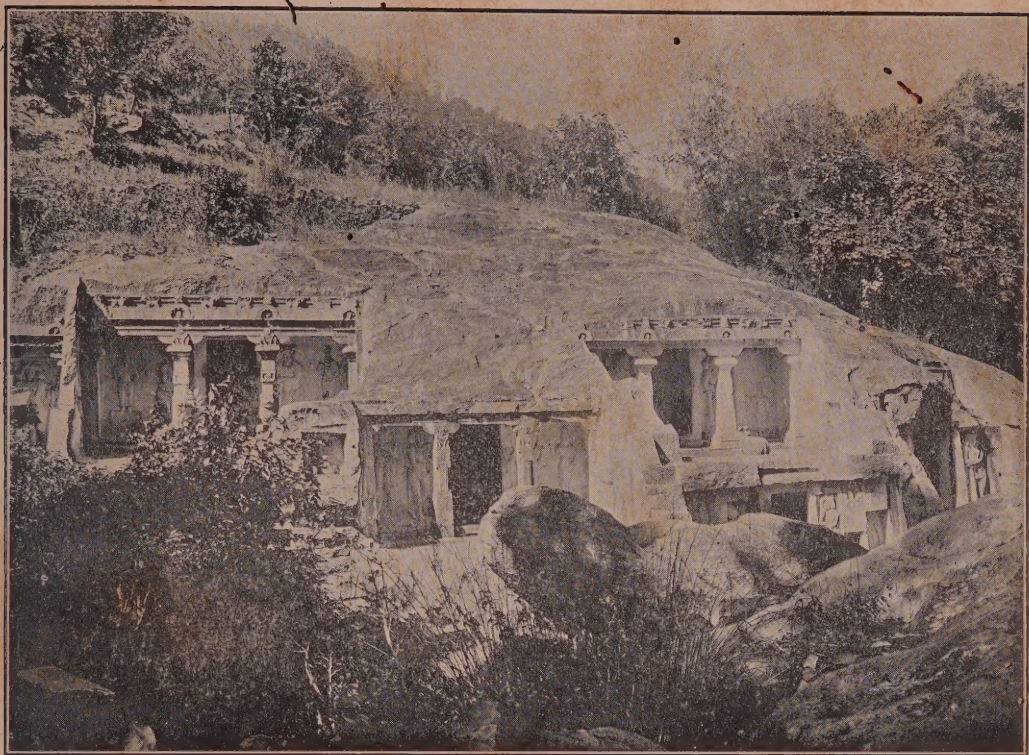


Fig. 4 (A) Rock-cut Temples at Bhairava, Nellore district, General view.

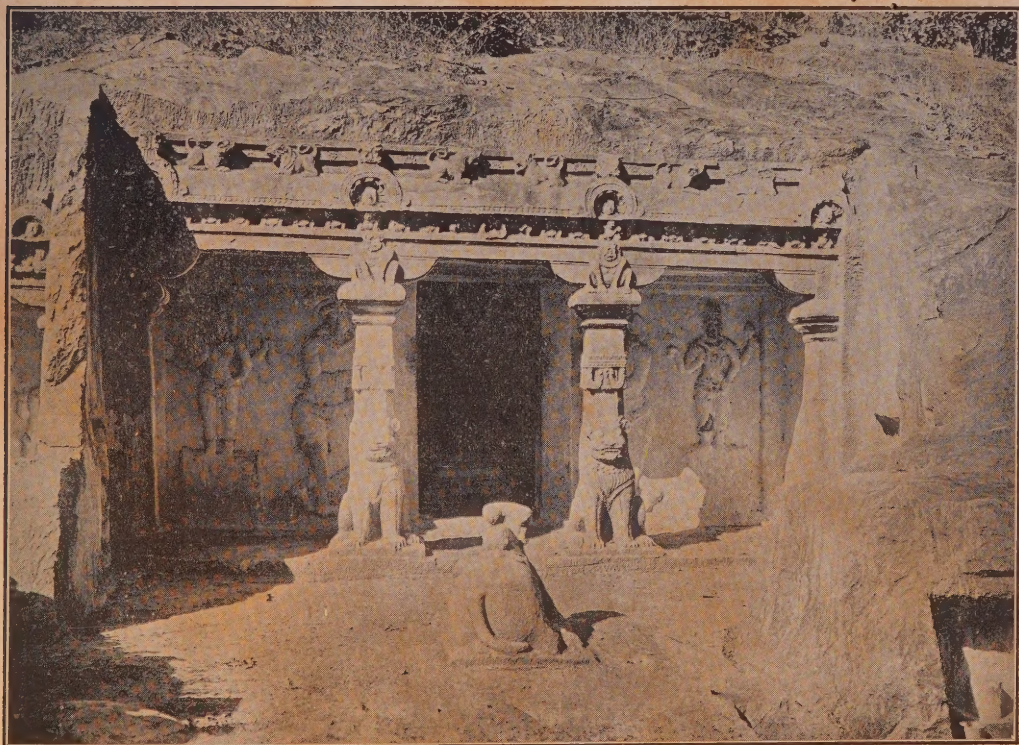


Fig. 4 (B) Rock-cut Temple at Bhairava, Temple No. 7.

Government of Madras

FINANCE (SEPARATE REVENUE) DEPARTMENT

G.O. No. 177, dated 22nd September 1921.

Archæology.

Annual report of the Superintendent, Archæological Survey, Southern Circle—1920-1921
—Recorded.

READ—the following papers :—

I

G.O. No. 1237, Home (Education), dated 23rd October 1920.

ABSTRACT.—Archæology—Position under the Reforms Scheme—Conservation of ancient monuments—Orders passed.

II

G.O. No. 536, Finance, dated 21st May 1921.

ABSTRACT.—Report—Submission of the annual—Superintendent, Archæological Survey—1st September—Letter from the Director-General of Archæology communicated to Superintendent, Archæological Survey.

III

Letter—from A. H. LONGHURST, Esq., Superintendent, Archæological Survey, Southern Circle.

To—the Secretary to Government, Finance Department.

Dated—Kotagiri, the 25th/27th July 1921.

No.—405.

I have the honour to submit herewith in duplicate the Annual Report of this department for 1920-1921.

2. Two sets of the photographs referred to in appendix A and the Report on the condition of Ancient Monuments received from the Superintending Engineers, I to VII Circles, are submitted under separate cover.

Order—No. 177, Finance (Separate Revenue), dated 22nd September 1921.

Recorded.

2. The Government note with satisfaction from the statement in Appendix C and from the accounts in Part II of the report that conservation work received careful attention.

3. Copies of the report and the photographs referred to in Appendix A will be forwarded to the Right Hon'ble the Secretary of State for India.

(By order of the Governor in Council)

P. L. MOORE,

Acting Secretary to Government.

To the Superintendent, Archæological Survey.
„ the Assistant Archæological Superintendent for Epigraphy.
„ the Superintendent, Government Museum, Madras.
„ the Superintendent, Government Press.
„ all Collectors.
„ the Public Works Department.
„ the Law (Miscellaneous) Department.
„ the Local Self-Government Department.
„ the Government of India, Department of Education (with C.L.).
„ the Director-General of Archæology (with C.L.).
„ the Chief Commissioner of Coorg (with C.L.).
„ the Publicity Officer.

Editors' table.

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